

A Collection
Of such ANSWERS and DISCOURSES,
WHEREIN
The Doctrine of the CHURCH of ENGLAND,
Concerning
CHURCH-FESTIVALS,
AND
BAPTIZING INFANTS,
Is defended
Against Mr *Cawdrey* and Mr *Tombes*.

WITH
An Answer to Mr *Feanes's* Exceptions
CONCERNING
The degrees of Ardency in Christ's Prayer
reconciled with his fulnesse of habituall Grace:
AND
The grounds of Uniformity.

BY
HENRY HAMMOND, D.D.

The second Volume.

L O N D O N,
Printed for R. ROYSTON, at the Angel in Ivie-lane,
M. DC. LVII.

A Collection

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A COPY
OF
SOME PAPERS
PAST AT
OXFORD,
BETWIXT

The Author of the Practicall Catechisme,

AND

M^r. Ch.

The second Edition.

Χρὴ πρὸς τὰς διαβολὰς μὴ ἀποσιωπᾶν, ἵνα μὴ συγχωρή-
σωμεν εὐοδωθῆναι τὴν ψεύδει, καὶ τὸς ἡπατημένους μὴ ἐναφώμεθα
τῇ βλάβῃ, *St. Basil. Epist. 63.*

L O N D O N,

Printed by *J^s. Fleisher* for *Richard Royston* at the
Angel in *Ivie-lane*, 1650.

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OF THE PASTORS



For M^r Cheynell.

S I R,

A T my returne from *London* late last night, I met with some scattered reports of your dealing with the Author of the *Practticall Catechisme*, in a late Sermon or Sermons of yours in this City; within a few dayes after, I met you at Col. *Hammonds* lodgings, and signified my intentions to goe out of Towne the next day. Now though the care I have of the reputation of that Author be not so great or passionate, as to put me upon the least thought or designe of working any proportionable revenge on him, that endeavoured publicly to defame him; or to make you any return, save onely of my prayers to God for you, that he will forgive you all the trespasses that either this, or any other dealing of yours hath been guilty of, and that he will give you a right Judgement in all things; yet because I would not be in danger to beleieve any thing of you causlessly, I thought my selfe obliged in Justice to you, to desire from you (who know best what you said) an exact account in writing (as farre as your memory will serve) of all that you said in publike, either at St. *Maries*, or *Carfax*, wherein the Author of that Catechisme was concerned. I do much abuse my selfe in the notion I have of *Christian Justice*, if that doe not oblige you to answer this request of

O^ctob. 10. 1646.

Your Servant

H. Hammond.

I shall re-inforce my request, that you will send me the summe of what you said, with as little alteration as is possible.

A 2

Sir,

A Copy of (some) Papers

SIR,

I Returne you thanks, and am before-hand with you for Prayers, the Lord pardon and lead you into all truth and knowledge. Truly Sir, I had said as much of the *Practicall Catechisme* as I did say, though you had beene in Towne, nay, had beene (where you might learne something of my brethren) at Church. What I said of the Author of that Catechisme, was (your Friends being Judges) as much as hee deserved: some thinke I spoke too highly in his commendations: But to the point; first you say you are obliged in Justice to mee to desire an exact account of my Sermons: Sure this is somewhat more then equall Justice to mee, it is to exercise Jurisdiction over mee. Secondly, you doe much abuse your selfe in the notion of Christian justice, if you conceive mee obliged in Christian justice to give you an account this night (being to preach to morrow) of what I preached about ten dayes agoe.

I will deale plainly with you, I have not said all that I intend to say of that Catechisme, because it seemes to evacuate the morall Law, under pretence of filling up its vacuities, and it doth in effect overthrow the sum and substance of the Gospel. Sir, this is more then I said in either Sermon; But you shall (in due time, place, and manner, as soone as my weighty occasions will permit) receive the reasons of this assertion

From your humble Servants

Fr. Cheynell.

*Saturday, Octob. 10. 1646.
about 4 of the clock in the after-
noone.*

Sir,

What I said of the *Practicall Catechisme*.

SIR,

SIR, I have often...

I Am sorry I was so mistaken in you, as to make a request to which you doe not by your answer return mee one word: nor are so favourable as to promise me any at your greatest leisure. Having had this experience of you, I shall make no more new questions (to which the former part of your Letter might tempt one that were curious) as who of my Friends they were, which were so well satisfied with what you said of the Author of that Catechiline; or, wh againe, that envied him the elogy which you affirme your selfe to have bestowed upon him. I shall rather take occasion from these two affirmations of yours, to inforce my one former Petition, that you will commit to paper what you said, and give me leave to passe a judgment whether the Author be obliged to thank you for civilities, or (as my present intelligence goes) to clear himself from your accusations. I am willing to flatter my self by the second leaf of your Letter (begun with a Sir, what I said of the practicall Catechism) and so abruptly broke off) that you were once in so good humour, as to design me the favour I petition'd for; and if I am deceived, yet have I now more reason to importune it, because, first, by your present mistaking of my few Lines: and secondly, returning an answer very distant from the particular propoed by mee, I am enclined to beleeye it possible that your exceptions to the Author of the Catechiline might be mistakes also, (and then I would hope I might rectifie, and you retract those mistakes;) Or else, secondly, that your answers might be somewhat from the matter, and the shewing you that might to you be usefull also. And if neither of these should prove true, I shall farther invite you to that charity by a serious promise; that whatever you to my apprehension justly object against, or confute in that Author, shall by Gods grace tend to my edification. And having that preparation of mind, I hope your prayer will be heard, that God will pardon, and lead me into all truth and holinesse. That you may not thinke I have beene unjust in mentioning such tlemishes in your Letter (and that I may performe to you, what I desire of you) I shall first mention the mistakes in it. The first is, your interpreting my desire to you for an exercise of Jurisdiction over you, which that it may appeare probable, you say, I desire an exact account of your Ser-

A Copy of some Papers

mons. Where first, Sir, to *desire an account*, is not to *exercise jurisdiction*: Secondly, the account I desired, was not of your Sermons, or of any part of them, saying onely of that wherein the Author of the Catechisme was concerned, and that I then told you I was obliged (in Justice to you) to desire, and I still conceive I am so, it being but just, to use this obvious conduible meanes to keep me from beleeving you to have said any thing but what you did say, when perhaps the relations of others may bee unjust to you, (and tempt mee to be so also) and no body can well assure mee of either, but your selfe. What you meane by [*more then an equall justice to you*] I shall not demand, because I would make haste to conclude this paper: yet because I suppose you would intimate by that phrase, that it was not Justice to you (for if it were more then equall on your side, you would not complain; and besides you say, it is exercising jurisdiction over you, which for mee to doe over you, were I confesse injustice) I must further evidence it were not, by naming you the particulars which are reported to mee from your Sermon, which are such false suggestions, that nothing but your saying, and saying truly that you layd them not, can cleare you from a great fault, of which that I may not charge you untruly, I had no sure way, but to make that request to you. The particulars are four:

First, That you told your Auditory that there was a Catechisme, and never a word of the Trinity in it. Of this I desire you to informe mee whether you said it or no. For if you did, there was great injustice in it. For 1. if you had mentioned the full title of the Book, not a Catechisme (to which it may seeme proper to treat of the Trinity) but a Catechisme with a restriction to one kind of matter, a Practicall Catechisme, there had then been no great matter of wonder or complaint, that that speculative myserie had not been handled.

But then 2, the very first lines of that Booke would farther have prevented that objection. For the Scholar there professing himselfe to have attained in some measure to the understanding of the principles of Religion proposed by our Church Catechisme (and that by this very Catechists care, who had often done it in his Parish, and at this time chose to doe somewhat else) and the beliefe of the Trinity being part of that Catechisme, and of those instructions, there is a cleare reason why

in the subsequent discourse the Doctrine of the Trinity is not handled, because it is supposed as a *præcognitum* before it.

3 This speech if it were yours, would seeme to have some designe in it, and (whether meant by you, or not) be thought by others to affix on the Author either denying of the Trinity, or being guilty of some error in that point, which he was willing to conceale: and that this Author is guilty of neither, I beleeve any man will be convinced by that Catechisme, *viz.* in the last lines of it, where there is expresse mention of, and prayer directed to the blessed Trinity coeternall, to which one infinite Majesty, &c. In which few words are disclaimed (though not confuted) as many of the errors of the *Antitrinitarian* and *Socinian* as could be well expected in that matter, I mean the words Trinity, and Unity, eternity of each Person, and coeternity.

The second thing that I heard of, was in the matter of Oaths, that the Catechisme had trained up youth very ill, in giving license to vaine Oaths, which you are said to have concluded from these words in the Catechisme, where in answer to this question, Is the third Commandement in *Exod.* [Thou shalt not take the name of God in vaine] no more then Thou shalt not forswear thy selfe? It is answered, No more undoubtedly — for there, I am told, you stopt, and from thence fell into some expressions against the Doctrine and Booke. If this were so, then were you very unjust to your Auditory, in with-holding from them the consequences, which would certainly have kept them in charity with the Author. I beseech you, Sir, read on, and you shall finde that there is there as severe an interdiction of all kinde of swearing in a Christian (and sure such are all to whom this Catechisme was meant) as can bee imagined: in plaine words, *a totall universall prohibition of swearing it selfe, making that as unlawfull now, as perjury was before, and a great deale more, so extremely strict, that I have by learned men been asked whether that Author were not too severe against all kinde of swearing, but (I thanke God) never heard it fancyed, that there was any ground or appearance of liberty to bee drawne thence. All that that Author can differ from you in, is his opinion, that the words of the third Commandement belong expressly to perjury onely; and for that opinion hee brings the plaine words of Christ, which reads it* *μη ὀρκίζεις, thou shalt not forswear, &c.*

Secondly,

A Coppy of Some Papers

Secondly, the importance of the word in the originall, where to lift up (or take) the name of God, signifies to sweare, and [*vainely*] signifies [*falsely*,] and so the very word used in *Exod.* and there rendred [*vaine*] is *Deut.* 5. in the ninth commandment rendered [*false*.] To these Arguments, if you can give a satisfactory answer, he may chance to change his opinion in that. But however, the insisting on Christs direct punctuall prohibition will sure prove it a sufficient calumny in him that shall hence conclude the Author to have given youth any liberty in this kind. I would no man were more guilty of vaine Oaths, in himself or others, then that Catechist is, and resolves to bee. Having said thus much, I shall adde *ex abundanti*, that in kinnesse and submission to the meanest, the Author thought fit to adde in a last edition (intended above a yeare since, but sold in this Towne above a month agoe) after these words [no more undoubtedly] these words, by way of explication of what before hee meant. [In the primary intention of the phrase] for to that onely, hee professes to have designed that speech, never thinking to deny or doubt, but that vaine Oaths (though not swearing simply taken *i. e.* all kinde of swearing) would there bee forbidden also, though not primarily, yet by way of reduction; which you may guesse to have been his meaning, because hee adds, that perhaps foolish, wanton using of Gods name (though not in oaths, for one may use Gods name and not sweare) surely profane using of it, is forbidden by that reduction. And (I pray) doe you guesse whether it be likely that, hee which said, perhaps foolish using of Gods name was in the law forbidden, and all kinde of voluntary swearing under the Gospel, could justly bee charged as a friend to your g men, in giving them any of that liberty. If you can thinke it possible, yet read on to the end of that matter, and I will be bound you shall think otherwise.

Your next exception (I am told) was, that in the matter of repentance, the Author makes inclination to sinne an infelicity, not a sinne. This, if you said, you are much to blame. For in the place whereto that refers, 'tis cleare that under the generall words, of [All kinds and sorts of sinnes] the first kinde named is weaknesse, frailties, pollutions of our natures, our pronenesse and inclination to sinne. Which being positively said, would, in the judgement of any ingenuous man have helped to interpret that which

which follows [as infelicities, if not as finnes] thus not to deny them to bee finnes, within two lines after it had been affirmed they were, but that even in their opinion that tooke them to be onely infelicities, not finnes, (as sure some doe, when they are not consented to) they were yet to bee to them matter of humiliation, true sorrow and grieve, as the words are cleare, no where so much as intimating that they are not finnes, unlesse when hee saith they are no actuall finnes, which I hope you wil not say they are, when not consented to.

Your next exception, (I am told) was about justification, but my relations differ in the particular. Some say your quarrell was, that hee makes faith a condition, no instrument. If that were it, I pray tell me whether you thinke faith a physicall instrument of justification, (as for a morall instrument, that he in termes acknowledges) or when justification is onely an act of Gods through Christ pardoning of sin, and accounting just, you can imagine that faith hath any kinde of reall though instrumentall efficiency in that worke, i. e. whether faith in any such sense can pardon sin, or pronounce just, or whether it bee not sufficient to acknowledge it an instrument in receiving of Christ, and all other acts of the man as Christian, and onely a condition or capacity in the subject to make capable of Gods act upon him in justification ? this is the sum of what the Author saith in that point, and shal be farther cleared to you, if that were your exception. Others tell mee it was concerning the priority of sanctification before justification. Which point, as it is there stated, can bee no matter of quarrell to any that affirms the receiving of Christ to bee pre-required to justification. For as that is no more then that faith is pre-required (in the true notion of faith, and that wherein Dr. *Preston* acknowledges it) so is it by that Author said, that onely that sanctification is precedent to justification, which is the cordiall assent to Christs commands and promises, giving up the heart to him, resolution of obedience ; not the actuall performance and practice of those vowes, for that is acknowledged there to bee after justification. These are the particulars I have heard of, and have now reason to beleieve, that of all them you are not guilty, especially of the first, though 'twas (even at *London*) positively told mee from you. And therefore I doe by these presents acquit you of that, but yet thinke it not amisse to have

mentioned that report, that by it you may see (what alone I have now in hand to prove) how truly I told you, that to avoid the danger of beleiving any thing of you causlessly, I thought my self obliged in justice to you, to beg an exact account of what you said, I have been too long on the evidencing your first mistake, I would you had answered my request, and then you had taken away all excuse of that prolixity.

Your second mistake was, that you conceived mee to have said that 'twas a piece of Christian justice in you to have given mee an account this night, &c. wherein you were faine to adde to my words [*this night*] whereas I onely mentioned an answer, but assigned you no time for it, but punctually required the Messenger to desire to know, when it would bee seasonable, and hee should call for it; and accordingly, though I have this evening written this rejoinder, yet that I may not trouble you, I meane to respite the sending it till Munday. And yet by the way, I conceive it had been as easie for you to have given mee what I desired, as that Letter in stead of it, unlesse it be easier for you to write out of your invention then your memory. I am sure it had been the savingst way, for then you had escaped this importunity. The distance of your answer from my proposition I shall not need to put you in minde of. That which you meane to adde more of the Catechisme, is not all, nor (if my intelligence faile me not) any part of what you have said already: and 'tis but diversion to tell mee you will say more, and give mee reason of that more, when as yet much lesse is desired of you, and cannot bee obtained. I shall when you are at leisure, desire all your heape of exceptions against that poore creature, that (I will bee deposed for it) meant no man any greater malice, then to land him safe at heaven the nearest and furest way that the Author could imagin. But I will not yet importune you for any more then you have yet delivered publikely in this City. By granting me this uprightly and candidly, you will make me really rejoyce to hear that you shall have taken any further notice of me; but if you shall persist to deny me this first request, you will utterly discourage

Your Servant

Octob. 20. 1646.

H. Hammond.
Postscript.

POSTSCRIPT.

YOU are pleased to mention your designe of further severity against that Authour in the matter of the morall law, which (say you) it seemes to evacuate under pretence of filling up its vacuities; and adde, that it doth in effect overthrow the summe and substance of the Gospel. The latter of these (I confesse) would be a little strange to me, that he that labours to elevate the Gospel-precepts (as you think, too much) above the Law, should overthrow the summe or substance of the Gospel. I must professe to beleave that whatever charge can be affixt to that Doctrin, that would not bee it, but rather that it labours to raise the Gospel to a greater height then it would bear, or indeed to lessen the Law, not to alter any thing in the Gospel. In this particular I must professe my self posed, and utterly unable to conjecture what you mean, till you are so kind as to adde your reasons. One thing onely I meant to serve you in by this Postscript (because I see that, unlesse others have deceived mee, you may possibly bee deceived in passing judgement on that Book) and that is, to tell you, that you have a hard taske to prove that that Authour doth at all evacuate the Law morall (unlesse you guard your selfe by that cautious word, that *it seemes* to evacuate it, and that it may, and not doe it really.) For you may please to marke from mee, (who know the sence and spirit of that Authour better then you) that hee saith not positively that Christ added to the Law new precepts, but one of these two, either new precepts, or new light; and concludes that either of these two will serve his turne, and enhance the Christians obligation; and addes, that hee that will acknowledge that Christ requires more of his Disciples or Christians now, then the Jewes by any cleare revelation had been convinced to be necessary before, did grant as much in effect as he desired to be granted. And yet farther, in the close, that if any will contend, and shew as universall plain obliging precepts under the Law, as there are in the fifth of St. *Matthew*, he shall bee glad to see them, and not contend with him, so that hee will bring the Jewes up to us, and not us downe to the Jewes; professing that the onely danger which hee had used all his diligence to prevent. Now

A Copy of some Papers

I have told you this, use your discretion, and let mee heare the worst you can say in this particular also.

For D^r. *Hammond*.

SIR,

I Was not the first, no nor the last, that endeavoured to confute the dangerous errors of your much admired Catechisme, yet I doe not hear that you have fallen foule upon any but on my selfe. I acknowledge my selfe the weakest, and yet am confident that Gods power will bee manifested in my weaknesse, that God may have all the glory. I received your Rejoynder upon Munday: that day I was forced to goe out of Town to speake with a Gentleman; I was to preach yesterday morning, and to performe some exercise in the afternoon for the satisfaction of some that are much seduced, this Friday morning I return you what I can, and hope it will give you some satisfaction.

Sir, your messenger forgot your charge, and never told mee that you expected an answer when I was at leasure, and therefore I scribled somewhat in haste, as now I doe, for I have not one houre in a day free from disturbance.

Your errors were more solidly refuted by two of my Reverend Brethren, that are both of them Seniors to you: they would have been able to have given you better satisfaction.

You desire to know what I said at *Carfax*. I tooke notice of that passage, page 243. of your last edition, where you speake to this effect [*That the holy Ghost was our advocate in settling a Ministry to pray and intercede for their severall Congregations (and enabling them in the very Apostles time to forme a Liturgy to continue in the Church to that end) and thereby helping our infirmities, and teaching us to pray as wee ought.*] I said, I should bee glad to see that Liturgy which you say was then formed; And 2 was to bee continued in the Church. 3 To know whether the Holy Ghost doth help our infirmities by any other Liturgy or not. 4 Whether they doe not pray as they ought, who know not where to procure that very Liturgy, which you say was formed in the Apostles times, and to bee continued in the Church. 5 Whether

ther the Common-prayer-book be that very Liturgy.

Sir, Mr. Reynolds told mee you wanted direction about your first fruits, if your brother will procure L. Gen. Cromwell to speak to Sir H. Vane junior, it is in his power to relieve you. Forgive the abruptnesse of

Your faithfull Servant

Francis Cheynell.

In this outer Paper was inclosed as follows.

S I R,

I Was not much taken with your notion of Justice, but I shall Igratifie your desire, being now *invited to charity by your serious promise and preparation of minde* to entertaine the truth, if God be pleased to discover it to you by so weake an instrument as I confesse my selfe to bee. You have changed and mollified your phrase, you did not stoope so low in your Letter; as you doe in your Rejoynder (as you are pleased to terme it) to *beg an account*: Truly Sir, I did stumble at those hard words, *exact account*, considering that you have exercised jurisdiction heretofore in a Countrey, where I am now seated by the Parliament. You complaine of *false suggestions*, I pray God forgive them that suggested so many false accusations against mee to you, who have (as I perceive) more worth in you, then to beleieve them.

1. It is reported that I complained of you to my Auditory, because you did not handle the Trinity in your Catechisme, nay, *that there was not a word of the Trinity in that Catechisme*: I beleieve Mr. Digle will bee so candid, as to assure you that this is a false suggestion. But give me leave; Doctor; to deale plainly with you, there is an accusation framed against you by your owne Apology, for you speake in the language of you know whom, when you tell mee, that I need not wonder if the *speculative mystery of the Trinity* bee not handled in a *Practicall Catechisme*. Beleeve it, the Doctrine of the Trinity is a Practicall

mystery, the very foundation and ground-worke of the mystery of godlinesse. The blessed Trinity is not onely the object of our faith, but of our Worship too; nay, the Doctrine of the Trinity hath by Gods blessing a comfortable and quickning influence into the maine passages of the life and conversation of all Orthodox and judicious Christians. I hope, I need not remember you of your Baptisme, or tell you that a Sacramentall Covenant is Practicall. Sir, rectifie that mistake, and I will forgive the suggester.

Your next reason concerns the Church-Catechisme, I suppose you meane that Catechisme in the Common-prayer-book: now truly Sir, I must confesse that I like that Catechisme farre better then your Practicall Catechisme: and your Friends will tell you, that you might have contented your selfe with that Catechisme, unlesse you could have made a better.

To your third reason I answer, that I did once in *London* shew that passage, which you cite out of your prayer, to assure a friend of yours, that you did acknowledge the Trinity, though you maintaine many errours, broached by them that deny the coeternall Trinity in unity. I hasten to your second report.

2. Concerning your exposition of the third Commandement, I said, the youths, &c. had learnt the Art of swearing as perfect as their Catechisme; and added, that I did not wonder at it, when I read such a passage in a Practicall Catechisme printed at *Oxford*; as you may also read, if you begin at the eighth Section of the second Booke (I adde these words now, because I have sent home the *Oxford* edition, and cite it according to the last edition,) where the eloquent Author (to whom for parts, gifts, learning, I acknowledge my selfe farre inferiour) being desired by his Scholar to weed out the vice of swearing, lest it should take too deep root in young men, and get into fashion, doth assure his Scholar that after this Preface, Ye have heard, &c. the first part of the Precept, *Matth. 5. 33.* [Thou shalt not forswear thy selfe] is clearly the third Commandement: but the latter part [But shalt performe, &c.] is taken out of other places of the Law to explaine the meaning of the former, and to expresse it to bee (as literally it sounds) against perjury or non-performance of promissory oaths: where note, there's liberty enough for assertory oaths, for the third Commandement

is not meant of assertory oaths, as is plainly said afterwards. But lest the Scholar should thinke that this was not the *full meaning* of the Law sent by *Moses*, hee is prompted to put the question home, whether there *bee no more* meant in the third Commandement then [Thou shalt not forswear thy selfe?] The Catechist answers sadly and peremptorily [No more undoubtedly.] This is a flat deniall indeed, which requires full assurance of belief in the Scholar, as it doth note confidence in the Teacher, *no more*, and *undoubtedly* no more. I feare that the *doubtfull* [perhaps] and *imaginary* *superaddition* following (of which I may have faire opportunity to speake more hereafter) will not bee so effectuall to restrain the Youths or Doctores from swearing, as the unquestionable command of God. I hope, this exposition of the third Commandement is not generally received in this University, and doubt not but some will be so ingenuous as to protest against it.

Sir, I have no more then this in my notes concerning that passage in your Catechisme, though I was sufficiently prepared by meditation to have discoursed at large upon that Argument: whether the clock struck, or what other diversion there was, I know not; I beleieve I said not much more, but whether I delivered more or lesse at that time, I am not able to give you an exact account, it was not a businesse worth a designe to passe over such excuses as you alledge for your selfe.

1 A totall universall prohibition of swearing it selfe, and making it is as unlawfull now as perjury was before, is a doctrine which you cannot prove, unlesse you mince your *totall* and *universall* with so many qualifications, that at last you lose the totall in a cypher. You say, as *Smalcinus* and the rest doe, that I must not take an oath but for Gods glory and the publike good; now this is not to forbid swearing it selfe, but *unnecessary* *swearing*: what's become of your *totall* now? Did the perfect Law of God give men leave to take vain oaths, so vain as that God should have no glory, nor men any good by them? Why, sure, it was by this Argument lawfull to lift up the soule to vanity in a sense intolerably bad.

Christus perfecit tertium mandatum, nec in verbis veris nomen Domini invocare permittit, nisi tale quid a nobis exigat dei gloria. Vide Smalcium de Divinit. Christi, & Catechism. Racoviens.

Non assumes nomen Domini dei tui gratis, frustra, temere, in illum vanum, uti viri dissuissimæ eruditionis passim. Mendacium prohibetur hoc in loco, quia mendacium est gratis dictum, vanum, nihil.

2 Concerning

cerning our difference, it is this: you undertooke to prove that by the third Commandement, there was *no more meant*, then that a man should not forswear himselfe. Can you conclude this out of all your premises in the Catechisme? your ingenuity would not permit you to frame such a conclusion, and therefore you conclude that answer of yours which begins C. *No more undoubtedly, &c.* thus, [By all which it is cleare, that to take Gods name in vaine is to forswear ones selfe.] You doe not adde,

The last edition at London, pag. 110.

NW Aleph est loco He, littera radicalis; est proprie vanitas, tam verborum quam rerum; sepe adverbialiter sumitur pro frustra, temere.

Omne mendacium est vanum, sed omne vanum non est mendacium.

NW exponit per Kimom & Hebel, R. Selomo, &c.

ἐπὶ μάταις.
Lxx.

Vide Stegman, Photin.

Non assumes nomen Domini gratia sine frustra, ut si non iures in eius nomine nisi ob necessitatem; etiam veritas non est iuranda nisi ob necessitatem. Vide Pagnini thesaurum, curâ Merceri editum, pag. 2186.

[and no more] which was the point in question, between the Scholar and the Catechist, and therefore that should have been proved, and in the conclusion inferred. 3 You appeale to

Christ the best Judge. Christ saith; that whatsoever oath is unnecessarily taken (so you must say, as I have proved before) commeth of evill, *Matth. 5. 37. ἐὰν τὸ πονηρὸν ἐσιν*, if you will, of the evill one, or of the Devill. Now Sir, did not the third Commandement forbid all evill; or all devilish oaths? 4 That the word is rendered [false] sometimes, I grant; that it is as properly, if not more properly, rendred [vaine] you cannot deny; and if you consult *Aben-Ezra, R. Selomo, &c.* they will assure you that wee are not to lift up or take the name of God vainely: I need not goe about to prove that the Jewes saw this truth as clearly as we doe, but I can prove that they saw and acknowledged it, and that is sufficient for mee to prove against your assertion.

5 Consult the *Septuagint*, and see how they render the word, *Exod. 20. 7. Deut. 5. 11.* 6 You know, that the primary and principall signification of the word is not [false] but [vaine,] and every man that hath looked into the Hebrew, gives you instances enough. 7 You know, that others tell you, that if the

primary intention had beene to forbid forswearing, divers other words or phrases would have been used in all probability, such as the holy Ghost uses in other places; learned men are bold to name divers, but I am not so bold.

I might say a great deale more, if I had a mind to wrangle with you about the primary intention: but that is not the question between you and mee; onely, you have acknowledged in a manner that the edition of your booke printed at Oxford, had in the judgement of Learned men somewhat questionable

onable. You tell mee of the last edition of your Book at *London*. I answer, 1 That I saw one edition printed at *London*, and compared it with the *Oxford* edition; what difference there is between them, it is your part to shew. 2 As for that edition you talke of, sold in *Oxford* about a moneth agoe, that was a fortnight before I preached; truly I bought that edition also. You see I was at some cost and paines to know your minde. 3 I read this last edition, and saw no difference between that and the other in this point about the meaning of the third Commandement. 4 I asked others, and they told mee that there were some additions at the end of this last edition. I perused those additions, and then concluded that I might take it for granted that was your opinion which was to bee found in all three editions. 5 You now referre mee to that last edition, and tell mee that you have *added* somewhat to those words [No more undoubtedly] by way of explication; good Sir, say, Retraction. 6. I have looked over those additions once againe, with the best eyes I have, and finde nothing about the primary intention of the phras; You say, you added it; and where should I looke for an addition, but amongst your additions? you see how hard it is to finde your explication. Your Printer and you may well make a confessing apology; for the additions to the 120 page, concern nothing but perjury or sacriledge. 7 I looked on, to see whether it was not inserted afterwards, till I came to the end of your additions, and there I found some alterations, your last reserve, which (I confesse) I did not peruse, before I preached: my reason was, because you call them [*Lesse remarkable alterations*] and therefore I thought very innocently, that you had onely corrected some literall mistakes; but contrary to my conjecture, I there finde not onely some alteration, but (what I blesse God for) a direct recantation of sundry particulars, and I hope you will see cause to recant much more. I will continue my prayers for you, and doe what I can to help you to some new light to discerne old spirituall rules which were given by God in the time of *Moses*. Sir, seriously consider the carriage of this businesse, and tell me whether your patience or mine hath been more exercised? Take another Commandement, the sixth if you please, will you say there is *no more, undoubtedly no more* meant by that, but the actuall taking away

A Copy of some Papers

the life of a man? no, you answer more fairely, *pag. 99.* and why then could you not have interpreted the third Commandement as clearely? 3 Consider that there are three editions of your Book abroad, every man will not bee at the same cost and pains that I have been; doe you make the sad and wofull inference. 4 Look into the Treatises of Learned men; doe any say that there is no more, undoubtedly no more meant in a Commandement but what is directly *prima facie* presented? is that which is to bee reduced to a command, not meant in that Commandement, to which it is properly reduced? 5 In these X words or Commandements, words should not be too much restrained, but taken in their latitude. 6 Is it proper for a man that hath said, *No more undoubtedly no more is meant*, to come in with a *doubtful perhaps* afterwards, and say perhaps there is more meant? 7 Your lesse remarkable addition is a plaine recantation. 8 It is more for Gods honour and yours, to make a free, noble, solemn recantation, and (now you have deceived the Kingdom with three editions) to doe all things like your selfe, ingenuously: a worthy action loses its grace, and our brethren lose their share of benefit by it, when done with so much reservednesse, that others cannot well take notice of it for their edification. Pray Sir, let your recantation bee as remarkable as your seduction; doe not put it at the sag-end of some *lesse remarkable alterations*, acknowledge that you were seduced by——into this opinion, and recant with observation, lest others be seduced by so many hundred Catechismes as are disperfed throughout the Kingdome.

But it may bee that you will deny that you have made a recantation. Truly Sir, first the addition of those words [*in the primary intention of the phrase.*] 2 The putting in of [*Idle*] and blotting out of [*perhaps*] which did much affront your [*No more undoubtedly.*] 3 The change of these words [*the particular matter of Moses his Law was of Promissory (nor Assertory) oaths*] for these [*The matter was peculiarly of promissory, not onely of assertory oaths,*] all these three together will amount to a round recantation, considering that in three editions you had said, there was *No more, and undoubtedly no more* forbidden in the third Commandement, then the breach of promissory oaths.

Ninthly, consider, that if this amendment had been before *Oxford* had been taken, or if you would say that it (as well as another

ther edition of your Book) was intended, before you were in danger to bee called to an account for this and many things of worse consequence, your recantation would bee more satisfactory. I spake to you as a friend, and speake not out of my owne breast, for I doe but repeate the censures of other men. For my owne prart, you have made a solemne profession under your hand to give mee satisfaction, but how will you satisfie other men? 10. Yet I must professe, that I doe not like that expression of yours [Neverthinking to deny or doubtr, but that vaine oaths *would bee* forbidden there also.] Doe you mean that they were forbidden by God when *Moses* published the Law, or would bee forbidden afterwards by a superaddition? *Would bee* is not so cleare an expression as is desired. 11. I doe not understand that expression of yours, when you say, [That in kinnesse and submission to the meanest, the Author thought fit to adde.] If you meane it of mee, I take it kindly, for I did speake to your friends at *London* about you, and they promised to tell you positively of it, and I spoke for that end; for I doe respect you more then you thinke I doe: and some worthy friends both of yours and mine know, that neare upon tenne yeares agoe wee did exchange some Letters about your opinion concerning certaine vacuities in the morall Law of God. 12. But Sir, you should consider that Learned men have told you of this error, and therefore say, in submission to better Judgements. 13. Say, in submission to the greatest, even to *Isakrah*, the God of glory, I will abase my selfe, recant my errors, and acknowledge the perfection of his morall spirituall Law. Surely it is meet to bee said to God, &c. *Iob* 34. 31, 32. I beseech, that you will weep over those two Verses, and then read that passage, *Iohn* 6. 38. Christ came downe from heaven to doe the will of God, &c. Oh, doe you come downe from your Criticismes, come downe from your notions, your imaginary superadditions; which you looke upon as a kind of heaven, and endeavour to doe the will of your Father, revealed in his perfect and spirituall Law, and I'll warrant you you'll finde it so perfect, without any superadditions, that your Evangelicall obedience shall not excell or transcend that excellent rule; nay, you will confesse that you cannot see an end of *its* perfection, and you *will hate every false way*. Pardon mee, if I seem to

A Copy of some Papers

preach to you ; the Lord set it home upon your heart.

3. The next report is, *that you made inclination to sinne an infelicity, not a sinne* : I said, that the Author of that Catechisme did acknowledge that godly sorrow was to be conceived for *all kinds and sorts of sinne* : but when hee descends to particulars, hee speakes with so much irresolution, as if hee doubted whether our aptnesse to fall into all sinne, were an infelicity onely or a sinne.

Sir, your expression is inexcusable, and your apology doth no way satisfie. Truly Sir, you must fall downe at a Throne of grace, and beg pardon of God, and you must speake more positively, or else you will not bee able to give satisfaction to impartiall men.

1 You speake of pollutions of nature : sure that expression is more proper to denote actuall sinnes, then originall sinne, which is one entire, universall, and naturall pollution. 2 Every one that is of age to conceive godly sorrow, hath actually consented to the corruption of his nature, hee hath cherished it, and been pleased with it. 3 You seeme to imply, that there must needs bee some consent given to every actuall sinne ; Sir, that is yet to bee proved on your part ; for you are too magisteriall, and so much given to dictates, that you may well stand to bee perpetuall Dictator in Divinity ; every point of a Catechisme should bee exactly proved. 4 You seeme either to recant what you said before, or at least to doubt whether these pollutions bee infelicities onely, or sinne. 5 The danger is the greater, because you expresse such a grand point Sceptically ; there are indeed too many that say, *The corruption of our nature is rather an infelicity then a sinne* ; doe you expresse your selfe thus doubtfully, that you may comply with them ? indeed if you were composing such a Liturgy as some have wished for, that Protestants, &c. might joyne together, I confesse you have sufficiently served that designe : but sure it was your duty, especially in a Practicall Catechisme, to have declared your selfe freely and fully against that dangerous error. 6 If you are of their mind who maintaine the corruption of our nature to bee onely an infelicity, not a sinne ; it was not fairly done to blind your Reader with an Orthodox expression in the beginning of your answer, that you might afterwards tempt him into a dangerous error.

error. 7 It is absurd to say, that godly sorrow is to bee conceived for an infelicity *quà sic*, meerly as an infelicity. 8 There is no doubt but that every sinne should bee wailed *quà sic*; as a sinne: an inconformity to a spirituall Law, and a pronenesse to actuall rebellion against God, and all the commands of God, ought to bee bewailed even with tears of blood; you need not speake timorously or doubtfully in so weighty and cleare a point. 9 I found the more fault with this doubtfull expression, because you write a Practicall Catechisme, and you know that the corruption of our nature hath great influence into our practise, and therefore you should have been most cleare and expresse in this point, that by Gods grace this pronenesse to sinne might bee both bewailed and mortified. I need not tell you, how many dangerous consequences have been inferred from some doubtfull expressions in Catechismes or confessions about originall sinne, but I hasten to your last report, which is about justification.

4 It seemes you are most to seek here, you desire mee to help you out. Sir, I never said that faith was a *Physicall Instrument* of justification; sure justification is no *Physicall* thing. You doe grant, at least *in termes*, that faith is a *Morall* instrument of justification; but if you deny it to bee a *Reall* instrument in receiving Christ, then sure what you grant in termes, you deny in deed. No man ever dreamt that *faith doth pardon sinne*, but a sinner doth by faith receive a pardon: 1 Faith doth receive Christ really, but spiritually, not corporally, or physically. 2 That which you call a sufficient acknowledgement, is not sufficiently cleare, bee pleased to explaine what you meane, when you say [that faith is an instrument in receiving of Christ, and all other acts of the man as Christian, and onely a condition or capacity in the subject to make capable of Gods act upon him in justification.] 3 You should distinguish, as the Apostle doth, between receiving of Christ, and walking in him. 4 If you meane, that all other acts of a Christian, namely acts of repentance, charity, and in a word, all acts of Evangelicall or new obedience, are Morall instruments of justification, I desire a proof of that. 5 Doth my receiving of Christ make mee capable of Christ, or rather make mee possesse of Christ? 6 I thinke you will not deny that Gods act in giving Christ, giving a par-

don, &c. is in order of nature before my receiving of Christ, and a pardon. 7 You have not yet clearly expressed, what is the true notion of faith in your opinion, and what Dr. *Preston* saith to confirme you in it, and where he saith it. 8. If you conceive that a cordiall assent to Christs commands hath any influence into our justification, bee pleased to unfold that riddle: you know, it is confessed by all, that the true beleever doth give a cordiall assent to Christs commands; but is hee justified by that assent? 9 How doe you prove, that any soule whilst it remains unjustified doth cordially and wholly give up it selfe to bee ruled by Christ? I confesse it to bee a good evidence of justification, but not an antecedent to (much lesse a Condition to make us capable of) justification. 10 If a cordiall assent to Christs commands, and a resolution of obedience, are morall instruments of justification, bee pleased to shew what efficiency these instruments have in justification; whether the *Terminus* of that efficiency bee a capacity in the soule, which doth formally make the soule capable of Gods act in pardoning sinne, and pronouncing the person just and righteous? 11 If a resolution or vow of obedience bee sufficient unto justification, without the actuall performance of the vow, why doe you winde in *all other acts of a man as Christian*, into a discourse of the very first act of faith, in receiving Christ, and forgiveness of sinnes? 12 If, on the other side, God justifies the ungodly, how doth a constellation of Gospel-graces, and all the acts of grace put a capacity into the subject to make a man capable of justification?

Your last Edition, pag. 28.

Sir, that which I tooke exception at, was your confounding of faith and workes in a discourse of justification. 2 That you doe frequently imply, that wee are justified by faithfull actions, acts of sincerity and obedience, that they are the *Condition* of justification, and that God doth absolutely require them as the *only things by which a man is justified*, p. 28. you say, the condition which makes us capable of pardon of sinnes, is positively the new creature, or renewed, &c. obedience to the whole Gospel, the performing, &c.——and Constellation of Gospel-graces, &c. I need not transcribe your words, in your last edition they are to bee found, in the 8 page. 3 You say, that faith without the addition of such workes, such obedience Evangelicall,

call would bee insufficient to justification, &c. The words following are as bad or worse, *page 35, 36.* and the like you have *page 44, 45* Sir, I proved that faith was sufficient to bee an instrument of justification, without the addition of Evangelicall workes unto that purpose, and in that act; and that wee were not justified by a righteousness inherent in us, or any acts of repentance, charity, or new obedience performed by us. I am not ashamed, yet am not now at leisure to repeat my arguments to prove that wee are justified by the obedience of Christ alone, freely imputed by God, applyed and rested on by faith onely.

For M^r. Cheynell.

S I R,

I Received your returns, and the Letter that enclosed them; and I shal (as briefly as I can) give you my sence of both. And first to your letter, I shall tell you truly that you are the onely man in the world that ever I knew to have endeavored the confuting one syllable of that Catechisme; and therefore the addresse I made to you, I acknowledge to have made to you onely. If by your *reverend brethren* you meane those which are here with you employed at this time, I suppose your periphrasis hath told mee who they are, and then I am confident they are persons which would have communicated to me any such advertisements, wherein I am so neerly concerned (to discern whether their dislikes were causelesse or no) before they had publicquely accused me for them: which because they have not done, I must not yet believe that refutation was publique, or such as could bee capable of my notice; though I must acknowledge to expect from either of them that which is, as you say; much more solid then yours, and heartily wish it were either of those to whom I am now writing: for then I should make no question, but the satisfaction (mutually) would bee much greater. But as it is, I must undergoe my fate, and cannot be deceived in the successe of this paper, more then I now finde my selfe to have been in the reception

A Copy of some Papers

reception of my former, which when I had kept my selfe within those limits, which I suppose farre from all motion toward distemper, and onely asked (and as you say beg'd) an exact account of what you had said of that Author, and given you the plaine reasons of my request, is yet charged by you to have *fallen foully* on you: To this reproach of yours I reply not one word (being not so much in love with that part of your spirit as to imitate it; which yet both here and hereafter I beseech you not to mistake for a no-sense of it) but conceive it as true that I have done so, as that the errors, so styled by you, are either errors, or dangerous. I will not doubt of your employments or disturbances, nor thinke your returnes are too slow, I wish you had more leisure, and more perfect tranquillity of thoughts at all times, especially when I have the luck to discourse with you. In the mean, I beseech you to beleieve, that what question soever may depend concerning the Messengers delivering his errand (whom yet, upon his asseveration that he did it aright, I must beleieve) there can be none of the words in my letter, or consequently of the addition in yours, viz. of the *[this night]* wherein I conceived you obliged to give me that account, when you have my paper by you to assure you, that I did not.

The words which you affirme to have taken notice of in your *Carfax-Sermon*, I acknowledge to bee in the Catechisme, and must set them downe againe in this paper, that you may judge, while I advise with you, whether you mistooke them, or no. *[The holy Ghost was our advocate in setting a Ministry to pray and intercede for their severall congregations (and enabling them in the very Apostles times to forme a Liturgy to continue in the Church to that end) and thereby helping our infirmities, and teaching us to pray as wee ought.]* You see Sir, and must acknowledge, the parenthesis in the midlt of the sentence; and (I suppose) know the meaning of that, that it is so set, that it may unite the words after to the words before it, not pretend to joyne them to it selfe; So that the sentence without the parenthesis is this (and not altered by it) *That the holy Ghost was our advocate in setting a Ministry to pray and intercede for their severall congregations, and thereby helping our infirmities, and teaching us to pray as we ought.* Onely 'tis added by the by, that the holy Ghost that thus settled that Ministry, enabled them in the Apostles times to forme a Liturgy to continue

tinue in the Church to that end, viz. of praying and interceding for their severall congregations. To either of these thus set (as onely these words can bee set in construction) your questions are wholly impertinent, i. e. doe no way ingage him that had said these words, to satisfie your severalls, (and I am not over willing now to engage my selfe to answer any more then the matter requires of mee.) For first, the saying that the holy Ghost enabled the Ministry in the very Apostles times to forme a Liturgy to continue in the Church, doth not conclude that that very Liturgy was to bee continued, as in the second and fourth question you change the words, which you needed not have done, unlesse you meant to get advantage by it, and from thence to conclude it my opinion, that there was some necessity, that that Liturgy formed in the Apostles times should bee continued in the Church, as I am told you collected thence: but, you see, I said not, and professe not to have meant in those words [to continue] but onely that it might continue (i. e. if the Church thought good) either so as it was, or with such additions or alterations as the Church should thinke fit; as hee that leaves lands to continue to his heires, obliges not them from ever alienating them, or exchanging. You see, the utmost that these words [to continue] on which all the weight of your exceptions lie, can bee extended. And that comes not home to your [was to bee continued,] nor to your questions, which are built upon it. I need say no more to your second *quare*; And yet if I thought you sought for any thing but exceptions in my Papers, I would adde freely, as to a Scholar, or friend, my whole sense of this matter, as a little conversation with ancient Writers hath made it up to mee. For once, 'tis this; That the Apostles, and those that were by the holy Ghost consecrated to the planting of the Church, had the gifts of miracles; not every one all, but one one, another another, powred on them; that, among these, in those first times, there was *χάρισμα ἐν ἑαυτοῖς*, the gift of prayer, (that gift a miracle, as the gift of healing, prophesying, &c.) that this was bestowed *ἐπὶ ἑκάστῳ*, that did pray for the rest, and aske those things that were usefull for them, and teach others how to pray; that some of the prayers thus conceived by them, which were fit for the common perpetuall uses of all Christians, were received and kept by those whom they

thus taught; that those are they which the Ancients meane by Liturgies of St. James, St. Marke, &c. Though I beleeeve not, that either all these are in those Liturgies which now wee have under their names, nor that all that are under their names are those, That in the celebration of the Sacrament, which they daily used, some formes were constantly observed by them, no new occasion making it fit to alter them: Of which fort I little doubt of the Lords prayer, the *αινολογια* anon mentioned, from [lift up your hearts,] to [therefore with Angels, &c.] *inclusivè*; after that a prayer, called * *ἐπικλησις*; then the words of consecration, taken from the Gospell: These, I suppose, I have good authority to thinke constantly used among them, and the blessing of God hath brought them downe to us. Beside these, I make no question but variety of other prayers according to the exercise of that *χαρισμα* were powred out by him that was so endowed, and those I call not (as I would doe the other, and whatever else there was of that nature) set formes in the Apostles times, but plainely exercises of that gift. But then as those formes were preserved and continued, so when those extraordinary *χαρισματα* ceased, there was need of somewhat else to supply that place; and that would not bee in any reason to permit every man to pray as hee would (for that was the thing for the preventing of which, and the unhappineffes consequent to it, the *χαρισμα ενυχνης* had before been given, which but in that respect had not before been usefull) but set prepared forms for the daily constant wants, and those provided by the Governours of the Church, Apostolicall men, which had so benefited under the prayers of those that had the *χαρισμα*, or perhaps remembred some formes of theirs, at least the method and manner used by them, that their formes might well deserve to bee heeded by, and so continue in the Church, at least were likely so bee fitter for the turne then the unpremeditated effusions of them that now had not the extraordinary *χαρισμα*, and of all whom it cannot bee presumed that they have the ordinary wisdom to pray alwayes as they ought. I conceive, I can satisfie any reasonable man for the maine of what I have now said, upon those grounds that are fit for a matter of this kinde. I meane it not for a new ball of contention betweene us; I shall satisfie your exceptions to the Author without it. And that is all

* τὸ ἅγιον
πνεῦμα, *αὐτὸ*,
after which,
ἐκ ἐπὶ αὐτοῦ
λειτουργία, ἀλλὰ
χαρισμὰ &c.
Gyr. Cat. 4.

all my answer to your second *quare*. And for your first, I say, that speech concludes mee no undertaker, nor obliges mee to shew you that Liturgy, any more then my telling you, that as Christ taught his Disciples to pray; so *John Baptist* before him taught his, will oblige mee to tell you what the *Baptists* forme was: The Disciples tell mee, the *Baptist* did teach his Disciples to pray, and 'tis possible they could not, I am sure they did not help you to the sight of that prayer: and the Authors meannesse, or his being so farre lesse authentically then those Disciples, though it may make it more fit for you to dis-believe his report that they formed a Liturgy; yet will it not, to thinke him more obliged to give you a copy of it, or to acknowledge it temerarious to have said that they did forme one, because hee hath it not ready to shew. Other reasons, beside that of cleare ocular demonstration, may bee thought worthy our heeding in matters of fact; the testimony of men nearer those times then wee are: And under that head I conceive there are many things to be produced; for whether the Liturgies that goe now under the name of *St. Marke* and *St. James* are the very Copies compiled by them or no, it is to mee no improbable argument that that age which first acknowledged them to bee theirs, had been taught by Story that there were some written by them, upon which they thought fit to father those upon them. Besides this, you have been shewed in another place from *1 Cor. 14. 26.* that View of Dir. pag. 14. in the Apostles times some of the *Psalmes* of *David* or *Asaph* were used ordinarily in their devotions, and that *St. Paul* found fault that they did not all joyne in the same *Psalme* at the same time, which would, faith hee, bee best for edification: and if it were mended upon *St. Pauls* admonition, the use of those very *Psalmes* were (at least a part of) a publique divine service, which is the English of Liturgy. Secondly, that, if wee beleve Stories, *St. James* made choice of some speciall prayers most frequently used by the Apostles, shortned againe by *St. Basil* and *Saint Chrysostome*; all which the *Greeke Church*, which is fitter to judge (in this matter done among them) then wee, doe still retain, and make no doubt of the Authors of them. Thirdly, that there is famous mention of a short forme of *St. Peter's*, used alone, they say, for a great while in the *Roman Church*. Fourthly, that 'tis cleare, that *St. Augustine* speaking of *Sursum corda*, &c.

faith, that they are *verba ab ipsis Apostolorum temporibus petita*, and so the compiler of the Apostles Constitutions, which imitates that antiquity, and makes use of that forme, must be thought to have beleev'd, or else he had been much mistaken in his imitation, and had put off his disguise, even by putting it on. 5 That the same words with those in our Liturgy, are not only in the Liturgy which is said to be St. *James's*, and those other of St. *Basil*, and St. *Chrysostome*, but are recited by St. *Cyrill* of *Jerusalem* (in his Catechisme) one of the Ancientest Authors we have. If it may be with your leasure (though, as I said, I undertake not to demonstrate, yet) to offer to your judgment; not to breed you more controversies or disturbances, I shall not onely refer you to *Cassander* to prove that to Christs words in the Lords Supper, the Apostles added the use of the Lords prayer, (which though it were not much, is more then nothing of set forme, or Liturgy, and might doubtlesse have been accompanied with much more, though I am not able to shew it you) but also goe a little farther with you, upon occasion of that last mentioned forme, and that Father.

The forme of doxology, following those verses of *sursum corda*, &c. in our Book, is, you may remember, this; [*therefore with Angels, &c.*] of which there is little question, but that it is the form which was called by the *Greeks* *χερβινος*, by the *Latines* *Præparatio* (*viz.* of the Sacrament, as 'tis stil in our Church) that *ἀνθ* or *ἀνθ*, which, saith *Iust. Mar.* precedeth the Eucharist, or blessing of the elements, *i. e.* prayer of consecration; *ὕμνωδία, ἀινολογία, δοξολογία, ἐκ τῶν Σεραφίμ*, by *Cyrill* of *Jerusalem*, which as it is there placed after the *εὐχαριστία*, *i. e.* (not the Sacrament, but) the giving of thanks, (as with us it is after the [*Let us give thanks to our Lord God*]) so it is before the prayer of consecratio; (which other where, as even now in *Iustin*, is called by that title, and the Sacrament *ἄρτος εὐχαριστικὸς*) as with us also, and is the very *ἡδονικὴ ὕμνωδία*, which, saith that ancient Author, under the Apostolical disguise of *Dionysius*, the whole Church profess before the Sacrament. All this I have said, to shew you (if you delight in it) some part of that Liturgy (& being in our book you may yet see it) which was by those Ancients used: And to bring it yet nearer home to the point in hand, 'tis that ancient *Cyrills* affirmation of this very form, that it was *παράδοσις ἡμῶν*; which words, in the use of those Ancients, most commonly note the thing they speak of to be delivered them

from

from the Apostles, or Apostolicall men; and being spoken by *Cyrrill* who was not long after those times, and *S. Auguft.* saying expredly of *sursum corda* (which may very probably extend to this whole *αινολογια* after it) that they were delivered down from the very Apostles times: I conceive this, with the other precedent testimonies of it, may amount to a proof tolerably sufficient to perswade a prudent man that they were so. I will prevent a mistake in this matter of *Cyrrills* words, which I do not think probable you would fall into, but yet am willing to serve you by preventing it, that the *Greek* [*παρεδοθησαν ημιν εκ των Σεραφειμαινολογιαν ταυτην λεγομεν*] imports not, as I conceive, that it was delivered by the Seraphim, (for then it would be *απε*; and though that were more then an Apostolicall, even an Angelical tradition; yet it would rather look to the [*Glory to God on high*] &c. (but that it is an hymne taking in the Angels to joyne in lauds with us, (to which I conceive *S. Chrysostome* referred in his *μελ' αγγελων αδεις, μελ' αγγελων υμνεις*, and the *Greekes* that call it *χερεβικος*, and *Amalarinus*, when hee styles it *hymnus referens laudibus Angelorum*,) and this hymne delivered downe ημιν by (our *i. e.*) that *Cyrrills* ancestors at least, which who they were likely to bee, I before gave you reason to conjecture. That this thus mentioned by *St. Cyrrill*, is that very part of our Liturgy, which I noted it to bee, is cleare enough by the words that follow in him [*ὅπως κοινωνοὶ τῆς ὑμνωδίας τᾶς ὑπερχοῦμαις γινώμεθα σεραφίς,*] compared with our [*Wish all the the company of heaven wee laud and praise, &c.*] and that they are placed as wee place them, by the *ἵνα ἀγιάσαντες ἐκυλῆς διὰ τῶν πνευματικῶν τέτων ὕμνων παρεχλωμεν τὸν φιλόθρονον θεὸν τὸ ἅγιον πνεῦμα ἐξαποστείλαι ἐπὶ τὰ θεοκείμενα*, &c. noting this Hymne to bee immediately before the* confection; and to prepare men for it, which the Liturgick Writers meane by calling it *prafatio actionis*, & *hymnatio procedens confirmationem sacramenti*, and so with us it is continued. If I should proceed to give you any more arguments, to perswade you that the Apostles did use set formes of publike divine Service, and mention those formes to you, I should hope but for little thanks from you, and therefore shall abstaine from that profusion, remembring that all that I am this

* Or that Prayer that I told you was called *ἐπίκλησις*, wherein they prayed for the *ἐπιφοίτησις*, or *ἐπιλευσις* πνεύματος ἐς τὸ θεοκείμενα. An ancient forme of which wee have in *St. Basils* Liturgy, *Σὺ δεόμεθα, &c.* ἐλθέτω τὸ πνεῦμα σὺ τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ θεοκείμενα δώρεα ταῦτα, καὶ εὐλογήσῃς αὐτὰ καὶ ἁγιάσῃς καὶ ἀναδείξῃς.

A Copy of some Papers

minute about to prove, is, that I am not bound to shew you that Liturgy which was said to be formed in the Apostles times. And having said this, I suppose you will discern what my answer would bee, (if I were obliged by my former words, to give you any as you see I am not) to your other questions; or for feare you should mistake againe, I will, *ex abundanti*, return you my opinion; To the third, that hee doth; To the fourth, that they may; (I wish I could adde, they alwayes doe; but I am not obliged to that;) To the fifth, that it is not, if you meane by [*that very*] the same without any change: but yet in the sense that *Thesens* his ship came home the same that it went out, and is an instance in Logick of one notion of *idem numero*, I conceive it, if possible, more then the very same, having some of the same ribs remaining in it (as even now I instanced, and professe to bee perswaded by those Authorities,) when that is supposed to have never a one. I have no occasion to add any more in answer to the Letter, but to thanke Mr. *Reynolds* and you for your willingnesse to give mee directions about my first fruits; though the truth is, I am returned from *London*, and did speake to my Brother to aske L. Gen. *Cromwells* assistance; but Sir *Henry Vane* junior is not of that Committee. Sir *Henry Vane* senior was in the Chair, and I delivered my case to him, and hee fully consented to the justice of my request: and then your saying, *Sir Henry Vane hath power to relieve me*, shall be ground of hope to me that he will.

NOW for the longer, and so sadder part of my taske, wherein you are not so courteous to me, as you were in that concluding line of your Letter, I must proceed to that.

In the entrance I must have leave to bee sorry, that I have to deale with a man that will professe himselfe not much taken with that notion of Justice (which I said obliged mee to desire an exact account in writing from you, of that wherein that Author was nearly concerned, and could no otherwise bee sure not to thinke any thing of you causelessly.) If this were not justice to you, or may not yet bee beleaved so by you, I
despaire

despaire of ever doing any thing acceptable in your presence. Our humours, or our principles, will be so contrary, that whatever I shall say, I shall have reason to suspect you will not bee much taken with it; yet I shall farther adventure to give you one relation, which will not onely cleare my former notion of justice to you, but offer to your consideration whether there bee not somewhat due from you by that notion of justice (or some other) to that Author, to others, yea and to your selfe.

There fell out in some Lay-company in this Towne, since your Sermon fore-mentioned, a discourse, Whether it were not lawfull to sweare, so that that which was sworne were exactly true; one of the company insisted rightly, that it was not, the other was confident it was, and produced for it the Authority of that Author; and to prove that againe, said, that the Preacher at St. *Maries* read it out of that Book. Of the truth of this he was so confident, that he presently resolved to make use of that liberty, which he beleaved from your citation to bee the opinion of that Author, more then his carnall heart did permit him to beleieve the truth of what you added (if you did any thing besides the reproaching of that Author) in confutation of that Doctrine, and thereupon he swore a great Oath, that that which was before him was a candlestick, and perswaded himselfe that he had done no hurt in doing so.

Now Sir, when I have againe told you, and all the world; that that Author hath written most strictly against swearing, (and onely differs from you in that question concerning the primary intention of the words of the old Commandement) and said in plaine words, 1 That idle, foolish, wanton using of Gods name, (which if it be not in oaths, is lesse then swearing) sure profane using of it, (which in all the editions was in, and absolutely belonged to all kinde of unlawfull oaths) might bee resolved to bee forbidden there by reduction: And 2 That under Christ (which againe I tell you, belonged to all to whom that Catechisme could speake,) there is a totall universall prohibition of swearing it selfe, making that as unlawfull now, as perjury was before. 3 That to sweare in ordinary conversation is utterly unlawfull. 4 That all voluntary, especially promissory oaths, are now utterly unlawfull for a Christian. And 5 those voluntaries defined, to be those that have their impellent or principle.

A Copy of some Papers

ciple from my selfe; when I have, I say, told you all this, then for Gods sake ponder sadly with your owne heart, in case that poore soule bee ever tormented in hell for that vaine oath, (as, without Gods mercy upon repentance, undoubtedly hee will) how much you have to charge upon your selfe for giving him confidence that that Author had said what hee learnt from you: especially seeing your Sarcasme in that phrase of *the much admired Catechisme*, might tell you that it was possible some poore, passionate, sinfull creature, might thus unhappily admire it. I conjure you, not to thinke there is any jest in this, but beleieve from mee, that I am able to produce the person that heard it, (and that had that care and love of piety and of truth, and that particular knowledge of my detesting all oaths, as to come in some passion to mee for satisfaction,) and that I have already seriously sent to disabuse the offender, lest that sinne should bee laid to his charge, which you have made that Book bee the occasion of; and when you have laid this to your heart, the God of all grace direct you to doe your duty in this particular.

I will not confute your opinion, that I have stooped lower in my Rejoynder then I was in my Letter, by begging what I did before but desire, (I will bee very willing to do so alwayes, and shall yet bee more vile then so, if that may perswade you to doe mee justice;) and yet it may bee observed, that in your judgment to desire and request (which I did before) is so much lower then to beg, (which is but a nicety,) that untill I did beg, as well as desire and request, and againe re-inforce my request, you did not thinke fit to grant me the least crumbe of that justice which I desired from you.

At the phrase [*exact account*] you affirme your selfe to have stumbled, and call it [*those hard words.*] If this bee so, I cannot tell how to behave my selfe so cautiously, as either to speak plainly enough to you, or to keep you from stumbling. For [*exact account*] is so plaine to bee understood, and so unlike *jurisdiction*, unlesse you mistooke it for exacting an account, (which you are too subtle to doe, when the word *desire* went before it,) that if ever I had exercised jurisdiction over you, or any other, (which I never was in place to doe the Office for which my first fruits are required, being without a jurisdiction annex to it;) yet you could not have been tempted by that

to this mistake. I suppose you were pleased to be merry, when you imply you were; and therefore must friendly admonish you, that there is a shrewd disease, in which *Irenæus* had so much skill as to pronounce ὁ ἅγιος γὰρ ὡς πάντῃ μᾶλλον ἡμῶς ἔχουσιν, and therefore I shall briefly desire you, that hereafter you speak, 1 So properly as not to say *desiring*, is *exercising jurisdiction*. And 2 Seriously, (for truly I am not in jest, when I write to you,) and that would have kept you safe from stumbling. Yet because you are at such leisure as to remember I had an Office in your now Countrey, I shall tell you that there is a seale belonging to that Office, from which, if you had induction to that Living, you may read in your Wax, μακάριος ἔσται ἐνεδίξωσιν, and then you will soone discern how many men, as well as mee, you have helpt to make happy. I blesse God, (and will never curse you,) that I am one of that number.

In your next Section, you pray for them that suggested so many false accusations against you to mee. But first, you affirme not above one to have been false; and that I confesse to bee so, and need not to bee told so back againe. As for your new accusation, which you are resolved to pay mee in stead of that former, I desire you to know that I defie it, and know no danger or ill found in the language of *Speculative mysterie*, nor acknowledge any Author of it whom you can suspect; particularly, not him whose name you blotted out, so that I might read; I meane, neither *Smalcinus* nor *Socinus*, whose doctrines in the businesse of the Trinity I doe heartily disclaime; and am so farre from being tainted or tempted by them, that I cannot say I ever permitted my selfe to read any Tract in them, or any other of that set, (unlesse in the *Racovian Catechisme*) on that subject. And you will never repaire the injury, if you use arts to fasten it on mee, or to perswade any man, that I was ever inclined towards it. For your nicety by which you except against my calling the doctrine of the Trinity a *speculative mystery*, saying that it is *practicall*, and giving your reason, [because the blessed Trinity is the object of our worship, as well as of our faith;] I shall make no scruple to acknowledge the Trinity to bee the object of our worship, (and to that end I directed that concluding act of my worship to that blessed object) and every point of that which in the Catechisme is made

A Copy of some Papers

due to God, I supposed there, and now professe to bee perfectly due to the Trinity. But then you might remember, that you acknowledge it the object of our faith; and of that there be many parts which will not be disparaged by being stiled mysteries and depths of speculation, and in that sense, or as they are so, I then spake, and onely so, and need not acknowledge any impropriety in that speech; because though a speculative doctrine may be also practicall in another respect, as the knowledge of the causes of diseases is a practicall knowledge in respect of the cures it will help to worke, yet as that is ordinarily called the *Theory* of Physick, and is presumed before Students ascend to the practicall; so I told you the Author supposed the speculative understanding of that mystery in the Church-Catechisme, before hee came to the Doctrines in this Booke, which are the practicall. You remember mee, that a Sacramentall Covenant is practicall; and I may as well remember you that there are *credenda* proposed to the vower in that Sacrament, as well as *facienda*.

On occasion of mention of the Church-Catechisme, you say, you like that better then my Practicall, and I confesse my selfe to doe so too; so vehemently, that I beleieve 'twill bee long ere wee see a better in its stead. But yet I conceive, that hee that hath learnt that, may bee capable of more, at least of directions to make use of that knowledge imbibed to the amendment of his life: else, most of our preaching were in vaine; nay else, both that Catechisme ought never to have been expounded, and every one that hath written any thing else for the benefitting of youth or men, must lye under the prejudice of that insolence of thinking himselfe able to make a better, as well as this Author.

For your justice in that answer to the third reason, I am not to thanke you, nor can I thinke that any man that was in any measure my friend, needed to bee told by you or any, that I acknowledged the Trinity. If hee did, examine your owne heart, whether you know not some body, who had helped to defame mee in that particular, by saying I was a *Socinian* or the like, or by saying I maintaine many errours broached by such; If you doe not, I will thank you for the good office you mention; and so hasten also, (and wish heartily I could make more
haste

haste to get into some more delightfull imployment) to the second report.

In that, I see, I met with no false accusation of you, but in you enough of injury to that Author, by picking out what might make him odious, and present him an eloquent learned disciple of yours, to bee taught, that swearing is a sinne; or rather a profane designer and corrupter of the Nation, that hath given Boyes a liberty of swearing in their Catechisme. I have sufficiently told you, and all men, that that Author is most guiltlesse of that charge, and if you will not yet acknowledge it, I must leave it to God to judge betwixt us; as also, whether hee produce not the unquestionable command of God against all swearing, assertory or promissory; and whether you doe not imply, that hee doth so, in saying against him that [*the perhaps imaginary superaddition*] (which you know are no other then the words of Christ) *will not bee so effectuall to restraine, as the unquestionable command of God.* Sir, doth hee question the Command of God to bee against swearing? doth hee not say that all profane use of Gods name is sure forbidden under the third Commandement of the Law by reduction? (or is not all unlawfull swearing, assertory as well as promissory, a profane using of his name?) that I may not adde that hee produces, and earnestly insists on the direct clear command of Christ against all voluntary oaths, which is unquestionably a Command of God to any that is not worse then a *Socinian*, and denies Christ to bee God at all. And whereas you observe by the way, that there is liberty given by this Author for assertory oaths, doe you thinke there was not that liberty for some sort of them? or doth the Author say there was for all sorts of them? or for any that were voluntary? Hee supposes the primary intention of the third Commandement (and of these words, *thou shalt performe, &c.* against non-performance of promissory oaths) to bee against perjury; Under that, by reduction, to bee forbidden (not swearing simply taken, and so not all assertory oaths, but) all profane using of Gods name, which sure containes assertory oaths, though not them onely, or all of that sort, because some others doe profane Gods name; and of these, all doe not, but onely those that use it unnecessarily. This is sufficient indeed to conclude all kinde of assertory oaths, not to bee the particular

A Copy of some Papers

matter of *Moses Law*, and indeed no sort of them to be so much as reducible thither, but onely those where his name is unnecessarily used; but sure those that are such, it doth not give any liberty to, nor can you think it did, without pronouncing at the same time, that 'twas contradicted in the next page, which I must suppose you were able to see, because you lookt so narrowly here to finde this hole, which I am perswaded never any the most carnall man ever took notice of, to encourage himself in his sinne, till you directed him to it. By which you may see, that some men are more industrious in finding faults to accuse their brethren, then others in seeking pretences to excuse themselves.

To your Arguments I shall endeavour to say little, partly as not apprehending the force of them, partly supposing that we now talke of a matter of fact, which may be tryed by evidence; the Booke being ready to prove the truth of what I affirme from it; and then tis not in the power of a 1000 probable arguments (much lesse of a few dis-joynted) to wrest any man out of such a certainty. I should willingly venture them to any Reader to doe their worst on him, especially your first, whereby you would shew that hee cannot prove the Doctrine of a totall universall prohibition of swearing it selfe, and making it as unlawfull now, as perjury was before, unlesse hee lose the totall in a cypher. Where sure, Sir, 1 If a man would bind you to your words, you are now much lesse an enemy to swearing *in universum*, then the Author was: for otherwise that would not bee objected, that hee prohibits more of that kinde then hee can prove. And 2 for mincing the totall into a cypher, you will have no reason to feare, for though hee should mince the totall somewhat, and say with (I assure you not from) *Smalcimus* (for who doth not say so too?) that I must not sweare, but for Gods glory, and the publique good; yet is not that all cypher, I hope, for it prohibits all swearing in communication, as utterly unlawfull; all voluntary, especially promissory oaths. But then, Sir, you must know that a totall prohibition of swearing it selfe, containes all swearing by any creature, as well as by God, and that is no cypher neither.

As for your question, Whether the perfect Law of God did give men leave to take vaine oaths? hee is willing most clearly

to satisfie that, and assure you of his opinion, that it did not; and because by the whole period I cannot possibly conclude any thing but onely this, that you know not why I used the word *Total*, (*a totall universall prohibition of swearing*) I will tell you that too; because Christ had said, *μὴ ὀμόσαι ὅλως*, *swear not at all*; which what it signifies, is here sufficiently explained; thus, not onely not by God, but not by any creature of God neither.

2 In the difference, as you state it, betwixt us, you are very unjust, in saying I undertooke to prove, that by the third Commandement there was no more meant, then that a man should not forswear himselfe. This is false; I never undertooke it, but professe that what is forbidden by *reduction*, is meant as *truly*, though not so *evidently* proposed, as what is *express*, and therefore you must bee content to open your eyes, and see what is the question between the *Scholar* and the *Catechist*, (and the same also is the conclusion) *viz.* not what is meant, *i. e.* what is the full adequate importance of that Commandement, or what it contains under it; but what that is, *i. e.* what the words strictly signifie, or, as 'tis now express, what is the *primary intension* of the phrase; and to that question the answer is made [*no more undoubtedly but forswearing*;] as if the question were askt of [*ἡ πορνεία*] is that no more then that *thou shalt not commit adultery*? I should answer, *no more undoubtedly*; yet never feare that any man would thinke that I affirmed, that *fornication*, and all other villany was not there forbidden, especially when I had also added, that it were by *reduction*; and so in like manner, to take the question that you after set, whether I will say there is no more meant by the Commandement then *taking away the life of a man*; I answer, that the word *killing* is no more, and that was all the Author said of the third Commandement, *viz.* that the Commandement in *Exod.* (that is, the words of the Commandement (which are there set down) *Thou shalt not take the name of the Lord thy God in vaine*) is no more then *forswearing*; that the words were the subject spoken of, 'tis plaine by the proofes produced of it, from the use of those words in other places. This is so probable a truth, that I could not have thought it needfull to have given it illustration to any man else.

3 When I appeal'd to *Christ* as Judge, and thought I had

made good may appeale by producing his words whereby hee renders that *Commandement*, *ἐν ἰσχυρίσιν* [*thou shalt not forswear;*] you attempt to argue and prove against mee, but never take notice of my prooffe, which is absolutely against law of pleading or disputing. And for the argument you confront to it, I assure you it perswades mee nothing, but that you thought *πνεῦμα* was to bee written with *ε*. For though I shall tell you that all oaths, that come from evill or from the Devill, are not from thence concluded to bee evill or devillish, because the oath that I take lawfully in Judicature may come originally from evill or from the devill in *another*, and must not needs bee from evill in the *taker*, so I have no need to answer you with that, but plainly confesse, that all evill and devillish oaths are forbidden in the third Commandement.

4 I need not deny but that *NW* may sometimes be rendred vaine, and so sometimes 'tis, even when it signifies a *Lye*, (as *ψέμα* in the Bible hath a peculiarity sometimes to denote *Idols*, those greatest lyes in the world.) All that I was to conclude was, that *Christ* having exprest it by a word which *St. Matthew* here reads *ἐν ἰσχυρίσιν*, there was nothing in that *Hebrew* phrase, but what was agreeable to this, and that is true, though it should bee granted to signifie *vanum*, because it doth *fallum* also. But you say, you need not goe about to prove that the *Jewes* saw this truth as clearely as wee doe, but you can prove that they saw and acknowledged it, and that that is sufficient for you, and then let mee tell you, you have fought blind all this while, and now you may see, if you will, that forasmuch as concerns this Author (unlesse you will fight on, when you say you need not) your great quarrell is at an end, for hee that said in generall of all this *Sermon* in the *mount*, that *Christ* added either *new precepts*, or *new light*, promised to bee satisfied with either of them: and though hee conceives the * *Greek Fathers* to have generally affirmed the former, and the *Latin* also, for the first 400 yeares, (particularly in this matter of swearing, *Theophylact*, *οὐκ ἦν πορνείον ποτὲ, μετὰ δὲ χριστὸν ἐστὶ πορνείον*: expressing his opinion to bee, that some swearing was *πορνείον* under *Christ*, which had not been so before) yet hee hath obliged himselfe to bee content with the latter, which now, you say, you need not deny, (I would you had never needed to oppose one so violently,

* See the testimonies of the Fathers both Greek and Latine, in the *Catechisme* pag. 106. not thought fit then to swell up this Letter.

lently, that asserted no more, then what you need not to deny;) and therefore I will now adde onely thus much, that. 1 This is the meaning and effect of affirming it [forbidden there, not by the *primary* intention of the word] for from thence it is that the clearnesse arises; that which is forbidden by *reduction* only, being not so cleare, nor consequently so deeply obliging those to whom it is not (supposing still that it is not their fault, that it is not) so cleare. 2 That if it were granted, that *Christ* gave a *new precept* here, it would not yet follow, that all unlawfull swearing by *Gods name* was not forbidden before: because there is another thing which he may have added to the third *Commandement*, the not swearing by *any thing else*, as well as not by *God*. But, you see, I need not now affirme this; I will give you leave to thinke that I am so awed by you, that I am not willing to spring you any new game of controversies. I confesse I like not the sport so well, as to sollicite your company any further.

For the *Septuaginta in parabolis*, I gave you an hint by the way, that that will gaine you but little.

For my knowledge of the primary signification of *new* you must not judge, for hee that shall but looke into *Schindler* (as venerable an Author sure as *Pagnin*) will finde that hee saith 'tis used *de re falsâ, vanâ*; First *falsâ*; but if you had pleased, my argument of the use of the word in the *ninth Commandement* (as fit to expound the *Second* as any) might have been thought as fit to bee considered, as what you have insisted on in stead of it.

You doe well to abstaine from the *negative* argument of [hee might but did not.] But then it is not true that the question betwixt you and mee is not about the *primary* intention of the phrase: for whosoever reads that *Catechisme*, these letters, or even many of your arguments, will know it is; or if not, I make no scruple to pronounce, what I have done so oft, that I have no other quarrell to you in this matter, save onely the injuries you did mee at *St. Maries*, and every one that beleaved ought of it from you. But sure, Sir, I have not acknowledged in any manner, that the first edition of that Booke had any thing in it questionable in the judgement of learned men; I told you it was [in *kindnesse* and *submission* to the meanest,] and that
kindnesse

A Copy of some Papers

kindenesse and *submission* intimates no more acknowledgement of questionableness, then the word *meanest* intimates the *learnedst*. I would now adde, that I might have done it to prevent causelesse quarrelling, but that I now see that it will not doe that neither.

As for your long deduction and magnifying of your cost and travaile through the additions, &c. of that *Catechism*, you might have been lesse Playfome in *re serjà*. If you doe not already know that you have prevaricated herein, you may read and remember the *Printers* Postscript (which I think you cite also, and so have read, I shall now but advise you to remember it) and you cannot chuse but see, (and, I hope, acknowledge) that all your Fable vanishes, and your History ends in this plaine brieft, that will bring no scorne on the *Authour*, viz. that he prepared a new edition of the *Catechisme*; added a third part more; and, to serve the meanest, explained every thing that by any advice or hint hee observed to need explaining; call it *altering*, if you will, for to alter from worse to better hee professes himselfe to thinke an amiable, imitable quality, and will never bee ashamed of it: yet must not now assume it to himselfe, having, I assure you, no right to it, any further then it signifies *explaining*. This edition had long since been Printed in *Oxford*, could the Printer have gotten downe so much paper. When the City was rendred twas carryed to *London* to that end, where against the Authors will or knowledge three editions had been made by the first Copy, one of which was just then ended; and by that meanes the *Printer* had been at greater losse then I was willing to bee cause of to an enemy, if another new impression had been then made of it. This, God knows, was the cause it is now set out so troubledly (the *Printer* being willing to put out the additions thus, rather then not at all; and to put this inconvenience on the *Reader*, then losse upon himselfe) for which, though I was very sorry, yet I never foresaw that I should bee thus chid and reproacht, and triumpht over for it. I hope some of the *paragons* in Christs Sermon may bee the portion of them that suffer without a cause, though it bee not upon that excellent stile [for righteousness sake:] I am sure, this of mine is not for unrighteousnesse. And now as seriously you shall judge of the thing called *exercising of patience*, and never expect

pect to be thank for your charges, unlesse it had brought in to mee more justice (I need not say charity) from you. And if after this, nothing will satisfie you but *recantation*, so oft repeated *recantation* (O that this φιλοτιμία might bee changed into that of the Apostles, of the ἡσυχάζειν) get mee but some Expedient that lying shall bee no sinne, and that no other sinne in you or others shall bee consequent to it in this, and for the other part of it, if it can delight you more then the calling for it hath done already, you shall have my most willing consent towards it. For the latter end of the sheet, of *deceiving the Kingdome*, of *seduction*, &c. and what followes in the next, to the end of the report, I am sensible of it, and I thanke God I have received grace from him to pray that I may make the same use of it, that *David* doth in the story of *Shimei's* reviling, 2 Sam. 16. 10. I pray also, and desire the prayers of all good men, that God would shew me the sin which hath now brought this portion of calumny upon mee, and that is all I would say to it. And yet, after this resolved silence to that part, I shall againe answer to you some few things. 1 That when in your fourth consideration you say [*meant in a Commandement*] you should say, *signified by the words of a Commandement*. 2 That which you call, *taking in a latitude*, I call *reduction*. 3 That my explications were designed by mee to bee as remarkable, nay much more then the first edition was: for I designed a full impression, and many other things to make them so. 4 I never had any thing to doe (not so much as the knowledge, at that time) with the setting out any edition of that book, save onely of those additions, and of printing the first few copies at *Oxford*, for the use of those that were more willing to bee at that charge, then at a greater in transcribing it. 5 I say most distinctly, that every emendation in that Booke, that to my utmost remembrance I can speak of, was intended long before ever the Towne was neare taking: and for danger of being called to an account of any thing said in it, God knows my simplicity, I was never neare dreaming or thinking of it, and am now in courage enough to feare neither men nor Angels in that particular. 6 That I know not, that ever I have made you a solemne poofession under my hand to give you satisfaction; and my most carefull recollecting what I have wrote, cannot

bring it to my remembrance : certainly you dreamt of that together with the *round recantation*. If it were any thing above endeavouring it, certainly it was a very rash promise ; and if so, I beseech you remit it to mee, for I would not willingly take any more paines, about it. For other men, I am more secure : and if you once be satisfied, I shall suppose all men, that know it, will thinke it time for them to give over quarrelling. 7 That by [*would*] I did in effect meane, were forbidden also by God, when *Moses* published the Law ; and have oft told you how I meant so. 8 I have already told you, that you came not into my heart, when I thought or spake of submission to the meanest : and wonder as much, that you should thinke the alterations were made in *submission to you*, as that you should now rank your selfe with the meanest, who have not supererogated in humility since I met with you. Truly, Sir, I doe not thinke, meannesse is the cause of your mis-understandings, nor did I ever from any friend at *London* heare of any particular you disliked in it : or if I had, by any such message, I would have found out some way to have offered you or any man living a friendly debate about it. For your respects, I finde little signes of them now, and by the subjects doe beleeeve that there were little exprest in those letters of yours ten yeares agoe about mee, I can, and doe freely forgive you all : but know not that I am bound to thanke you, till some body else tell mee so. 9 If any learned men ever told me of that opinion about *Christ improving the Law*, and exprest themselves to thinke it were an error, I am confident I have given them such a state of my opinion in that matter, that no good Christian can finde fault with, or lay any charge on it of hurt or danger to any mans manners, if it were supposed false. And besides, you may know, that as Learned as any this age now hath, both of Ancients and others, are fully of my opinion: And let me tell you, that ten yeares agoe I had no objection against my opinion, but that it was by some men fathered on *Socinus* : but knowing, that I beleved it long before I ever saw one word (I thinke, had heard the name) of *Socinus* ; and that the Scripture and Fathers, and other the like means, which taught me all my other Divinity, taught me that too ; and saw, that if it were a mistake, it could make no man live worse, (as the contrary opinion might doe, if it were so) I resolved to deny my selfe in that phantasie rather

ther then objection; and speak what I thought might edifie what diminution of credit soever it brought after it. I shall adde my thanks for your counsell, which I would faine thinke to bee in great earnest, but that I suppose you cannot beleieve that I looke upon *Criticisms* as a kinde of heaven, nor that you would thinke fit to send out in the same breath true Christian earnest, (for, above all things, I account admonitions so) and Sarcafines. I shall only desire, that I may study the Morall Law, as I finde it delivered from that second Mount: and I will obey you in all other motions, and (as you desire) not censure you for this part of your Sermon, how bitter soever it is, but thank you for all the good you meant by it. But whatever you say of the Morall Lawes perfection, I hope it must not so bee understood as to deny that Christ (as hee gave more grace then was ever allowed in the state of nature, or by the Law, so) might, if he pleased, improve the obligations which either the naturall Law, or that given by God through *Moses* had laid on men; and whether by new precepts, or new lights call us to a higher degree of perfection (and oblige us to it) then others had by any particular precept thought themselves obliged to. As for the *imaginary superadditions* you talk of, you will I hope consider, that 'tis as dangerous to detract from the Word of God, as to adde to it; and to deny Christ to have added, if he have, as to affirme him, if he have not, I am sure, the consequences may be more dangerous. As for your stile of *perfect and spiritmall Law*, I shall in the plain word acknowledge it, that it was both perfect (in respect of the state of men to whom it was given, whether by *Moses* to the Jewes, or by the God of nature to all men) and spirituall also, extending to the spirit or soule of man, and not onely to the outward actions. But this, I am perswaded, hinders not but that Christ that gives more grace then was brought into the world by the Law of *Moses* or Nature, and that disburdned all men of that sad yoke that lay on the Jewes, and that is content to accept of sincere without not-sinning obedience, may have leave to advance his disciples to an higher pitch of spirituall perfection (whether by new laws, or new light) then the Law in the former delivery of it had advanced them: And to set up this pitch, whatever it is, as a precept, (not only a counsell of perfection) to us Christians, was the utmost of my designe and endeavours in that Sermon you speake of 10 yeares agoe, and is of this Au-

A Copy of some Papers

thor now; and I never imagined it possible that this doctrine could give any man liberty to thinke worse of the Law of God, or practise lesse of it; but have reason to think (and could give an experimentall account of what I say) that the not teaching it, might flatter men ignorantly to beleve that there was lesse required of them then I conceive (and desire, they should conceive) there is. And doe you consider also, that hee which is *πιστός*, and most cunningly resists all the restraints that obstruct or undermine his temptations, is *ὁ δίδωλ* & *ἀντίδικος* also; can plead against, accuse, and calumniate any man or doctrines that are contrary to him. And so I humbly take leave of the second report, the Lord forgive you for it.

In the third report it seemes I was not mistaken neither, nor in my expectation, that plaine positive affirming the things you would have affirmed, would not satisfie you. I told you, that the Author under the generall phrase of all kinds and sorts of sinne, sets in the front the weaknesse, frailties, and pollutions of our nature, our pronenesse and inclination to sinne. This your Sermon said was speaking with irresolution, as if he doubted &c. I tell you once againe this is no irresolution; and he doth not doubt but that this aptnesse to fall into all sinne is a sinne, to wit, an aversion of our faculties from God, which ought wholly to be converted to him; will this satisfie you? I have reason from your former carriage not to bee over confident that yet it will; for if it doth, you ought in all reason to have beene satisfied before, where it was set downe as a first *species* of sinne. You say, my expression is inexcusable of [*as infelicities*, if not as *sinnes*,] you, it seemes, are resolv'd it shall not bee excused to you, and therefore will not interpret it by the words that went next before it, or so as it may bee reconciled with them, but will force it to a sense directly contradictory to what went just before it, and so must suppose *mee mad* (for so is hee that can affirme contradictions at once) onely because you will not be just; any thing that is most irracionall must bee beleev'd of another man, rather then an expression bee excused by you. But, Sir, I doe not yet thinke it inexcusable, if I desired to bring all those men on their knees (in humiliation and godly sorrow for their inclinations to evill) which doe not beleve them when they are not consented to, to bee other then infelicities.

Men.

Men that will not bee of my opinion in all things, I can bee content to serve and minister unto, and labour to doe them good upon their owne (if they will not permit mee upon my) principles. But then it seemes I must not say, *pollutions of nature* (I said, *of our nature*, and you seldome leave out the least word by chance, or but when you have some designe in it,) or if I doe, that expression is more proper to denote actuall finnes, then originall sinne, which is one entire, &c. I shall put it to the question, whether *pollutions of our nature* bee at all proper to denote actuall finnes, which are pollutions of our persons; whether not most proper to our naturall aversions from God, or inclinations to evill: If the wisest or meanest would have that better exprest, I desire to heare from them, and it shall bee considered against another edition, which will againe (after all your triumph on that occasion) stoop to serve the meanest in explaining.

2 For him that (as you say) hath *consented* to the corruption of his nature, that hath cherished and been pleased with it, I shall suppose him to have committed an actuall sinne, and then sure his evill inclination was not the thing which could bee capable of the title of infelicity in any mans sense, for that title supposes positively that they are not consented to. And though every man that is of age hath sometimes so consented, yet sometimes, and in some one act, I shall by Gods grace suppose it possible that he hath not; and then, that his act of non-consenting will bee a peece of Christian victory over that sinfull inclination; and the sinfull inclination, though it shall still continue a sinne, and bee matter of humiliation, yet sure will not passe with you for a sinne cherished at that time, and consented to.

Your third quarrell grounded on the conceit that I seeme to imply, *that there must needs bee some consent given to every actuall sinne*, did make a very hard shift to bee a quarrell; and in stead of being managed with blowes, stands still, and falls out into contumelies; and concludes that I should prove, but it selfe ventures not to disprove any thing: otherwise (if I saw your grounds of scruple) it may possibly bee beleaved, that this Divinity might bee cleared to you, without pretending, as you say, to *Dictatorships*.

4 I doe neither recant what was said before, nor doubt whether *inclinations to sinne bee sinnes, i. e.* averſions from God, and then it matters not what you ſay I ſeeme to doe: I ſaid this before, and ſo I ſay ſtill, and (how humble ſoever the diſlike of your behaviours towards mee may by Gods grace helpe mee to bee) this is not recanting.

5 For the danger, I ſhall acknowledg it, when I acknowledge the thing, but to ſet downe inclinations to ſinne in the front of the *ſpecies* of the generall phraſe [*all ſorts of ſinne*] is not to ſpeak ſceptically. How many ſoever there be that teach otherwiſe, you ſee I am not one of them; And why that Author uſed the word [*if not,*] you have been told ſo oft already, that you could have no excuſe to aſke the reaſon of it againe, but your deſire to lay a new accuſation on mee of complying with the *Socinians*. Which Sir is, as your accuſation, ſo your calumnie againe, if you meant any other thing by *compliance* then the deſiring more to bring all to humble themſelves before God for their inclinations to ſinne (on what principles ſoever they went) then at that time, in the miſt of a *Practiſall Catechiſme*, in the matter of Repentance, to fall a diſputing with all commers about originall ſin. For the *Liturgie* you ſpeake of, if you know not my minde, let mee tell you, 1 That I would have the Letany continued in the Church, the firſt part of which is ſufficiently contrary to your [*&c.*] and this you may gueſſe by a Book which I profeſſe to ſubſcribe to in that particular, *viz. The view of the Dir.* page 25, and 26. Then ſecondly, that I would have the *Doxologies* continued, and how that would become ſuch a Liturgie you may ſee, *View of the Dir.* page 32, and 33. yet farther, that I would have the *Creed* continued, yea, and *kneeling at the Sacrament*, among other reaſons for this, (on which the Proteſtants in Poland forbade ſitting,) becauſe I would not comply with the ancient or moderne *Arians*, or any other that make our Saviour a meere creature. For which I ſhall direct you alſo to that *View of the Dir.* page 28. I ſhall not now aſke you which is more compliant to your [*&c.*] the New Directory, or Old Liturgie; nor whether a *Socinian* may not more conveniently officiate now (and ſo, in that caſe, thoſe of his opinions joyne with him) then they could ſix yeares agoe, when the whole Church ſervice was appointed to bee read constantly in every Church. I am not wil-

ling to trouble you with any new questions, but onely to bee satisfied by you in matter of fact what wrong you have done that Author in your Sermons, and to shew you that it is wrong. As for reparations from you, I now know you better then vehemently to expect any, and by your carriage in this particular, and your [*If I were composing such a Liturgie,*] I am for the future arm'd to bee content with what now I finde, and to expect that when you want even words in the Author to cavill at (as it will bee long before those will bee wanting, and I remember to have seen an art of cavilling that turn'd every word of the *Creed* into heresie, or blasphemy, or Atheisme. and then what shall become of this poore mortall fraile Catechisme, when such an artificer is resolved to triumph over it?) possibilities, and jealousies, such as the [*If you were composing, &c.*] shall bee sufficient to rob that Author of his little reputation. That that [*if*] could have no ground but in your designe *quocunque modo* to defame him for a *Socinian*, you will guesse, when againe I tel you that the placing inclinations in the front of sins, was a declaration free and full against that errour.

6. I am, you see, neither of their minde that thinke inclination to ill no sinne, nor therefore did I blinde, but instruct my Reader with that *Orthodox expression*, as you call it; and 'tis hard that a man cannot use Orthodox expressions, but he must be accused for doing it, upon supposition that he did it to this end that he might afterwards tempt others to an error. God knowes our hearts, and must onely judge that of me: and till hee have done so, and revealed it to you, 'tis want of charity in you to say I have not done fairely.

7. If it were never so absurd, to say that godly sorrow were to bee conceived for an infelicity *quà sic*, meerely as an infelicity, yet it might bee conceived for it [*as an infelicity if not a sinne*;] *i. e.* by them who doubt whether it bee a sinne or no, or who, though they are not certainly perswaded that it is a sinne, when unconsented to, yet acknowledge it so, when it is consented to, and then grieve for it as for a sinne; and when it is not, acknowledge it to bee an infelicity, and grieve for that also. Besides, an infelicity may bee such an infelicity, that it may be matter of godly sorrow, though not *quà sic*, meerly as an infelicity: as, in this point, I may have sorrow that I have

have a vitious impure nature about mee, which is justly thought by me an infelicity, especially in comparison with that pure state of them that are with Christ; and this sorrow is *קרה אלהים*, a sorrow according to God; and the interpretation of desiring or loving the appearance of Christ, and so a godly sorrow: and hee that doth not positively resolve that this having a vitious nature is more then a pollution and an infelicity, taking neither of them for a sin, may yet mourne for it *quà* a pollution, not *quà* an infelicity; and make good that he doth so, by professing sincerely, that hee would undergoe any infelicity, on condition to get rid of this pollution. And yet lastly, (which is the onely answer necessary for you to consider to this point) if that which you say is absurd, were so indeed, it would rather prove, that what is called [*an infelicity, if not a sinne*] were indeed a sinne, when 'tis said of if in that very place, that it must be matter of contrition or godly sorrow, then that it is taken to bee no sinne, when 'tis both affirmed to be one, and to bee matter of contrition. If I should say, that I may have sorrow for somewhat that is an infelicity, and call that a godly sorrow, an error this might bee, but I hope not a dangerous one; or if it were, not such an infectious one as to turne every other affirmation of mine into a non-affirmation, or make mee guilty of other errors, of which I professe (and 'tis cleare at that time by other evidences) that I am not guilty. Thus hard is it for flesh and blood to lay downe a quarrell or a jealousy, when 'tis once engaged. Otherwise, plaine words might deserve to bee heeded to prove a man Orthodox, as well as supposed consequences to arraigne publicly, and condemn him for errors. In how much more quietnesse have poore creatures possesse their soules, that have learnt from those words (and ever since dayly practised) the humbling of themselves for their very inclinations to sinne, then you that have thus used your skill unhappily to limbeck, extract, and force poyson out of them?

8. I acknowledge, that every sin ought to bee bewailed as a sin, and that inclinations to sin ought to bee so bewailed; and I meant by contrition, or breaking of the heart to pieces, as much as your *teares of blood* amount to: And of this I neither doubt, nor feare to professe my sense. Yet sure they that doe
not

not agree with mee in that particular, may be advised to have true griefe and sorrow for them and their own principles.

9. That the corruption of our nature hath speciall influence on our practice, I am as confident, and have considered as ponderingly as you : and this whole Catechisme was designed to obstruct those fountaines, as much as was possible, and to helpe to purifie unto Christ a peculiar people zealous of good works ; and according to my best understanding, I designed a scheme that might bee instrumentall to that end : and whatever your method would have been, and what your commands for the particulars that might bee more expressly cleared, I could not divine, and had liberty to use my own method. This onely I know, that inclinations to sin are there exprest to bee sins, and that clearly enough, that hee may discern it who hath so much leisure from quarrelling as to bewaile them. And indeed you need not tell me what dangerous consequences have been inferred from doubtfull expressions in Catechismes, &c. For I have an example before mine eyes of one that will inferre those consequences from one word in such a Booke, that the whole sense of the place contradicts directly, as much as sin and no sin are contradictories, and then 'tis but reason a man were allow'd pardon (and not triumph'd over presently) for being willing (when 'tis by anothers fault become so necessary) to explaine. And so much for the third report.

The fourth (*that about faiths being, whether a condition, or instrument of Justification :*) I cannot observe by your words that you have at all insisted on in either assembly ; for though you deny it not, yet also you affirme nothing, as in the two former, which you owne ; and as in the last you are pleased to doe. Either then you spake to this particular, and then although it bee a fault in you not to acknowledge it, yet till I am sure of it, and that my reputation is concerned in it, I have no reason farther to importune you ; or else you did not speake to it, and consequently did mee no injury in that particular, and then I truly cannot accuse you, having no authority that you did, worth my depending on, and that which I had, contradicted by others, as the other of the Trinity which proved untrue, and so the rather inclines mee to beleieve that this is so also : On these grounds I have no temptation to adde more to this

matter, because the whole businesse which brought us now together, was to vindicate my selfe from (and that made it necessary for me to know what had been) your accusations, and not to render you at this time (which I can spend much more profitably to my selfe and others) an account of my faith, save onely where you have calumniated it. Yet because it is possible that the questions here proposed by you, may through some mistake or ignorance of the grounds that I goe on, bee matter of some scruple to you, and it may bee my duty to prevent those mistakings, I have now thought fit to tell you, what is the generall ground that I build on in this matter, by analogy to which you may forme an answer to those questions, and reconcile those seeming differences which you may have taken notice of. My grounds are these, 1 That justification is divine acceptation, and pardon of sin. 2 That the mercy of God, through the satisfaction and merits of Christ, is the sole cause of this justification. 3 This worke of justification is of such a nature, consisting meerly in Gods pronouncing us just, accepting and pardoning, a worke of God without us, upon us, concerning us, but not within us, that consequently nothing within us can have any reall proper efficiency in this worke: for then that, whatever it is, must bee said to justifie, *i. e.* to accept, and pardon, which nothing in us can be said to doe, though but *minus principaliter, secundario, or realiter instrumentaliter*; for if it had any such efficiency, there might in strict speaking be some reall vertue or force in that thing, and that proportionable to the effect in some measure, at least it must act *virtute prima cause*, and by the impulsion of that might immediately produce the effect; which any even grace, as it is in us, hath not force enough to doe. For either it must doe it as an inferiour meritorious cause, subordinate to Christs merits, or as an inferiour efficient cause, subordinate to Gods pardoning and accepting; and then, as I said, that must pardon and accept also immediately, though not principally; as the knife cuts immediately, though the hand or the man principally. 4 This work of grace in God through Christ thus justifying, is not every mans portion, some qualification or condition there is required in the subject, in the person whose sinnes God will thus pardon in Christ, or without which God that justifies the sinner, will not yet

yet justify the impenitent infidell : the promises of God, though generall, being yet conditionall promises, and the promise of pardon being one of them, as shall be proved at large if you thinke fit. 5 This condition is set downe in severall phrases in the Scripture, Conversion, Repentance, Regeneration, but especially receiving of Christ, faith in the heart, an embracing of Christ, the whole Christ, taking him as our Priest, whose sacrifice, and whose intercession to depend on ; as our King, whose throne to bee set up in our hearts ; as our Prophet, to submit our understandings to his doctrines, and captivate them to the obedience of faith. 6 This grace of faith hath many excellent offices and efficiencies ; one principall one, laying hold on the promises, laying hold on the *Ἀγγελον* ; others also of subduing the passions, mortifying lusts, overcoming the world. In all these, being workes wrought in us, by God principally, instrumentally by this grace, Faith is an efficient. But all this doth not at all conclude it to bee in any propriety of speech an efficient, or any kinde of logicall proper cause in the act of justification : because there is no need of any such, God being ready to doe his worke, to performe his promise, *i. e.* to justify the penitent beleever ; and whensoever by his grace that qualification is wrought in the heart, or there but truly rooted, God pronounces that man just.

I have out of my heart set downe my sense, which I suppose, you will finde every where scattered in the Booke. I desire not that it may prove a *μῦλλον ἕριδι* between us, (in case there bee any word hastily let fall, which though to mee, that understood my owne meaning, it bee plaine, to you, especially if you delight to bee captious, may want explication;) but yet I would bee glad to heare, if there bee any poyson in any of these propositions ; and whether, and wherein I am mistaken : If not, I suppose you will be able to answer all your twelve *queries* out of these premises, or discern that it was impertinent to aske them, these grounds being thus supposed. I shall I think, onely need to adde, that as soone as ever this new creature hath life in him, at the first cordiall receiving the whole Christ in vow, or resolution sincere, *i. e.* at the first minute of conversion thus to God, the person is justified ; not one of those in time after the other, but in order of nature, as

A Copy of some Papers

naturally the condition must be undertaken, before the Covenant belongs to mee: but at what minute soever this is done, God puts away his wickednesse, &c. *I have sinned*, saith David, and the Lord hath put away thy sinne, saith Nathan; I said I have sinned unto the Lord, and thou puttest away the iniquity of my sinne. This thus pre-required I call sanctification in *semine*, or *ἀγιασμός*, (the direct Greeke for that word) *without which no man shall see God*; and consequently, without which no man is justified; for whosoever is so, is in that condition at that minute, that, if hee dye in it, hee cannot misse of glory. Beside this notion of sanctification: there is another for the acts, and fruits, and state of sanctification: and that I acknowledge a consequent of justification, and an effect of that grace that justifieth the ungodly. And having added this, I conceive I have clear'd the way to your last particular.

In which, it seemes, you tooke some exceptions, which, by what hath been said, will appeare to bee your fault, not the Authors of the Catechisme. For 1 faith and workes are not confounded in the discourse of justification, any otherwise then St. James and St. Paul confound them; St. Paul saying, Abraham was justified by faith, and St. James by workes, and the way of the reconciling them punctually set downe there. 2 What hee doth say of being justified by faithfull actions, as it is after the very stile of St. James [*Abraham was justified by workes*]; so doth the word [*by*] signifie onely a condition, not an efficient. And whereas you mention obedience to the whole Gospel, constellation of Gospel-graces, &c. and thinke strange that they should bee affirmed the condition of justification, you must remember that those phrases denote them onely in the seed, or first life of all these proportionably to the first notion of sanctification, and then I suppose you can make no scruple of that affirmation. 3 You scruple that faith without the addition of such workes, such obedience Evangelicall, would bee affirmed unsufficient to justification. Wherein perhaps you thinke [*workes*] signifies actuall performances: but that is not the meaning of it in that place, but the word is taken in another Scripture-acception of it, for such obedience as the Gospel now requires, and for that which the Story of Abraham once makes the thing on which hee was justified, *i. e.*

resolution to obey God in the sacrificing his Son, not the actual sacrificing of him : this is there called in the *Catech.* page 35. Evangelicall obedience, and is set as the explication of workes ; and without this, I acknowledge to beleieve that faith would bee insufficient to justifie ; meaning faith in any other notion but that which doth containe this receiving him as a King , and giving up the obedience of the heart to him. And you must give mee leave a little to wonder why you should add, that the words following (in that place) are as bad or worse then the former, (and yet 'twas but civility and prudence not to name them) when they are but a direct citation of a place of Scripture. Thus [the same is called in a parallel place, *Faith consummate by love, Gal. 5. 6.*] (for so the Greek *ἐνεργούμενη* is rendred by the *Syriack.*) The truth is, the last thing by you excepted against, was in effect a place of Scripture also. *1 Jam. 2. 22.* [*Faith made perfect by workes,*] set downe in some words of paraphrase; and then this in the *Galatians* might be as bad or worse then that, (I shall mollifie the harsh phrase for you, and adde) more contrary to the *Antinomians* and *Fiduciaries*. As for your disproving that doctrine, I shall not need consider that, because the doctrine is new set when it comes to bee disproved, and in those termes which you see I acknowledge not : for I doe not suppose the necessity of adding Evangelicall workes unto that purpose, and in that act, to make faith the instrument of justification. For 1 I acknowledge not faith an instrument of that, any other then a morall instrument, by which I expresse my selfe to meane a condition accepted by God to justification ; and a logicall or proper instrument of receiving Christ, (which Christ, not which Faith, justifies.) 2 Evangelicall workes, in the notion wherein I suppose you now take them, for fruits of faith, performances of obedience, I asseverate not to bee either instrument or condition in the act of justification, or to that purpose ; but I require them afterwards when occasions and opportunities of exercising that faith, of performing those resolutions, doe call for them. And therefore 3 I make no scruple to acknowledge that wee are not justified by any righteousness inherent in us, as I oft have said, but onely by the righteousness of Christ imputed : Only that infusion of new righteousness (which when 'tis infus'd and rooted,

A Copy of some Papers

is inherent in us) is the condition without which we shall not be justified; not taking it againe for the actuall performances, or acts of righteousness. Yet in the three last lines you have now againe changed your question, and made it such an one, that I cannot blame you not to be ashamed to repeat your arguments, or to maintain; For I shall most joyfully conclude with you in the very words, the truth of that you say you used those arguments to prove, *viz. That wee are justified by the obedience of Christ alone, freely imputed by God, applyed and rested on by Faith onely.* For whatever other qualifications be required as conditions in the subject, 'tis the worke onely of faith to apply in that sense, *i. e.* to rest on Christ. And having so well agreed in the conclusion, one would wonder how wee should so differ in the premises. Certainly there was some fault some where. Was not it a willingness to find faults in that Book that made it appeare so full of errours, and a heat (that might have been spared) which turned the pulpit into a *Pasquin*, or *Morforius*, on which that Author was to be defamed?

That which I have now affirmed, I am confident is the summe of what is said on that Point in more words, and with more proofes and clearings in that Catechisme; and not now minced or drest anew by your directions, or for your palate. Yet if it may now please you, and you will ask God forgiveness for your slandering of me, and consider me so much, as to think that that reputation was valuable to the Author which you unjustly laboured to rob him of, I shall most heartily (as I do already forgive you the injury, so) conclude this Paper, and take leave of you, and continue

Munday night, Oct. 19.
1646.

Your Servant

H. Hammond.

*I desire to heare what opinion you have
of this large trouble, thus unexpect-
edly multiplyed upon my bands.*

Sir,

S I R,

I Am sent for away from hence in great haste to my deare Mother, who is very sicke, and so am forced to dictate to an ill *Amanuensis*; if greater Letters then ane bee mistaken I must crave your pardon. If you thinke fit to reply, be pleased to seale up your notes, and Mr. *Wilkinson* (who lodges at *Merton Colledge*) will convey them to

Octob. 30. 1646.

Your Servant

Fr. Cheynell.

S I R,

I Conceive your Letters are meant, (as they are by the superscription directed) to mee onely: yet I thought it my duty to direct you to some that are equally ingaged, and able to give you better satisfaction. You will not beleieve mee, and I have done. As for your discourse about desiring an exact account, truly Sir, I doe seriously beleieve, that when you were at highest, you would shew as much civility towards any Minister of Christ, as you did towards mee. It may stand with the state of an Arch-deacon to desire an account, if hee adde, exact account. The greatest Generall will give Orders to his Officers in as homble a stile; These are to desire. But enough, if not too much of that. If your challenge made mee smile gravely, yet sure you are too angry when you say, I have reproached and slandered you; you endeavour to make mee as happy, as you conceive your selfe to bee. Sir, I never thought that there had been so much advantage to bee made of a Parenthesis; I doe not desire to mistake your meaning, and am sorry to read your uncharitableness. Your judgement is, that I seeke for nothing in your Papers but exceptions; you intimate that I am no Scholar, and to your selfe no friend; yet you are so courteous as to com-

communicate some part of your mind to your unlearned enemy : but you professe, that you doe not cast up a ball of new contention between us, onely you are pleased to referre mee to another Book called the *View of the new Directory*.

I acknowledge that I have heard, what I now begin to beleeve, that that Book is yours, because you smile upon it, as Fathers use to do upon their pretty Babes.

The Author of that view of the new Directory layes downe this rule, page 2. [*Nothing is necessary in the worship of God, but what God hath prescribed ;*] Pray, Sir, let us know how many severalls of the Common-prayer-book that are purposely left out in the Directory, are prescribed by God.

2 The said Author abuses both Presbyterians and Independents ; but whether hee doth answer the severall Arguments propounded by either, I leave to you to consider. Sir, if you have any thing to say against our Learned and Reverend brethren of *Scotland*, they are of age to answer you, try their strength.

3 If you please to undertake the answer of Mr. *Cottons* arguments against set Formes, you may have liberty to speake your minde ; but truly Sir, till you have performed this taske (I mean, till you have shewen how many things are prescribed by God, and rejected by us in this Directory: 2 Till you have answered our brethren of *Scotland*, and Mr. *Cotton*, (to say nothing of others) you have no temptation to triumph, unlesse you meane to triumph before the victory, as that Author doth. You should not refer us to Mr. *Hooker*, now the state of the question is so much varied.

4 If it bee granted to you, that some set Forme may, by some persons, at least for some time, bee lawfully used ; how will you prove it necessary that any whole entire set Platforme of Liturgie should bee rigorously imposed upon all the Ministers of these three Kingdomes of *England*, &c ? is not that the thing which you doe so passionately long after, and earnestly contend for ? if it be not, I confesse I am much mistaken ; and if it be, let it be clearly and undeniably proved.

5 In this last returne, I doe not finde you willing to owne what your words seemed to import, [*That there is some necessity, that the Liturgy formed in the Apostles times should bee continued* in

in the Church.] For you give the present Church leave to judge of the Liturgy composed in the time of the Apostles (as you pretend) and to make what alterations or additions, alienation or exchange shall seeme fit to the present Church. But Sir, if those Apostolicall men were extraordinarily assisted by the Spirit in composing that Liturgy, shall men of ordinary gifts take upon them to passe a peremptory sentence for altering, alienating, exchanging what was (as you conceive) composed by the extraordinary assistance of the Spirit, and is by a more then ordinary blessing and providence preserved and transmitted to posterity? Sir, take your wordes according to your owne interpretation, that the holy Ghost who settled a Ministry, enabled them in the Apostles time to forme a Liturgy to continue in the Church, to the end that the Ministers might pray and intercede for their severall Congregations; and you doe certainly decline, if not studiously, the maintaining of what you are engaged to maintaine by your *View of the Directory*; if a Minister may pray as hee ought in a congregation, without the use of the Liturgy, which you say was formed in the Apostles time to continue in the Church, then sure a Minister may pray as hee ought in the Congregation, without the helpe of the late Common-prayer-book.

6 You name severall Liturgies; which will you stand to, and avouch that it is without any interpolation or corruption?

7 Not to spend time about the miraculous gift of prayer, you say there were some exercises of that gift, and confesse those exercises to bee different from the set Formes you contend for. Sir, is there no ordinary gift of Prayer vouchsafed to the Ministers of Christ? should not this ordinary gift be stirred up by meditation, and exercised in prayer? should not Ministers of Christ give themselves to pray, and study how to pray seasonably, according to the severall occasions administred by the various turnes of God providence? How doe you prove, that a man that hath not ordinary wisdom to pray as hee ought, is called by Christ to bee a Minister of the Gospel? Surely Sir, I thinke a Minister should study to pray seasonably, as well as preach seasonably, and if the Primitive method and manner of prayer bee to bee observed, it doth not follow that the Liturgies, which goe under the name of *St. James* and *Marke*, and have con-

A Copy of some Papers

stantly been suspected by Learned men, should be rigorously imposed upon the Ministers of the New Testament, who have an ordinary gift of prayer, nay, are indued with the spirit of prayer.

8 You mention the use of Psalmes, and the Lords prayer. Why sure Sir, you did view the Directory very slightly, if you tooke no notice of the Order about the publique reading of the holy Scriptures, and the frequent reading of the Book of *Psalmes*. Wee acknowledge the prayer which Christ taught his Disciples to bee of It selfe a most comprehensive prayer, and not onely a patterne of prayer; And it is specially recommended to bee used in the prayers of the Church; if you please to call this a Liturgy (and, it seemes, you can demonstrate no more) doe not complaine that you are deprived of all manner of Liturgy; for now you have told me that *publique divine Service* is the English of *Liturgy*. Sure I am, the Parliament desires that our publique service of God should be most divine and orderly; for their care hath been to hold forth such things as are of divine institution in every Ordinance, and to set forth other things according to the rules of Christian prudence, agreeable to the generall rules of the Word of God: and for the consent and harmony of the Churches, there are generall heads propounded, and if you observe the generall heads, the sense and scope of the prayers, and other parts of publique worship, you will have no cause to complaine of disorder and confusion in our publique worship. But you tell mee that wee may pray as we ought, without the helpe of that Liturgy, which you conceive was formed in the Apostles time; and therefore I thinke I may proceed to the sadder part of your task.

1 Concerning your sad Story, I need say no more, but that I am glad you have disabused one offender, I could wish that you would disabuse all those whom you have abused with three or foure editions of your Booke, by a remarkable Recantation of your error. Sir, venture my arguments to any Reader, I feare none; let your Book bee witnesse whether I charge you justly or no: I meane your Book printed at *Oxford*, and all printed after that Copy; I except nothing, but your lesse remarkable alteration, which was not remarkable enough for mee to take notice of in so short a time; and therefore you must
blame

blame your selfe, that your Recantation was no more remarkable; for when you told mee that you added these words [*In the primary intention of the phrase.*] I looked over your additions more heedfully, and could not finde it: and I did at last read even your lesse remarkable alterations, and the Printers Postscript, or yours, for the excuse of your selfe and him.

Sir, your first answer in the eighth Section of your Catechisme, explains the meaning of the third Commandement to be according to the literall sound, against perjury or non-performance of promissory oaths; mark that [*Promissory oaths.*] Whereupon your Scholar is immediately prompted to aske whether the third Commandement, [*Thou shalt not take the name of the Lord thy God in vaine,*] bee no more (marke that, *no more*) then [*thou shalt not forswear thy selfe?*] your answer is, *No more undoubtedly.* The God of heaven judge between us; nay, your severall editions do judge; there being not a syllable of the primary intention to be found in three or four editions.

2 I say, the question is, what is meant in the third Commandement? Your first answer being an explication of the meaning of the Commandement: The second question is, whether the third Commandement bee *no more*? that is, whether the meaning of it be no more, then that thou shalt not forswear thy self? this is most cleare to mee.

3 The question is not of the intention of a phrase; that's but a harsh expression, which must bee explained to bee meant of the intention of the Law-giver; and it was Gods intention to forbid foolish and wanton swearing, as well as forswearing.

4 Wee had not best dispute what is primary and secundary in Gods intention; one intention is sufficient, and that is to forbid both.

5 You are not able to make it good that that's the primary intention of the phrase: and therefore I glanced at that by the way.

6 Your doubtfull *perhaps* was that which troubled mee: and surely Sir, you doe see what reason you have to blot out *perhaps*.

7 Why doe you say, *perhaps foolish and wanton, sure prophane* using of Gods Name is forbidden? is it not as sure that foolish and wanton using of Gods Name is forbidden as prophane using

A Copy of some Papers

of it? or is not all foolish and wanton using of Gods name prophane?

8 Your remarkable alterations assure mee, that you are convinced that you had not said enough against vaine assertory oaths, in any of your editions: for the words run thus in them all, the particular matter of *Moses* his Law, [*was of promissory* (not assertory) *oaths,*] which you alter thus, [*peculiarly of promissory, not only of assertory oaths:*] and if that be not a recantation, I doe not know what a recantation meanes.

9 I said truly that a doubtfull *perhaps* would not restraine youths from foolish and wanton using of the Name of God; if Preachers bee so timerous to cry, Perhaps it is forbidden, and that but by reduction neither, swearers will grow bold. I doe not like your instance in this last Paper, when you say, that fornication is forbidden in the seventh Commandement by reduction; surely Sir, there needs no reduction to evince that fornication is forbidden.

10 You talke of the words of the Commandement; the question is, of the meaning of God in the Commandement. Gods mind is to forbid foolish swearing in the third Commandement, and fornication in the seventh.

11 I did not take notice of your argument to prove that forswearing is forbidden in the third Commandement, because you prove what I never denied.

12 You say, the Oath which you take lawfully in Judicature, may come from the Devill in another. You are mistaken; it is not the oath, but the vanity of the oath which comes from the Devill.

13 You come not off with honour, when you say, First, that the superaddition (which I call imaginary) is a command of Christ, and afterwards say, if it was not a superaddition by a new precept, yet there is a superaddition of new light. Your Catechisme is, it seemes, like the Tridentine Canons, capable not onely of severall but contrary interpretations. I appeale to your Booke againe, *Lib. 2. Sect. 3. page 93.* First, your interpretation that Christ came to fill up the Law, as a vessell that had some water in it before, but now is filled up to the brim; and that which is worse, of a picture, &c. Sir, was there but a rude draught of morall perfection in the perfect Law of God? was

it drawne in colors to the life, or as it were with a coale? Take heed, bee not too busie in imitating any Father in a dangerous expression, or in excusing the great evacuators of the Law. Secondly, though you pretend often to bee very carelesse whether you prove a superaddition or improvement of the Law to have been made by Christ, yet you confesse that it is the foundation of a weighty superstructure, *page 94*. Pray Sir, declare what that superstructure is. Is it that you may be justified by obedience to these new superadded precepts, and yet say that you are justified by a righteousness without the Law? say honestly, is that the superstructure, or is it not? 3 Doe you not tell us, that *light is the state and doctrine of Christianity, darkness of sinne and imperfection*? observe how untowardly that comparison runs; though you do not bring it round, yet you goe too farre; you say, that before Christ, there was some mixture of imperfection, and some vacuities in the Commandements of God; you are speaking of the morall Law; you say, *These vacuities are filled by Christ, page 94*. These expressions sure have reference to new precepts, and not onely to new light; if not, read *page 96*. to shew that Christ came to *fill up the Law*, say you; first hee rehearseth the old Law, and thereby confirms it, and then annexes his new Law to it. What say you, who is blindfold now? is not this undeniable? 4 You speak too doubtfully, *page 95*. when you say, that Christ under the Gospel gives *higher or plainer promises*: you should speak with more resolution in a Practicall Catechisme. 1 There was Gospel under the Law, and the Spirit was ministred to all the elect then, during the time of legall administrations; divers Jewes were penitent beleevers, and therefore under the second Covenant before Christ came in the flesh. 2 The promises were plaine enough to them that were endued with the Spirit, as is evident by the Apostles discourse in the 11 Chap. to the *Hebrewes*, they were so plaine that they saw them, were perswaded of them, and embraced them; though the thing promised, the Incarnation of Christ, was farre off, yet their light was so cleare, and eye of faith so strong, that they beheld Christ as farre off. 3 Wee have no higher promise then that of being heires and co-heires with Christ in glory, and they had the promise of eternall life, the promise of being blessed for ever in Jesus Christ. 4 The ceremonies which you

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say had nothing good in them, did direct to Christ, and therefore there was this good in them, that they did by Gods ordinance and blessing direct the elect of God under that dispensation unto Christ, in whom they were to enjoy all-sufficient and everlasting good things in glory. 5 No sinne was able actually to damne penitent beleivers during the time of legall administrations. And therefore I wonder at your discourse in the 95 page. Pray Sir, is there any veniall sinne? 6 You speake too faintly, when you call the Evangelicall discoveries before Christ, glimmerings of light, and insert the scepticall *perhaps*, page 95. of your Pract. Catech. Sir, there is no perhaps, no hap-hazard in this businesse; Jesus Christ was sufficiently discovered during the time of Leviticall administrations to all the elect for their everlasting salvation. 7 When you speake of the glimmerings of the Gospel, you say these things were not universally commanded to all under threat of eternall punishment, but onely recommended to them that will doe that which is best, and so see good dayes, &c. Observe 1 That you doe here by consequence assert, that there were counsellis of perfection under the Law: I will not say workes of supererogation, but the Jewes were (it seems) encouraged to doe somewhat more then was commanded. 2 Will you say, that to beleve in the promised seed, to circumcise their hearts, mortifie their lusts, reforme their lives, walke in new obedience, was more then was commanded in the time of the Leviticall dispensation? 3 Will you say, that the Jewes were not obliged to beleve in the promised seed, circumcise their hearts, and the like, under threat of eternall punishment? I might enlarge, but by your answer to these few proposalls, I shall be able to understand your obscure Catechisme; doe not say, that there is a Sarcasme in the Epithet. I hope, you will now confesse that you did contend for *new precepts*; and therefore you recant once more, if you will bee satisfied with *new light*. Sir, counsellis give new light, but you say the superadditions in the fifth of *Matthew* are all commands, and not counsellis onely; and you endeavour to prove it *ex professo*, page 96. Surely the same things were commanded of old; then these are but imaginary superadditions, as I called them: but if they bee superadditions, and not onely counsellis but commands, they are new precepts, and therefore you did not contend for new light onely,

onely, but for new precepts. By this little that hath been said, it is cleare that you had some weighty superstructure to lay upon this ample foundation of new precepts, or else you did but sweat and toyle in laying the foundation that you might have your labour for your paines, which you are too wise to doe. *Sic notum Ulysses?*

All that I desire is, that you would alter from worse to better; for I joyne with you in professing that such an alteration doth declare amiable and imitable qualities. Finally, if you contend not for new precepts, then acknowledge that the superadditions you dreamt of were, as I said, imaginary; and I must remember you that the third Commandement, which is out of question the command of God, and Christ, and the holy Ghost; will by Gods blessing bee most prevalent to restraine men from foolish or wanton using of the name of God in assertory oaths, or any other idle using of Gods name when they doe not sweare. What I said of Criticismes was no Sarcasme: I did but remember you that Critiques are apt to thinke themselves so farre above other men, that they doe usually contemne the serious admonitions of poore Countrey Preachers. But as high as the Critiques thinke themselves, I hoped that you would not thinke them mounted to the highest heaven, and therefore called it a lower heaven.

You tell mee, [*That you doe onely desire to study the morall Law, as you finde it delivered from the second Mount*] in your last return, page 14. So say the men whom you cry out upon, the *Antinomians*; and they give this for a reason, because the Law of God published on mount *Sinai* doth not in their opinion oblige beleevers.

But you goe beyond them in the next page, pag. 15. and imply, that no unbeliever is obliged under paine of damnation, to observe the morall Law. Your words are to this effect, [*That Christ, who gives more grace then was brought into the world by the Law of Moses or nature, hath disburdened all men of that sad yoke that lay on the Jewes, and is content to accept of sincere, without not-sinuing obedience.*]

1 I desire to know what grace was brought into the world by the Law of *Moses*? Doth not the Apostle say that grace came not by *Moses*, but by Christ onely? 2 How doe you prove that

all

all men, I meané, every one of mankind, is put under the second Covenant? I suppose that is your meaning, because in your Pract. Catech. page 5. you affirme [*That Christ did satisfie for all the sinnes of all mankind, and that all other parts of the second Covenant are consequent and dependent on that*] And therefore I conceive that in your opinion there is a revelation of the Law of faith made, a pardon granted, and sufficient grace given to every one of mankind to performe what is necessary now under the second Covenant; because you acknowledge that these are mercies made over in *Christ* by the second Covenant, in the selfe same page; and to whom are the mercies made over, but to them for whose sinnes Christ hath satisfied? 3 I desire to know how Christ could disburthen any man, or satisfie for the sinnes of any one, according to your opinion, if he did onely exercise the office of an Aaronicall Priest by his sacrifice? For it is certain that no Aaronicall Priest did ever make any more then a Typicall satisfaction by the exercise of his office; and you adde, that when the Scripture speaketh indefinitely of Christs Priesthood, or his eternall Priesthood, or of his blessing us and turning of us from our iniquities, these expressions have no reference to his [*single, finise, unrepeatd sacrifice upon the crosse, which belongs to his Aaronicall Priesthood,*] but they must be understood of his Melchisedechian Priesthood, to which hee was consecrated by his death, which you terme an Aaronicall sacrifice, and looke upon it as a rite and ceremony for the consecrating of Christ to be our eternall High-priest, page 17, 18, 19. You think you have gone farre beyond the *Socinians* in this point; but heare what *Smalcius* saith, *Non est autem dissimulandum nos non negare Christi mortem ad ejus sacrificium pertinere*, Refutat. Smiglec. de erroribus nov. Arianorum, lib. 2. pag. 282. a word is enough to a wise man. Our case stands thus then, 1 Your doubtfull perhaps will not restraine men from foolish wanton swearing; you did well to blot out that. 2 Your new precepts will not doe it, and you doe well to rest satisfied without them. 3 Your totall prohibition of swearing it selfe will not doe the deed; because Christ doth onely prohibit false swearing and vaine swearing, he doth not prohibit swearing it selfe; for if swearing it selfe were prohibited, it would never be lawfull to sweare in any case; even as adultery it selfe is prohibited, and therefore it is not lawfull to commit adultery in any case.

I hope you will distinguish between vaine swearing, and swearing it selfe; if swearing it selfe bee prohibited, I must not sweare for the publique good, because I must not doe any thing that is prohibited, though it tend to the publique good. You wonder to heare me speake of *Smalcus*, and demand who is not of that opinion? Sir, remember that you say, [*Christ hath superadded to the old Commandement a totall universall prohibition of swearing is self, making that as unlawfull now, as perjury was before,*] pag. 120. Now for a man that maintaines this, to say likewise that it is lawfull to sweare for the publique good, is to speak like *Smalcus*, &c. Examine well whether you be not guilty of the sinne of dogmatizing: for I know if you did not condescend too passively to take up both opinions, you have reason enough to discern that these opinions do fight with one another. Sir, I have proved it already; take one argument more. If swearing it selfe be as unlawfull now, as perjury was before Christ came in the flesh, then it is as unlawfull to sweare for the publique good, as for a man to forswear himselfe for the publique good, which I hope you will not affirme. A man may be lawfully called to sweare, but no man can be lawfully called to forswear himselfe; *Ergo* swearing it selfe is not as unlawfull as perjury. If you wonder that rationall men should contradict themselves, I answer they seldome doe it but upon a designe; and I could easily guesse at the designe, but you have taught me to be more reserved.

In the 12 page of your last Answer, you say, *That what is forbidden by reduction is not so deeply obliging*; and therefore I stumble at your notion of reduction, considering that you say, *Fornication is forbidden by reduction* in the seventh Commandement. Sir, I thinke my selfe as deeply obliged to abstaine from fornication as from adultery, I meane, by the same Authority. Moreover you plead there, that Christ may bee said to have added to the third Commandement, because he forbids swearing by any thing else as well as by God. 1 Were men at liberty before Christ came to sweare by any creature? 2 Wee may now in some cases sweare by God, but in no case by the creature; and therefore swearing by God is not totally and universally forbidden, as swearing by the creature is. You tell mee that *Schindler* is as venerable an Author as *Pagnine*; truly Sir, I am not ashamed to professe that I have profited by that edition of

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Pagnine which *Mercer* put forth. If you conceive *Grotius* more venerable then *Mercer*, hee will assure you that *NW proprie significat vanum*. *R. Isaac Abarbinel* on the 20 of *Exod.* saith, the word is taken so largely in the third Commandement as to comprehend both vaine and false oaths. If I had said, false oaths had not been prohibited in the third Commandement, I would have considered your argument drawne from the signification of the word in the ninth Commandement. If you please to consult *R. David Kimchi in libro Radicum*, hee will prove by the *Talmud Jerusalem.* and *Onkelos*, that the word signifies *frustra*, & *sine causa*; and that hee who sweareth that figs are figs, is to bee punished for swearing in vaine; hee cites the *1 Sam.* 25. 21. to prove that the word signifies *vaine*, [*surely in vaine have I kept.*] *David* doth not say hee kept *Nabals* cattle *falsely*, but *in vaine*; nay, you will finde, that they tell you that a false oath is forbidden, because what is false is vanity, and *Tobu*, and nothing. I cited *R. Abraham Aben-Ezra* on the the third Commandement; and he will tell you, that one that hath accustomed himselfe to sweare vainly, will sweare in one day oaths without number; and if you reprove him for swearing, hee will sweare that hee did not sweare, and much more to this purpose. See *R. Solomon Jarchi*, if you please, you will finde, they all come to this, *non assumes nomen Domini gratis, frustra, in vanum*; and therefore you need not reject, what was humbly tendered to you, with so much scorne and indignation. You say, by [*would be forbidden*] you did in effect meane were forbidden. I doe not understand what you meane, when you say you did in effect meane it: but let that passe. I understand you better when you talke of *ἡ δόξα*, & *ἡ τιμή*: I forgive you: and if that be part of your Rhetorique, I doe not envie you, and will not imitate you.

I passe on to your scanning of the third Report. 1 Sir, if you did not doubt, you did ill to speake doubtfully; for your doubtful expressions may helpe to make or keepe others doubtfull. 2 You acknowledge something worse then that I charged you with, namely, that you used that expression to serve them, [*Who thinke our naturall aversion from God, and inclination to all sinne, to bee no sinne, but an infelicity, unlesse actually consented to,*] by labouring to doe them good upon their owne principles. Sir, men cannot bee brought to true repentance upon false principles; if mens principles

principles are corrupt, refute their principles, and instruct them better, that they may bee better principled; Otherwise if you build upon a false foundation, your building cannot stand, and they will be hardened in their impenitence by your connivence. Be pleased to take notice, that this corrupt opinion is not a soule-abasing principle, but rather a selfe-exalting error; and therefore the pressing of such a principle upon them, will never humble them. If you had told them, that we are all by nature spiritually dead, in a polluted and cursed condition, this might humble them; but if you serve men upon their owne proud principles, they will take it for granted that their principles are good, and grow the prouder. No man can conceive true godly sorrow for his actuall sinnes, who doth deny the very root and fountaine of all his sinnes to be a sin.

3 You suppose, that corruption is not cherished in some act, and conclude, *ergo*, in that act it is not cherished; just *idem per idem*.

4 You are desired to prove what you take for granted: is not that equall? I say, that originall sinne is truly and properly a sinne in them that are not of age to consent to it; and that every actuall sin in men of ripe yeares, is not actually and formally consented to; corruption is so strong in us, that it doth many times breake forth without our consent; and I am ready to prove both propositions, if you doubt of them.

5 You were ill advised to passe a complement in a Practicall Catechisme, with men of corrupt opinions, contrary to your owne principles. 6 You mention the *Socinians* very often; but let me intreat you to be wiser: do not provoke me to make a parallel between your expressions and theirs. I take not upon me to know any mans opinion, or his heart; any further then his words declare both.

7 When I spake of a Liturgy that was in designe, you know I did not meane the Common-prayer-book.

8 For your *View of the Directory*, doe not magnifie it till you have finished your taske; never talke of the suffrages of the Jewes, Heathens, or Mahometans, but speake to the point; I have shewen you the point in question.

9 You would have *Doxologies and Creeds*: is this worth answering? doth not the Directory take in the whole Scripture for a Liturgy? and are there not Doxologies enough, and Creed enough (even all things necessary to salvation) in the holy Scripture? When the confession of faith is published to the world, you will finde this Reverend Assembly (so much scorn'd in that Booke you subscribe to) bee no enemies to any Ortho-

dox Creed: and you may, amongst the rules and directions about the Sacrament, in the Ordinance of Octob. 20. 1645. see that wee have not forgot our Creed. 10 I am not at leisure to dispute with you about sitting at Sacrament; the Parliament is not guilty of your illogically conclusions, though you would faine expose them to contempt in your *View of the Directory*, *View Dir.ca. 1.p.1.* If it please you, we will put it to the question, Whether the Directory (in which there is the wisdom of two Parliaments, two Assemblies, which I oppose to your wisdom) or your Pract. Catechisme give more countenance to Socinian errors and practises? I will dispute this question with you where you please, and when you please. 1 Shew mee where the Directory doth enjoyne all communicants to sit in the act of receiving. 2 Tell mee whether all familiarity with Jesus Christ doth inferre an equality. 3 Doth any Socinian thinke himselfe equall with Christ, or conceive that there is no more honour due to Christ, then to a meere man? Pray, doe the Socinians no wrong, they will say as you say, That Christ did not blesse us till after his resurrection, till hee became an everlasting Priest; and ever since he was such a Priest, hee hath all power in heaven and earth, a power equall to Gods power, and therefore Divine honour is due to him. *Sed tum cultum qui nunc Christo debetur postquam in caelis esse cepit, qui est, ut ipsi tanquam Deo confidamus, & omnia ab illo speremus, & petamus quae ad salutem aeternam pertinent, adeoque ipsam aeternam salutem dicimus ei deberi, non propter qualemcunque, sed talem & tantam potestatem quae par sit Dei potestati,* Smalcus refutat. prim. lib. Smig. de erroribus Arianorum, cap. 11. p. 109. Sir, I will give you a better Argument against the Directory, and for the Common-prayer-booke; you may read it, *View of the Directory*, page 27 [*It is not necessary to exchange the pleasant ease course of our Liturgy, for the tedious, toylsome, lesse-profitable course in the Directory.*] Tell Prelates and Courtiers of ease and pleasure, and you winne their hearts. This was a good Argument for an University Orator to urge, but this same word *Ergo* spoiles all such Rhetoricall arguments. I hasten to your discourse about godly sorrow: This is your first assertion. 1 Godly sorrow may be conceived for the pollutions of our nature, as infelicities, if not as sinnes. Be pleased to prove this proposition; and I will abide by it, and maintaine the negative. 2 *Hee which doubts whether originall sinne*

sinne bee a sinne, may conceive godly sorrow for it, this is the second dictate. But your third Dictate is admirable. 3 He that thinks inclination to sinne no sinne, but when he actually consents to it, may when hee doth not consent to it, grieve for it as an infelicity. Sir, the question is of Godly sorrow: is it godly sorrow, or is it not, for a man, to grieve for an infelicity, which, as he conceives, is no way sinfull? 4 You say, If a man look upon originall sin as a pollution, though not as a sinne, hee may grieve for it with a godly sorrow. I had thought that all pollution of the soule of man had been by sinne onely, Mar. 7. 23.

You are much mistaken, when you say, that they who thinke originall sinne no sinne, may bee advised to true grieve and sorrow for it on their owne principles. If by true grieve you meane a godly sorrow, no man mournes for sinne after a godly manner but he that grieves for it as a sin against God. Sir, in a Practicall Catechisme, you should have laid undeniable grounds of repentance; and therefore either plainly proved, or at least resolutely asserted originall sinne to be a sinne, without any *ifs* or *ands*. For where shall a man begin in his repentance, if he bee not convinced that originall sinne is a sinne? should hee not lay the axe to the root of corruption, and bewaile the fountaine of pollution? will not hee be apt to doubt whether actuall sinnes be sinnes, who doubts whether an inclination to all sinne be a sinne? surely such an acute wretch will say, My inclination to such and such an act is naturall, and not evill. *Ergo* this and the like acts, to which I am naturally inclined, are not evill. You know that I could adde; let mee beseech you to consider what hath been said, and I will passe on to your fourth report.

Your fourth Report concernes Justification. Sir, I did not desire you to give an account of your faith, but I should have been glad that you would have vouchsafed an answer to my *queries*. I thanke you for your second acknowledgement that you were mis-informed, and I thanke you for your endeavour to prevent mistakes. Truly Sir, I doe not wilfully mistake your sense, nor doe I desire to take any advantage of an hasty expression.

Your first Proposition is, that *justification is divine acceptation and pardon of sinne*. I will not stand to aske you why you put acceptation before pardon; it is likely that was not done

de industria; but I would know why you speake of remission and acceptation, and leave out imputation? I observe, that in your second proposition you doe affirme that [*The mercy of God, through the satisfaction and merits of Christ, is the sole cause of this justification.*] Doe not thinke mee too curious, since you desire mee to give my opinion of these propositions; you know, there are some that distinguish between a first and second justification; and they doe expresse themselves warily, and they will grant what you say, so you will give them leave to chuse which they meane, this, or that justification. But I will judge charitably of you, hoping that by this justification you intend not to imply that there is another justification; and so, as they say, a first and second justification. Give me leave to aske you a question or two about the second proposition, compared with the fourth, and with some passages in your *Practicall Catechisme*, that by a cleare answer to a few *queres*, many mistakes may be prevented.

In your second proposition you say, *The mercy of God, through the satisfaction and merits of Christ, is the sole cause of justification.*
 Pra&. Car. p. 5. In your Catechisme you say, *That Christ did sacrifice himselfe for all the sin of all mankind*; and yet in your fourth proposition in this last return you say [*That this worke of grace in God through Christ, is not every mans portion.*] Sir, if Christs satisfaction bee the sole cause, and hee hath made satisfaction for every man, the grace of God (which extends as farre as Christs satisfaction) must be the portion of every man for his justification by the obedience of Christ alone. My first *quere* then is, 1 Why the grace of God in justifying those for whom Christ hath satisfied, doth not extend to every man for whom he hath satisfied? 2 Whether the qualification and condition, which you require in the subject bee bestowed upon the elect absolutely or conditionally? Regeneration you say is a condition which doth dispose the subject for justification, that is, for acceptance and pardon, as I conceive, and you expresse. Pray Sir, shew mee what condition God requires unregenerate persons to perform, that they may attaine unto regeneration, which you take to be the condition of justification. I acknowledge, that God doth never justify an impenitent infidell *in sensu composiro*, that is, the infidell doth not remaine an impenitent infidell; but then you must grant on the other side, that God doth justify the ungodly. 3 Whether there be any
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condition which doth so qualifie the subject, as that you can say, by these habits, acts, vowes, and these onely I am justified? *Pract. Catech.* page 28. Sir, Learned men say that there is no condition required to dispose the subject for justification; but there is a condition, namely Faith, bestowed upon none but the elect, to receive the object of justification, Christ, and his compleate obedience, perfect righteousness; and hence (as I conceive) some men (that meant well) say, there is a condition required, that is, to receive the object; and others say, there is no condition required, that is, to dispose or qualifie the subject, so as that the subject shall bee constituted righteous by that disposition or qualification. I speake as plainly as I can devise, that there may bee no mistake. God doth by his free and effectuell grace worke the hearts of his elect to receive Christ, that they may bee justified; not by their own obedience, or vow of obedience, but by the obedience of Christ alone, freely imputed by God, and rested on by faith onely.

Moreover, Learned men doe distinguish betweene disposing of the subject to salvation (which is the last part of the execution of Gods decree of election) and disposing the subject unto justification: though they grant that there is a condition to enable the subject to receive the object Jesus Christ, who is *Jehovah* our righteousness. And therefore Protestants do maintaine, that all the habits and acts of grace which are in the best of men concurring together, are not sufficient to justifie a man before God, and therefore faith concurring with a vow of obedience, or any faithfull actions, cannot justifie us: Though faith alone bee said to justifie us Relatively, that is, in regard of the object received by faith. I acknowledge with you, that justification is Gods act, wee cannot pardon our selves, and God sitting as a fatherly Judge upon a throne of grace, doth justifie us *καὶ ἵpp*, as *Chrysostome* upon the 8. of *Rom.* 33. *vers.* Sir, let me intreat you not to wonder, that I find fault with some passages in your Book, which you say are in effect places of Scripture. Sir, to abuse the Scripture for the maintenance of any error, is to my apprehension a great deale worse then to deliver any erroneous conceits in our own language. The Papiests say as you doe, that they say no more then St. *James* himselfe faith. I did not dreame that you thought *Abraham* was justified by the actuall sacrificing of his sonne: *Socius* faith, *Abraham*

Abraham was justified by offering up of *Isaac*. I doe not think he means it in any other sence then that which you repeat; namely, that *Abraham* was justified by a resolution to obey God in the sacrificing of his Sonne, not by the actuall sacrificing of him.

Sir, I am heartily glad to heare you acknowledg that you agree with mee in the conclusion: bee pleased to retract all that is contrary to that conclusion in your *Pract. Catechisme*, and then I am sure you must retract what I complained of. Pray Sir, doe you not thinke that we are justified by a sincere vow of obedience, as truly as wee are by faith? that is, that our vow of obedience is a condition of Justification; I doe not say an instrument, for you deny faith to bee an instrument of justification. And therefore if a sincere vow of obedience be the condition of justification, wee are justified as truly by that, as by faith. 2 Consider that you say in this last returne, p. 20. [*The condition must bee undertaken before the Covenant belongs to me.*] This vow or resolution of obedience is, as I conceive, that which you call the undertaking of the condition; why then surely obedience is the condition of the Covenant of justification, for obedience is that which is undertaken in a vow of obedience. 3 If by Covenant you meane the whole Covenant of grace, you must make some condition goe before our regeneration also. 4 You know the Papists speake as fully as you doe any where for the meritorious satisfaction of Christ: but you know what they say of the *previous dispositions*, to dispose and qualifie the subject for justification; and you know what others say of the vow of obedience. 5 Though to give a pardon bee Gods act, yet to receive forgiveness is an act of faith. *Acts. 26. 18.* Wee doe not receive a pardon by an act of charity, or by a vow of obedience, or receiving of Christ as King, and giving up the obedience of the heart to him; I beleieve you have not forgotten these expressions which are scattered up and downe in your *Catechisme* and *Papers*. If faithfull actions bee the onely thing whereby a man is justified, as you affirme page 28. then are wee not justified onely by a vow of obedience. If faith bee unsufficient to our justification, unlesse it bee consummate by love, that is, by acts of Christian charity, or keeping the Commandements of God, as you expound that phrase,

phrase, *page 35.* then sure you cannot say you plead onely for justification by a vow of obedience. Unlesse you will make a first and second justification, I doe not see how you can come off. On the other side, if wee are justified by a vow of personall obedience, then wee are not justified by the obedience of Christ alone, or by faith onely; I meane, by the obedience of Christ, as that obedience whereby wee are constituted righteous; nor by faith onely, as that whereby wee receive a pardon; receive Christ as *Jehovah our righteousness*: and therefore truly Sir, I doe not yet see how you can agree with mee in my conclusion; namely, that we are justified by the obedience of Christ alone, freely imputed by God, applyed and rested on by faith onely, unlesse you will retract those passages in your Booke, which were justly complained of, for the good of you, and this whole University. I speake plainly and freely, as it becometh

Octob. 30. 1646.

Your Friend to serve you

Fr. Cheynell.

S I R,

ON *Saturday, October 31.* I received your Papers (dated the day before) by way of return to mine of *October 20.* That night I got a liberty from other avocations to read them over, and am now on *Munday* at the beginning of the weeke following on preparation to give you some account of them. Your letter which conducted them was but brieft, yet was willing to take notice of one particular, that of your having written *πυνηρ* with ε, which though it bee onely a grammaticall *σφάλμα*, and very extrinsecal to the matter in hand, yet seeing you are pleased to make it the onely subject of those few lines, I must in civility tell you somewhat of your manner of excusing it. 1 That literall mistake you know you were guilty of, and I onely told
K you

A Copy of some Papers

you that you were so, and added not one word more. Instead of excusing or confessing it, you now desire mee onely to pardon the mistakes of an ill *Amanuensis*, and adde your reasons that forced you to make use of him. Sir, I will doe more then you desire. First, I will pardon that former mistake in your selfe also; and tell you, that in one that undertakes to bee a Scholar, (and to be very severe to those writings of other men, which many pious persons have beene willing to receive with some kindnesse, and now professe to see no kinde of ground for your quarrells in them,) the not spelling so plaine a word of Greeke, would by very many men bee hardly excused; I meane, it would take off from their opinion of your learning, as much as if you had written *impium* with a [γ,] that is, more then many faults of a higher nature could bee fit to doe. Secondly, I will beleeeve (or excuse) your saying, that your haste forced you to dictate to an ill *Amanuensis*, when I have some reasons to thinke it did not. 1 Because you had had my last Returne in your hands ten dayes, and I suppose the occasion that caused your haste, was not knowne to you all that time, or more dayes then one or two of them: for I professe to think your avocation so very urgent, and should bee sorry to heare that I was the occasion of detaining you one minute; but then before you knew of it, I suppose that did not force you to choose this shorter way. This was my first reason. 2 Because the *Amanuensis* was so farre from being an ill one, that in the whole paper I know but of one failing in the kinde forementioned: and that is in the word Sacrifice, where in stead of the letter *c.* there is *s.* which is in effect to write *facio* with *s.* But then upon the first sight this plainly appeares to be your owne hand, interposing this word in stead of another blotted out, as you know I can discerne both by your former Letters, and by the like alterations in other places of these Papers. This againe inclines mee to beleeeve, that the dictating you mention, might bee designed a little to conceale such slips which might possibly fall from you, and that it was not forced by your haste onely. My third Reason is; because I conceive it farre more speedy way to write from my own phansie or understanding, (which may be done without any stay but that of inventing and writing,) then to dictate to another, wherein much longer time is required for mee

to dictate articulately, and for him after that to write, then againe to recite to mee what he hath written, before I can proceed to dictate. In this I can speake but mine owne, and some others sense, and the common notion that I have of it; but considering how farre my notions are wont to bee from pleasing you, and that 'tis possible you might mean dictating out of your Note-booke, where you may have throwne together all your exceptions against that Author (for that your *Amannensis* transcribed what you had formerly writ, I suppose you doe not meane that by dictating,) on these grounds, I say, it is possible here may bee some difference in judgement between us also. And therefore if againe you tell mee, that you have spoken your full sense in this particular, I shall make all haste to beleieve you, and aske you pardon for this importunity: Yet in the meane time I will tell you my reasons also for my being so free with you *in materia non gravi*. 1 Because I discerned so little in your future discourse which would bee more pertinent to the matter of my last returne; having found, that after my having answered or laid grounds of answering neare twenty questions in your last Paper, more then the matter in hand, or my leisure engaged mee to, you have thought fit to spring new matters of controverisie, and to that purpose (that you may never faile of the like matter) to catechise mee in a strange number of questions more; when the whole intention of my Paper was, that it might bee considered, whether you had not wronged that Author in your first quarrells at that Booke; and not to engage my selfe in discourse for ever with him that had so little pleasure in any thing of mine. 2 Because by some such infirmities as these being represented to you, you might thinke it possible for you to mistake in greater matters. For truly, I thinke it farre more possible for a Scholar (that reads hastily, and is intent to note and number faults) to impose causelessly upon his Author, then to commit such slips, (and not mend them at the review) when hee writes as hastily. And truly if I did not beleieve that this which I have written were fit to perswade you that this were possible; and did I not hope, that being calmly mentioned to you, it would perswade you, I would not venture it to your eyes; and if I am mistaken in my beleife or hope, doe but tell mee so, and I promise you to retract my error, to aske you

A Copy of some Papers

pardon in my next, and (to reparaire all the injury that can bee possibly consequent to the errour) to throw thus much of the Paper into the fire, and not to permit it to the eyes of any other judge or witnesse, when you have thus signified your pleasure to mee.

I shall now proceed to your enclosed; and for your first period, [where you repeate onely, and say you have done;] I answer, that I have done also.

In the repetition of the discourse of *exact account*, &c. there is a great mistake, *viz.* That, *because when I was at highest I would have shewed as much civility towards any Minister of Christ, as I did toward you, therefore my present desiring an exact account* of your speeches concerning the Author of the Catechisme was the exercising jurisdiction over you. I must needs tell you that in my opinion height and dignity in the Church, is not a proper ground of lessening civility, but an obligation to encrease it to all Ministers of Christ, from that example of our Saviour, who when he acknowledges the title of Lord from the Disciples to bee well bestowed on him, *Job. 13. 13.* doth yet wash their feet, and give them an example of doing the like, (*v. 14.*) when they are at the highest also, and so *Matth. 20. 27.* and in the parallel places, hee requires them to expresse their greatnesse in the *ἕω διακονῶ*, and sets them his owne copie of the *ἐκ ἡλθε διακονῆσαι, ἀλλὰ διακονῆσαι*, and you shall have my opinion (and I should bee glad to be told of it, if my practise hath not been agreeable to it) that (as he that is not the more liberall and extensively charitable for having received the benefit of Ecclesiasticall preferments, so) hee that is not the more civill and truly humble for having received any dignity in the Church, hath somewhat of the *Gentiles κατακυριεύων & κατεξουσιάζων* in him, and hath no countenance from Christ, or Apostolicall institution or practise, for that misbehaviour in his dignity. From hence Sir, I will leave (and not helpe) you to conclude, that how civill soever I would have beene to any Minister in any degree of greatnesse, or how civill soever any Generall may bee, if hee please, to his souldiers, my being thus civill now, (and no more) is not exercising jurisdiction over you, *ὅτι ἐγὼ δεῖξαι*, the onely thing which I had then to demonstrate; and so I have said enough (and shall consent to the truth of your [*too much*]) of that also.

Next for your grave smile, I shall not question it; or deny you those delights, so the *ridentem dicere verum* may go along with it, but sure the graver the smile was, the more it became you not to impose on mee the exercising jurisdiction over you then, or challenging you now, while I onely desired and begged, requested and re-inforced my request, (that you would give mee an exact account of what you had publickely said of that Author) on purpose that I might think no ill of you causelessly; Certainly Sir, such a carriage as this, thus grounded and designed, will neither provoke a grave smile, nor passe either for act of jurisdiction or for challenge; or if it must, no man shall ever bee admonished for having trespassed against a brother, and so be brought to repentance for it, *Matth. 18. 15.* nor shall he that heares (or hath matter of suspicion) that any injury hath beene done him by another, have meanes of knowing surely whether hee heares or suspects with cause, or no. As for your affirmation, That *sure I am too angry when I say you have reproached and slandered mee, from whence you conceive, I endeavour to make you happy.* Sir, it is a heap of mistakes. For, 1 by the grace which I meekly acknowledge to have received from God, I have beene enabled (and I conceive, in some measure made use of the ability, by the helpe of the same grace) to heare that I have beene reproacht by you, and to tell you so, without being too angry, and therefore you are not sure. 2 I did not say you had reproacht and slandered mee (your additions are alwaies to some advantage of your owne;) I onely said [*to this reproach of yours*] which I conceive was not said without cause; For [*to say, that my desiring an exact account of you, and not of others, (when I knew not of any other) was to fall foule on you,*] cannot be lesse then a reproach; nay, your addition was true, (though then I did not say it, and now I transcribe it from your Paper, without any passion,) it was a slander also. 3 Hee that is too angry, doth not at all (by that act) endeavour to make him happy with whom hee is too angry; at least, not by the importance of that Text, *Matth. 5. 11.* unlesse the *συζυγὴς* or *ὀνείδισμα* bee added to it; and that you doe not in this pretend I was guilty of: of which yet I confesse to have been as guilty in those words, as of the too much anger. 4 It ought to bee proved, that my calling your words a reproach was without a cause also

(which you doe not attempt to doe,) or else from thence your conclusion had no right to be induced.

In the next businesse, concerning my returne to the passage read out of the Catechisme in your *Carfax-Sermon*, you are in great haste, passing through all the many pages which I had sent you to satisfie you about that matter, till you meet with a citation of the *View of the Directory*: and then you thinke you have an occasion to leape into a new field, and presently tell mee of my *fatherly smile* upon that *pretty babe*; (I beseech you, bee more solemne, and impose not on mee either smiles or fondnesse to any creature of mine; or however, doe not first faine smiles, and then build conclusions upon them) and without more adoe you spend foure *Sections* in asking mee questions, and setting mee taskes about that *View of the Directory*, and severall passages in that Author. I cannot thinke this is the way of replying; it is certainly at the best, diverting to another matter.

But Sir, in your speedy passage to this other field you scattered something which I shall not despise so farre as not to take up after you; and tell you, 1 That (whatever you did) you ought to have beleevd, from the very nature and importance of the word *magis deus*, that the advantage which I made of it was very proper to bee made: and why you tell mee you never thought it, and neither answer my reason, nor give mee any to the contrary, I cannot imagine; in your haste, that unimportant speech of yours might have beene omitted as well as any other. 2 For those speeches of mine (whereon you judge my uncharitableness, and are pleased to expresse your sorrow for it,) I must professe you have wholly mistaken them; and I think that is done by you very unseasonably, at the very minute when you had said you desire not to mistake my meaning, and are so kinde as to bee sorry for mee. For let mee tell you, that such mistakings are least incident to them that are such lovers of truth, and so sorry to see others uncharitable. Now for your mistakes, I conceive they will be cleare to any man that reads the words; I am sure they are to mee, that know my sense: I said, That if I thought you sought for any thing but exceptions, I would adde as to a Scholar and a friend, &c. This no way intimates my looking on you as no Scholar, or no Friend to mee, much lesse as on my unlearned enemy (which againe you adde *supra contemptum*;) I beseech

feech you, doe so no more, for there is difference betwixt no friend and an enemy, as betwixt positive hating and negative not-loving) but rather that I did looke on you (and meant to deale with you) as both a Scholar and a Friend, if that onely third thing, *my thought that you did not seeke for any thing but exceptions*] did not interpose and hinder mee. From this 'tis cleare, that the utmost that could bee charged upon that speech, was *my thought that you sought not for any thing but exceptions*; which if I had been guilty of, I doe not yet discern it had beene uncharitable, because in all the passages betweene you and mee at this time, exceptions at that Author, and at my words, have been the whole affaire discernible by mee, and so there was no ground to oblige my charity to thinke (whatsoever possibility might bee, on which to hope) any other of you. But I shall not need grant you that my former speech intimated this neither; for my words, taken and joyned with what follows, doe not so much as intimate that I did positively thinke, &c. (for beside that *suppositio non ponit*, and [*if*] is but a marke of a supposition) my doing the contrary to that which would have regularly beene superstruckt on that *thought*, (as it is apparent I doe, by my freely adding my whole sense in the words immediately following) makes that [*if*] to bee farre from an intimation by which you might conclude that I did thinke what is there mentioned. Hee that proposes hypothetically [*if* a man were any better then a stone, then hee would learne something] and then assume not that hee learns nothing, but contrariwise within few lines affirms that hee doth learne very aptly, doth certainly not so much as intimate by that [*if*] that hee is no better then a stone, but rather clearely affirms the contrary. Bee pleased to apply it to the case in hand, and you will finde you were too hasty to conclude me uncharitable, as before you were too willing to conclude mee angry.

In the next place; whereas you adde, That *I professe, not to cast up a ball of new contention, but onely am pleased to referre you to another Booke, the view of the Direct*. This, I suppose, was a product of your haste also, for the former part of that speech was by mee delivered of one thing, *viz.* of that account given you *ex abundanti* of my sense of that whole matter about Liturgy, among the Apostles, which therefore was not in any reason to be-

become matter of new contention, for then there would bee no end. But the second thing (my reference to the *View of the Direct.*) came in afterwards, in my answer to your first question, and that too with a [*besides*] a note of an *ex abundanti* also, when I had before sufficiently answered your question, at least so answered as that you reply not to it. What you meant by making this change, and mixing of things so distant, you will (I hope) upon examination of your selfe remember. And I beseech you, for my sake to doe it, that there may hereafter bee some few lesse materiall passages in your discourse, which may bee pas't over by mee without occasion of confuting: For as yet you see there hath been nothing of any deep consideration, and yet nothing that deserved not some animadversion.

Sir, I come now to the new field you desire to lead mee to, the severall passages which you now newly mention in the *View of the Directory*, and the taskes and questions that you offer mee on that new occasion, without any the least temptation offered by mee to bring you to it (for they are not those places which I had referr'd you to, to which you make these exceptions,) and which is most unreasonable, before you had either said one word in answer to what I had now produced on that matter, or confesse your selfe satisfied with it: I must leave you againe to passe sentence on your selfe for this behaviour; and to consider, that you have no way encouraged mee to undertake all your commands, or defend at this time every part of every Booke which you shall have leisure to except against. Yet Sir, I am resolved to faile you in nothing that you can vouchsafe to thinke reasonable for you to expect, on condition that for the future you will weigh your scruples better before you throw them into your Papers.

First you say, the Author of that *View* layes downe this rule, pag. 2. *Nothing is necessary in the worship of God, but what God hath prescribed.*] and from thence demand how many severalls of the *Common-Prayer-Booke*, that are purposely left out in the *Directory*, are prescribed by God?

This will be very admirable to him that lookes on that 2 page of that *View*. For first, that which you say, that layes downe for a rule, is there produced onely as a ground of the adversary with whom the Author of the *View*, there disputes, in these plaine words

words [*I shall suppose it granted by them with whom I now dispute, that nothing is necessary, &c.*] If I shall labour at any time to confute or answer you by an argumant or answer *ad hominem*, by urging somewhat against you, that you take for a principle, and mention it as a thing which I suppose granted by you, would you ever thinke fit to impose this principle of yours as a rule laid downe by mee ? If you will offer to doe this, or now concale that you doe it, and make advantage of it, there is no disputing with you. But then secondly, you must take notice what 'twas that the Author of the *View* was there a proving, not any necessitie of retaining all or any of the severalls of our *Liturgie*, but that there was no necessity of abolishing the Booke, &c. That was the easie taske hee had to prove against them that affirmed to thinke it necessary to abolish it : and you must not set that inanimate booke new tasks (as you doe mee;) or if you doe, you must not thus expect to be obeyed. Now I have gone thus farre ; I do remember to have heard that you objected some such thing to the Author of that *View* (under the title of *the same person who was the Author of the Catechisme*) in your *Carfax-Sermon*, and challenged him to prove that our *Liturgie* was necessary. If the having said it there, and having conceal'd it when you were pleased to give mee an account of that Sermon, caused or occasioned your inserting it in this place, then though it bee now a kinde of restitution to give it mee here, which then you were willing to keepe from mee, (of which nature I have heard of more, which I shall anon mention to you,) yet shall I not thanke you for it, because you doe it under another *species* ; but shall onely complaine, that both there and here you were either very unkind in not observing the maine argument of that whole first part of that Booke, or else very unjust, if you did discern it, and were willing to impose so distant a theme upon that Author.

To your second accusation, I must as briefly say, that that Author abuses neither *Presbyterian* nor *Independent* ; onely mentions the severall influences which hee professes himselfe forced to beleieve that they had, the one sort into the premisses, the other into the conclusion ; and renders his reasons for it, because the conclusion is very distant from what the premises would necessarily inferre (*viz.* a necessity of abolishing our Book, when

none of the three premises ascended neare so high) and that which the *Presbyterians*, as hee conceives, would not affirm, (for sure all of that perswasion doe not, or have not alwayes thought it necessary to abolish set Formes :) and I now demand of you, whether in this thought hee did abuse them; or if not, what else hee did say of them that can deserve that phrase from you, For the arguments proposed by either] as farre as the Booke with which hee undertooke to deale did propose or intimate them, you know hee hath answered them; and till those answers are disproved, they may passe for good ones. For your challenge in the name of your *Reverend Brethren of Scotland*, I know not what occasioned it, 'unlesse some citations out of Mr. *Knox's Liturgie*: and if those were not rightly cited, the pages are noted in the margent, and will presently inable you to disprove them.

To your third of Mr. *Cottons* arguments against set Formes, the businesse of that *View* tempted not that Author, nor doth our present matter of debate incline mee to thinke them necessary to bee taken in. It is not every mans worke to doe every thing at every time: yet perhaps it might bee answer sufficient to you, to tell you that it appeares not to mee by any thing that here you say, that you beleieve set Formes unlawfull; and till you professe you doe, you are perhaps as much obliged to answer Mr. *Cottons* arguments, as that Author; I am sure, as much as hee is obliged to shew how many things are prescribed by God, and rejected by you in the Directory, when hee looks not on the Liturgie which hee defends, as any of Gods prescribing; but onely presses the no-necessity (from thence or from other grounds) of abolishing it, and after proceeds to some other particulars about it; but no where to the divine prescription of it. If by the answering your *Brethren of Scotland*, you meane any arguments of theirs against set Formes (as you seem to doe by joyning them with Mr. *Cotton*) I am perswaded by some part of that *View* (viz. by the Authors producing the practise of the *Scots* for set Formes) that hee never dreamt they had appeared against them, at least so far as to thinke abolishing necessary (which was his only point in hand,) and then you must excuse him that he did not know first, and then not answer them. Yet after all this, what occasion you had to accuse him of triumphing, or of doing it before victory, (when you

you bring no objection against that victory, but onely his not-answering Mr. Cotton, &c. (which were things to which his present task obliged him not, nor so much as intimated that it did ;) and when you object not one word against his answers to that which hee did undertake, I can no more guesse, then at the reason why that Author might not (for some things which hee had so particularly defended, and was never confuted by any) refer you to Mr. Hooker, or why the state of the question is so varied, as you say it is.

For the fourth charge and question [*How it will be proved necessary, that any whole set Forme of Liturgie should bee rigorously imposed, &c.*] all that I shall need to say in vindication of that Author is, that hee is never forced by the taske before him to prove any such thing ; if it bee not necessary to bee abolished, it is enough for his turne against his adversary. And then for your opinion of the matter or object of my passionate longing, or earnest contention (who, I thanke God, am at this time neither passionate, nor longing, nor earnest, nor contentious for any thing but that you would permit mee to to bee quiet) I shall not need bee much concern'd, because all that you bring to prove all this against mee, is, that if it bee not true, you are much mistaken : in which you cannot blame mee, if I grant the conclusion, because 'tis easier farre then the other member, which you have left mee, [*viz. to prove clearely and undeniably ;*] which sure is not every mans taske, especially when you are the person I must approve these proofes to. Onely I must desire you to remember, that to make it unlawfull to use this set Forme, is much more then to relaxate or forbid a rigorous imposing ; and the former of these had been possible to have been done, without the latter.

5 For my not owning a necessity, that the Liturgy formed in the Apostles times should be continued in the Church, i. e. (as I there expresse) *that that very Liturgy should bee continued without any alteration or additions*, I am content to joyne with you ; but wish you had not mangled my words ; 1 by putting in *alienation and exchange* (which is there applied to lands, not to Liturgy ; and onely used as a resemblance to shew that he that saith, [*The holy Ghost enabled a Ministry to forme a Liturgy to continue*] doth not affirme that it was necessary to continue, any more then hee that

leaves land to continue to his heires, obliges them from ever alienating, &c. which similitude will enforce à *majoré*, what I conclude from it, the no-necessity of not adding or altering that Liturgie; but (whatsoever it might doe) is not there brought home to that of alienating, &c. because it is not by him that brought it, applyed so farre, (as you will see in the place.) 2 By saying, *That I give the present Church leave to judge of the Liturgy composed in the time of the Apostles, and to make (as what alterations and additions, which onely I did say, so) what alienation or exchange shall seeme fit to the present Church.* Wherein you have inserted and imposed on me almost every word recited particularly [*the present Church, &c.*] in stead of [*the Church*] (which signified quite another matter, viz. the Church either of those Apostolicall men, or those next following them,) and the Church againe not onely in order to adding or altering as they should thinke fit, but (which differs much from it) of abolishing, as the affaire now stands; or, as you there say, *alienating and exchanging*: (not to mention, that I no where have yet given that Church leave indefinitely to judge of the Liturgie, much lesse the present Church to judge so farre as to alienate.) Certainly a man may affirme, that the Church next after the Apostles times may have leave to alter somewhat, (as occasions might alter,) and to adde somewhat (as they thought fit) to the constant Formes used by the Apostles, and so to settle somewhat in the Church (by that adding) which might supply the place of the *χάρισμα ἐνυῆς* which the Apostles had above the succeeding Church, and yet not give the present Church of England, or any persons in it, which are not the present Church in any notion of it, leave to cast out all set Forms, particularly those which without any alteration, those first ages of the Church had delivered downe to us from the Apostles. So againe afterwards, you much vary the state, when you talke of men of *ordinary gifts* taking upon them to passe a peremptory sentence for alienation or exchange. Who would thinke that [*the Primitive Churches thinking fit to adde or alter,*] should be so improved under your hands? (I beseech you once more never to alter one word in the period with which you are displeased; for other men that are in any degree credulous, or not very wary, may bee deceived by your doing so; though you see I am not alto-

altogether so ignorant of my owne sense, or of your wont, as to depend on you without examining.) You see now how little right your conclusion of that fifth *Seet.* had to bee induced upon any words of mine: and yet let mee tell you, that if it were granted you possible, That a *Minister may pray as in a Congregation without the use of the Liturgy formed in the Apostles times, &c.* nay, without the helpe of the late *Common-prayer-booke*, yet will it not follow from thence, that it is well done to abolish (with this Liturgie) all set Forms, much lesse that it was necessary to abolish this.

To your sixth you already discern my answer, that neither I nor the Author of the *View* are obliged to shew you any Liturgie, and avouch that it is (I suppose you meane) that formed in the Apostles times without any interpolation, &c.

In your seventh you will not spend time about the *miraculous gift of prayer*, (which if you had done, and observed the use that I there made of that doctrine to the present purpose, it would have stood you in some stead, at least kept you from being ignorant of my sense, and (the consequent of it) your asking of more questions,) and I will not spend any more time about your several questions then to tell you, that all that I now, or the Author of the *View* contend for, doth not prove us concern'd in those new *queries*: for were it granted, that there were an ordinary gift of prayer, and that to be stirred up and exercised, that *Ministers should study to pray seasonably*, (which I suppose is not to pray *ex tempore* because you say *study*) that he that hath not ordinary wisdom to pray as hee ought, is not called by Christ to bee a Minister of the Gospel, (and yet sure hee that hath that ordinary wisdom to pray as he ought upon premeditation, may pray as hee ought not, upon sudden effusion; and the Liturgie would a little prevent that, and perhaps enable him to pray more to the edification of the people, then hee is able to doe, who yet is able in some degree to pray as hee ought) and that it doth not follow that the *Liturgies under the name of St. James and St. Marke should be rigorously imposed*, nay, that it were true that there are some *endowed with the spirit of prayer*, (as that is by you set, for somewhat more then the ordinary gift, and which it will bee heard for any man to demonstrate to others that hee is truly possess of) were, I say, all this granted to you, yet sure from all this heape of *data* (if

they were *concessu* too) it would not follow that it was necessary, or so much as tolerably well done, to abolish all set Formes in the publique service of God, which was the prime thing by that *View* insisted on.

To your eight [*about Psalmes and use of the Lords prayer,*] I was not to be accused for too *sight a view of the Direct.* but you for not observing to what purpose I now mentioned these. It was to shew the use of set Formes in the Apostles times, and then 1 You must marke, that the using of some set *Psalmes* by all the people as a part of prayer or thanksgiving, differs somewhat from reading them as any other piece of Scripture; and let me tell you by the way, that either the singing of them, or the manner of reading them *alternatim*, is a mark (though not inseparable) of that difference. 2 That the recommending the Lords Prayer is not so much as the Apostles constant using it in their service, especially of the Eucharist) nor proportionable to our Saviours [*When you pray, say, Our Father,*] and yet I suppose you will not doubt to observe with me, that there are many that acknowledge it recommended in the Directory, that constantly abstaine from using it in their Pulpits. 3 That I conceive my selfe to have demonstrated more then the use of *Psalmes* and the *Lords Prayer* (if by demonstrating you meane proving by the authority of Witnesses *sede digni*, (which is the highest way of demonstration, that matters of fact are capable of.) 4 That [*for your rule of holding forth such things as are of divine institution in every ordinance, and setting forth other things according to the rules of Christian Prudence agreeable to the generall rules of the Word of God;* this is not the first time you have been told, that it is an excellent rule, and that it is farre from concluding any necessity of abolishing all set Formes; or even all or any part of our present Liturgy. As for the cause I have of complaining of discord and confusion in your publique Worship, I am not engaged by any thing I have said to give you any answer; having not ventured on such a degree of boldnesse, to speake so grossely either against the generall use of the Directory, or against any of your particular exercises of your gifts. Lastly, I acknowledge I did tell you, that wee may pray as wee ought without the very Liturgie formed in the Apostles times, and so nothing hinders but that I may goe on also to the next particular; which you will give mee leave to have called the *then sadder part* of

of my taske, because it was then the *longest*, not because it had any thing else beside the length, and other things of that nature, (supposing still that you meane not any solid exception, or any strength of argument to be repell'd) which might make it either taske, or sad to mee. In that I shall not finde any fault that the businesse of the Trinity is at length dismiss't, but suppose that you have received satisfaction in that point. Onely it had not been any great matter if you had vouchsafed to tell mee you were so satisfied. But I must not expect those acts of grace from you. I shall therefore follow as you lead mee. And 1 Sir, concerning *the sad story*, (as you please to call it) I am much tempted to wonder (but that I have for some time a little resolved to give over that innocent quality, and learne with *Numicius* that *prope rem unam, Nil admirari*) that it should produce but one thing in you, and that should be gladnesse. For though the gladnesse, as you have fastned it, I shall not thinke, a fault in you, but bee also glad with you, that *I have disabused one offender*, (whose sinne no man but you, and his owne soule was guilty of;) yet that it should not be matter of some sorrow or regret to you, to have been the occasion of that offence in him, (which is certainly to scandalize your weake brother and leave it still possible for many other, through that scandall to stumble and fall in like manner;) this must bee matter of wonder and admiration to mee, but withall of advertisement what I am to expect from you by way of return to any act of Christian admonition, and for that you shall give me leave to be heartily sorry, though you will not.

For you command, [*That I should venture your arguments to any Reader, &c.*] I professe my self ready to obey you: and therefore shall now take boldnesse to tell you, that I doe expect from you, according to the purport of this speech of yours, that you will give your consent that this whole matter be referred to others judgement; and to that end, that all that hath thus past between us be straight-way Printed; and I will then desire no further satisfaction for the injury which I conceive my selfe to have received from you. As for the witnessse you desire the matter shall depend on, *viz. that Book as it was printed at Oxford*, I shall be as ready as you to stand to it, and by that to have it tryed, whether the Author of that *Catechisme* in that first edition gave any Christian man any degree of liberty (more then you your self confesse is his due) of swearing.

swearing. This way of tryall I shall never refuse, but professe to you (what before I told you) that the advertizing you of the addition in the last edition was perfectly *ex abundanti*, and that the Author was justified sufficiently from the main part of that charge (*viz. giving youth liberty to swear*) without it. And therefore by the way let mee tell you, that when that Author had in the simplicity of his heart put in those words *of the primary intention* to prevent all mistake in the most ignorant, (not questioning but that all ordinarily learned or intelligent would understand without it,) for you to fasten peculiarly upon that one supernumerary answer of mine, and to make such shewes of triumph, and impute clancular dealing to that Author, and a great deale more, (on so no manner of grounds or probabilities, when all is laid together) is that, which you ought to lay to your heart, though you will not the sad Story. What you adde againe to the same purpose, after so full an answer, is like all the rest; and as I must not thinke that strange neither, so I despaire that my repeating my former answers will provoke or invite any better dealing from you.

In your next *Section* beginning with, [*Sir, your first answer, &c.*] you have, I conceive, one new mistake. For by your [*mark that*] twice repeated, I suppose you would have it marked that that *Ca.* affirms no more to be forbidden by the third Commandement, then the *non-performance of promissory oaths*. If you meane thus, you are much mistaken. All that is toward that sense is onely this, that the second part of the words cited by Christ, [*Thou shalt pay unto the Lord thy vowes,*] explains the meaning of the third Commandement to be against perjury or non-performance of promissory oaths. Do you now please to marke, [*against perjury*] not denying but that the falseness of assertory oaths, which is also perjury, is there meant by the words of the third Commandement; but giving the non-performance of promissory oaths, a speciall right to the negative part of that Commandement, as it is there lookt on by Christ. And I beseech you consider, & passe your conjecture, what did, or could move that Author to adde that distinct mention of promissory oaths in that place, but those words which there Christ recites, [*Thou shalt pay, &c.*] and do you tell me, if they doe not peculiarly (nay onely belong to promissory, (for sure assertory oaths are not capable of being thus paid) and if the Author thus strictly

strictly desired to follow Christs method, ought this to bee imputed to him? Certainly not, when hee never made question but that assertory oaths were meant also by the third Commandement, and distinctly affirmed that perjury (which sure contains that) was there forbidden. The considering of this might rather have suggested to you this truth, that that Author was carefull to make it his first taske, or part of his method, to weigh the literall importance of each part of the Text, and gaine as much from each part, against the sinne, as hee was sure it would necessarily import, and then to build upon it, what by reduction, (*i. e.* by any thing but the primary literall importance) what by Christs superadditions, *i. e.* by the words induced with a [*But I say unto you*] whether they note new precepts, or onely new light) would bee as firmly superstructed. And your want of observing this method, this designe of that Author, is the likeliest thing, that in charity I can pitch on for the occasion of your mistake in any part of this matter; though for your affirming that this Catechism gave any Christian liberty of swearing, I cannot be just if I speake so favourably. To this, which I conceived a new mistake in you, I must adde another old one in that Section, *viz.* that you will still talk of my severall Editions, (and not mean that last where the additions are set;) when you have been so oft assured of this truth (of which I can produce the confirmation of severall oaths) that I never had the least knowledge of, or gave consent to any other but the first Oxford printing of those few Copies, and those last additions.

For the second thing, which is so cleare to you, 'twill bee acknowledged farre from being so, if I againe tell you that the meaning of those words of the second question, [*Whether the third Commandement is no more, &c.*] is most precisely this, whether the literall importance, (or if you will, the literall meaning) of the third Commandement bee no more, &c. and that will well agree with the first question, what is the meaning of the old Commandement, (*viz.* as 'tis delivered by Christ in these words *3 metopixiois*, and the consequents out of other places, *Thou shalt performe, &c.*) that is againe the literall meaning, or the necessary importance of the words produced by Christ, agreeable to which is the answer, that 'tis set to expresse it to be, as literally it sounds, against perjury, &c.

3 'Tis not very reasonable for you to over-rule all others, by saying the question is not, when I have as much reason to know as you, (being so well knowne to him that set the question) and affirm it is, or (because with you the *intention of a phrase* is a hard expression) to conclude from thence, that *it must bee explained by the intention of the Law-giver*, whereas I againe tell you that the literall notation of the phrase is the thing that was meant by it, and not the intention (I meane, the totall full intention) of the Law-giver.

4 For the question of *what is primary and secondary in Gods intention*, [which you would not have disputed,] that you ought to have spared also: for againe I say, 'tis about the primary or secondary notation of the phrase. But you by drawing in (before) the intention of the Law-giver, found it an easie change in to the intention of God; but neither of those is the thing here spoken of.

5 I conceive, Christs rendring the third Commandement by *απαγορεύει*, is, as I was then confident, (beside others) a sufficient prooffe that that is the primary intention of the phrase; and I have reason to continue in that opinion, because you have not dropped any word of answer to it, in all your tale of rejoinders.

6 For the doubtfull [*perhaps*,] if I had reason to blot it out, you need not challenge me for doing what was rational; the truth is, I was not confident that every body was perswaded or could bee convinced, that all foolish, wanton using of Gods name (if without any kinde of swearing) was forbidden in that Commandement, which onely speakes of taking, or lifting up Gods name, which with the Hebrewes signifies swearing, and (if wisemen may bee helieved) nothing else: and therefore I was (according to my judgement) more willing to put in [*perhaps*,] then to venture a quarrell with any body in that matter; but afterwards, conceiving the (*reduction*) would beare it, and willing to be as strict in this matter as I could possibly any way justifie (God knowes, farre from any thought of being accused for giving liberty of swearing) I put in (*idle*) in stead of the word (*perhaps*:) and so you have, you see, the fate of Christing me. I am not permitted to keepe any thing from you; and yet desire not to burthen you with a secret, or to deliver this my confessi-

on under the restraint of any seale to you.

7 I have given you grounds to discern that 'tis not so sure that foolish and wanton using of Gods name is forbidden by that Commandement (in case that foolish using it bee without oaths) as profane or blasphemous using it; the former of which you were told, I conceived to belong to oaths, and those unlawfull oaths, (and when not to such oaths, then to something else which was equivalent to them) as [*to profane,*] signifies to use that commonly or unworthily, which is onely to bee used in holy matters, and such are oaths resolved to bee, and therefore called *sacramenta*; and the using them in common talke, or to any but that sacred use, is to profane them; and so you see, that was a causelesse exception also. For though some foolish and wanton using of Gods name may be profaning is, *i. e.* profaning Gods name; or using it lesse solemnly, yet is it not the profaning of a *sacramentum* or oath, which sure is greater then the former.

8 Your conclusion, *truly*, is not true; all that can bee justly concluded of mee from those alterations, is this, that I began to conceive that what I had said against assertory oaths, might bee made more cleare to all; though 'twere to mee, that knew my owne sense, said clearely enough before; and I ought to be thanked for this care, (especially by you, if to you it was not cleare) and not so oft to bee reproacht for it. And I will once more professe, that to my best remembrance I made no one alteration in that Booke, but onely on designe to explaine, not to alter or retract any thing; or to alter the words that they might more fully speak my sense. I wisht there were any thing would content you, but speaking against my conscience; I would not much care then, if you still call'd it *recantation*.

9 You still mistake [*foolish and wanton using of Gods name*] for *swearing*: (and I will bee so charitable to you, as to thinke this is it makes you so hard to bee satisfied in this matter.) But I have oft told yon, Gods name may bee used without swearing, and that (not using, but) taking or lifting up his name signifies that. And then why should the [*perhaps*] which is not affixt to swearing, but to something else, contribute any thing toward the swearers boldnesse? I beseech you discern what is so manifest and so oft repeated to you. The words there are, *Profane &c.*

A Copy of some Papers

is surely there forbidden] and that, I have oft shewed you, contains every unholy, unlawfull oath under it. For your dislike of my instance of *fornication* in the seventh Commandement, there is no remedy ; you will not like any thing that comes from mee ; and yet 'tis sure enough, adultery cannot signifie fornication in the primary sense, or save by reduction ; and besides, if to the particular of fornication you had a propriety of dislike, the other instance of killing would serve the turne, and that you might possibly have either lik'd or confuted also.

Your 10 is but a recitation of what was oft said before, particularly in the first, and second, and ninth, and there you will find it answered.

Your 11 is no faire passage, for though the proving perjury to bee forbidden in the third Commandement, bee the proving a thing that you never denyed, yet the inference of the argument there used being this, that to take Gods name in vaine is no more in the prime sense, or propriety of speech, then to forswear, that you know was the onely thing denyed by you, and therefore the argument in any reason ought to have beene taken notice of.

In the 12 I pray bee not too confident that other men are mistaken ; 'tis in this more possible that you may bee. For when the incredulity of another man is the onely thing that calls for my oath from me in a matter which is not *materia legitima juramenti*, there the Devill having to do in the incredulousnesse, the oath may be said to come from the Devill also.

13 My honour will sufficiently bee provided for in this particular also, after all your scoffes ; for which soever the super-addition is, of *new precept*, or of *new light*, the super-addition i. e. the thing thus inferred by Christ [*But I say unto you*] or Christs superadding these words, *Swear not at all* (either of which is a frequent ordinary meaning of the word superaddition) is a command of Christ without question. And therefore your *simile* of the *Tridentine Canons* must lye upon your hands : for this is not a place for you to put it off upon your Reader, or your servant (that takes all this paines and drudgery for you, for no other pay but of reproachfull *simile's*) the Author of the Catechisme.

But, O, that this so slight an occasion should, in the midst
of

of another engagement, give you hint or excuse to breake out from hence into that other large field concerning that whole matter of *Christs adding to the Law* ! I wish you could have satisfied your selfe with 13 degrees of confutation (which sure you would have done, if any one of them had beene solid, and if number had not been necessary to supply for weight) and not have thought it necessary thus to expatiate. But, Sir, I must not neglect you, or let you passe unattended in any your most casuall notions; But clearly tell you to that whole matter, that I do produce the authorities of, and reasons out of the Fathers (and confesse my selfe so weake as to be inclined, if not convinced by them) to confirme Christ to have improved the Law; and shall not count this to be *imitating a Father in a dangerous expression*, but a full current of Fathers for many yeares, in a cleare pronouncing. And whensoever I shall understand that those testimonies, or those reasons may bee likely to perswade with you, I shall (out of a very ill topicall memory, being farre distant from my Bookes) be ready to produce you some of them. But then though in the *Catechisme* this be done, yet 'tis as clearly there said that no man shall bee contended with in this matter (a little practise of piety with peace, being valuable above a great deale of this kinde of disputing) so hee acknowledge that Christ brought more light, and clearly convinced men of the unlawfulness of some things, *which by nature or Moses men had not been convinced to be unlawfull*. Thus much for the Doctrine once againe. As for the superstructure that the Author meant to lay upon it, I shall satisfie your importunity, if it bee but to get you into ordinary charity with him. 'Tis plainely and briefly this; A serious and hearty desire that the utmost that Christs words in that Sermon can safely and properly extend to, may bee now thought by men the duty of every Christian; and that it may not either bee put off (as a counsell of perfection, or a precept for Clergy-men onely, under the stile of Disciples) or bee brought downe againe to the old Law of *Moses*, or the fundamentall of nature, (and being then either not conceived, or not found to bee so severely prescribed there, bee thought fit to bee removed from the Christians shoulders) or else bee taken with some *σπονδαριακον*, which by reconciling it with the latitude thought to be allowed under *Moses*, may take it off

from all strictnesse, and so from that height which I conceive now to bee required, and which I desired very earnestly that all men would looke on as their necessary duty, and so try by Godshelpe (and the force of the old *Pythagorean hemistichium* *δύναμις γὰρ ἀνὰ νόμον ἔργοις ναιετάει*) whether they might not possibly bee able to performe it. This was the utmost of the superstructure by that Author designed or thought on, and that made mee so wonder (from knowledg of my owne sense, and conscience of my innocent intentions) that any man should say, That *this Doctrine could destroy the summe and substance of the Gospel*; and yet I confesse, I have heard of one other man that hath said that, and perhaps from him you may remember it, and not have ponder'd the truth of it. And so by my *honest saying*, which you call for, you see what spirit of jealousie possesse you, when you fancied such an aereall superstructure for me, which I professe never to have dreamt of, and to wonder at the sharpnesse of your invention, that could bee so prompt for mee, I plainly confesse, That *Christ and his merits is the onely cause on which I depend, and expect to bee justified, without the righteousnessse of the Law*; and the most obedient submission to his most elevated precepts can no more contribute toward justifying mee then the like obedience to the law of nature or *Moses* would have done, if Christ were not conceived to have heightned that Law. When we have done the highest that Christ requires of us, wee are but unprofitable servants; and by our new obedience have been farre from doing more then was required of us, or making expiation thereby for that which we have not done.

In your third Section of that matter, I grant that which you would inferre from *page 94.* that the Author there produces arguments to confirme that part of the opinion for *new precepts*, and therefore I shall spare reviewing your proofes that hee doth so: but in stead of it, tell you, that after hee hath confirmed it both by a remarkable Scripture, and the reasons given for it by the Fathers, (which concludes their opinion also) yet hee confesses to be content with the acknowledgement of more light; and that hee will not contend with any that is contrary minded, so hee will bring the Jewes up to us, and not us downe to the Jewes. Which that it is the expresse doctrine of that Book, you have oft enough been admonished, and can never perswade any

any man to the contrary, that shall after the places cited by you, have patience to proceed to the rest of that matter.

But now Sir, you begin againe, and would seem to say somewhat against that doctrine;

As 1 that there was Gospel under the Law, and the Spirit, &c. and divers Jewes penitent beleevers, and therefore under the second Covenant. Sir, all this is granted most willingly, and yet Christs comming in the flesh did bring more light, more plentiful effusions of the Spirit, and so might possibly be allowed to give new precepts also.

2 For the promises, how plaine they were to the Jews, needed not to bee disputed by him who speaks onely of precepts (save onely as the height or plainnesse of the promises is, amongst other arguments, apt to make higher precepts more seasonable:) and yet that the promises might be cleared by Christ, and made more universally knowne, you will hardly deny or disprove also. For though they were so plaine that they saw them, yet 'twas as farre off, in your owne citation of *Hebrewes 11*, and they that were present to Christ, (who was one of the promises) might sure have a clearer sight of them.

The same will bee answer to your third argument, for that concernes the promises againe: and in that respect 'tis sufficient to adde, that the promises were they never so high before, were now sure clearer under Christ; and that is all that is affirmed by that Author, and will suffice to inferre his concluded obligation to higher obedience.

And so likewise the fourth will be answered, concerning the Ceremonies, which I acknowledge to have had some good in them, in order to Christ whom they prefigured; but yet many of them had none in themselves, I am sure none when Christ is come, and hath removed the obligation of them, and so may bee allowed to have added some new precepts in lieu of them: and I am as sure they have not so much of goodnesse or easinesse, the *χρησὶς τοῦ νόμου* or *ἑλαττωρ πορίων*, as now is in the very highest and strictest precepts that are given us under Christ, and therefore there is nothing like unreasonable in the change.

In your fifth, sure 'tis not so strange that I should mention the pardoning of sinne now under Christ; for though that was to bee had for the penitent beleever under the time of the Law of

Moses, yet was it 1. Not by the power or purport of the Law, but onely by Christ; And 2 'twas not at all to bee had in the state of nature, or first Covenant, which required unfinning obedience; and to the Law of nature that law of Christ was said to super-add, as well as to the Law of Moses; and therefore that particular in the 95 page, was not impertinent neither, or capable of your sad wonder. But how I am obliged to thinke your question [*Whether there is any veniall sinne?*] tolerably pertinent, or fit to expect any returne from mee at this time, I cannot guesse, yet shall ~~in~~^{answer} ~~and~~ answer that also; that though no sinne have any title to pardon under the first Covenant, yet under or by the purport of the second, many sinnes not gotten out of infirmities, &c. shall be washed in Christs blood, and so bee actually pardoned, (which is more then veniall or pardonable in that sense) whereas many other shall never bee capable of that washing, or that pardon, without particular forsaking, but bring them that lye under them (impenitent unbelievers) into condemnation. This were abundantly enough, considering the call I have to the answering of that question at this time. Yet to demonstrate to you that I am not over shy of answering you a question (though it bee of some nicety) when you think fit to ask it me, I will goe a little farther to serve you, and give you the state of this question (if you please, by way of supposition at large) in such a manner possibly that no party will find much to object to it. Thus;

What is the meaning of this ordinary question, [*an aliquod peccatum sit suâ naturâ veniale?*] will appeare by the answer that must bee given (if it bee satisfactory) to this argument, which I shall imagine produced against it; [No sinne is in its owne nature mortall;] for that sinne should bee the cause of damning any, or that punishment eternall should bee due to sinne, is but an accident that the Law or Covenant of God brought in, either to Adam, *Quo die comederis morte morieris*, or after, *Behold I set before you life and death, &c.* for sure had it not bene for that Law of prohibition (that Covenant with that penalty, on breach of conditions) sinne had never damned any one; and therefore those irrationall creatures to whom no such Law is made, and Covenant given, though they should be supposed to sinne against the Law of their creation, they shall not be punished eternally for that

that. Now it is an old rule in Logick, that *Accidens advenit enti in actu existenti*, and is not *de naturâ subjecti*, though sometimes so ingrafted into it, that it becomes inseparable from it, therefore this [*being mortall or damning*] being an accident that came in by Gods Covenant or Law, cannot bee of the nature of sinne, what ever that sinne bee: For if it were so, then God who cannot make contradictions true, nor consequently take away the nature of the thing and preserve the thing, could not take away the damningnesse of sinne from sinne (any more then quantity from a body) *manente peccato realiter*, which yet wee know God can doe, and ordinarily doth, by pardoning of sinne: for however it may be said by way of answer to that part of the Argument, that Christ suffered and satisfied for sinne, or else God could not pardon any, (not to dispute the truth of that, whether hee could or no) it still remaines that the damningnesse of sin is then taken from sin, by what meanes it now matters not.

This is the Argument I meant to suppose made against that plaine granted truth; and to this argument, hee that had proposed the maine question, and held it negative, if hee will ever answer, must say that the Law and Covenant of God (whether that signifie the eternall Law, or even the eternall will of God, who wills holinesse as hee is God, or in any other motion of Law) is a maine ingredient in the constituting of sin, the very *formalis ratio*, that makes that which is of its selfe materially an act, to become *formaliter* a sinfull act; that makes the killing of a man, which is materially murder, to be also formally the sin of murther; and therefore if by the Law or Covenant of God all sinne bee made mortall, then may it truly bee said in this other notion or respect, or for this reason, that all sinne is so of its owne nature.

This answer must bee acknowledged to bee pertinent and satisfactory, and so any Protestant will receive it: and in stead of excepting against it, I desire to strike in and close with both Disputer and Answerer, and inferre that then it seemes this is resolved on by that party that holds all sinnes in their owne nature mortall, that that is all one with this other proposition [*All sinnes which are by the Law prohibited under paine of damnation, are by that Law damning sinnes, and none veniall;*] this be-

ing so, I aske the opposite party, that disputed even now, what he thinks of this proposition [*All finnes which by the Law, or first Covenant were prohibited under paine of damnation, are by the tenure of that Law all damning finnes, none veniall*] I am verily perswaded hee will consent to it too. And having done so, what hinders now but that this controversie may bee accommodated between disputers, being once rightly explained and understood? For that under the Law, or first Covenant every the least sinne was sufficient to forbid a mans justification, and consequently to damne, is apparently the words of Scripture, *Gal. 3. 9. Cursed is every one that continues not in all.* As for the Gospel, or state of Christianity, or second Covenant, stricken with us in Christ, wee know there is pardon for sinne by the very tenure of the Covenant, and every sin is not now such, as that it shall either damne hereafter, or exclude every one that commits it from the present favour of God, but may bee competible with a justified estate, and a hope of heaven. Gospel-obedience is not perfect, exact, without sinning at all, but onely faithfull, sincere, impartiall, without hypocrisie, or indulgence in any known sin; not the righteousness of him that never sinned, but of him that beleeveth on Christ, that repenteth and amendeth his life, that of the new creature, [*Hee that confesseth and forsaketh shall have mercy*] and the like. This was so farre seene and acknowledged by some Papists of the Learned sort, ^a *Gerson*, ^b *Almain*, and ^c *Jo. Ep. Rossensis*, that they have left their opinion in those words to which no moderate Protestant will refuse to subscribe. The two former thus, *Peccatum mortale & veniale in esse tali non distinguuntur intrinsece, & essentialiter, sed solum per respectum ad divinam gratiam que peccatum istud imputat &c.* The third, *Peccatum veniale solum ex Dei misericordia veniale est.* I have now need to adde no more but this, that if this do not prove acceptable to you, I have lost my labour, especially if it should be matter of any new contention, thus to have been willing to pacifie contenters.

As for your sixth of the [*glimmerings*] and the [*perhaps*] it was a little unlucky, not onely because 'tis said of Christ in Scripture, *in terminis*, that hee was the *day-spring* to give light to them which sit in darknesse, which is certainly as much as the [*glimmerings*] or the [*perhaps*] can be imagined to import,

but

^a *Tertia parte de vit. spirit.*

Secl. 1.

^b *Opusc. tr. 3.*

c. 10.

^c *Refut. 32.*

antiq. Luther.

but also, because those glimmerings are mentioned by that Author clearly in order to the commands in that place (as appears by the question that induced that answer) and you talke of the discovering of Christ to all the elect for their everlasting salvation, which seemes to mee still to respect the promises ; or if it doe also referre to the commands sufficiently discovered under the Law, &c. yet that is nothing against our doctrine, which supposes the former light (for precepts) sufficient *pro statu*, and that men were then saved *non obstante* this want of greater light ; and onely require higher obediences now from those that are allowed higher light.

To your seventh, which againe breakes asunder into three under-charges or examinations, there will bee little scruple to tell you, that though the things you mention were required of the Jewes *sub periculo animæ*, *Viz.* beleefe, mortifying lusts, &c.) yet some other things, *viz.* some of the things proposed by Job in his speeches to his friends, by David in his Psalmes, especially by the Wiseman in his Proverbs, &c. might bee but glimmerings of the Gospel-precepts, *τοιαυτα ἀγαθὰ* to this *ὡς ἀγαθόν*, and being 1 Not so strictly and manifestly required of all as the commands of the Decalogue, &c. 2 Not delivered by these as Law-givers, but as wise men. And 3 being not by way of particular precept proposed to all, they might then not oblige them (to whom they were not manifest, or not delivered *sub precepto*) under those hazards under which now the knowledge of our Fathers will by Christ involves us. Besides, I suppose 'tis no newes to you, that there were voluntary oblations among the Jewes in Moses his time, and many acts of strictnesse after, wherein they that obliged all men to performe them, were said to dogmatize : and though for so doing the Pharisees (that did impose them as necessary) were condemned, yet the *חסידים* or *Asidei*, that practised them, and yet not conceived them necessary, and so never so imposed them on others, were never condemned, but thought fit to be commended and rewarded : and though the Jews were encouraged to the performance of these *נְבוֹיָה* or *ἐκπαισμοὶ*, yet is nothing of the doctrine of supererogation inferr'd by this neither. But 'tis now impertinent to enlarge on this subject ; when all other difficulties that now depend are satisfied. I may chance bee able to give you a justifiable account of that also.

A Copy of some Papers

And so how farre soever the Author of the *Cat.* contended for new precepts, yet having exprest what he would bee content with in that matter by way of composition, rather then contend, and saying the very words that I have in that matter transcribed thence, I must bee no more said to recant this second time then that Author did even at the first edition. Who by that one willingnesse to live peaceably with you and all men, must it seems, be condemned to that reproach of having recanted; and be triumpht over, onely because he would not quarrell with every man that is contentious.

And to goe on with you, what if counsells give new light? may not commands doe so too? or must I bee reprehended because I am no Papist? I meane, because I conceive these in *St. Matthew* to bee no counsells, but precepts? I hope, that which I have said will sufficiently rescue mee from any more of your jealousies concerning my weighty superstructures. I have told you my whole heart; you need not use any optick glasse of your own providing to see that which is so naked, and *πλεχλίσματιον* before you.

For the second page of your sixth lease, where you are pleased to mention the [*All that you desire*] it is too wanton for mee to returne any thing to it; I have no leisure to bee playesome, or to consider how *poore* you are, or how the Critiques have offended you, or what lower heaven they converse in. Onely I hope, I shall not now at last bee condemned for an Antinomian, (because I onely think the whole Law of the Jewes doth not now oblige us) much lesse to goe beyond them, to bee a hyper-Antinomian, for no more then these two plaine assertions, that Christ hath rid us from the sad yoke of ceremonies Judaicall, and will now accept of sincere, though it bee not unfinning obedience. If this Divinity will not please you in any measure, I shall never approve my selfe to you; but yet hope that you doe not thinke in earnest that the Antinomians error is that Christ added higher precepts, or by more light encreased the obligation to obedience above that which the Law required. I suppose you meant that name onely as a *mormo* to fright mee; not that now, because I am no Socinian, I must bee an Antinomian presently.

After the setting downe the [*All that you desire*] and that closed

closed as I conceived with a [*finally*] it seemes you have two desires more (and one of them hath many more in it also :) and when your desires doe so increase upon you, I can scarce hope to give you satisfaction; and therefore shall desire to be excused, if I proceed not to them, because some parts of those desires I cannot imagine how I am obliged to answer at all, (as to tell you what grace was brought into the world by the Law of *Moses*, when I make no doubt to acknowledge that grace came by Christ, and as I remember 'twas you (not I) that seem'd to say the contrary, in the top of the second page of your fifth leafe of this last returne, [*The Spirit was administred, &c. during the time of legall administrations*] which yet I would not there quarrell with neither, but think them reconcilable by a commodious interpretation) and other parts are utterly impertinent to any part of our point in hand; as that, Of all mankind's being under the second Covenant, Of Christs satisfying for all, and so of pardon and revelation of the Law of faith to all, (which if it were the thing which brought in all the former, will be easily satisfied, by saying, that what was before so revealed sufficiently *pro statu*, was not yet so fully and clearly as now by the comming of Christ) and so that also of the Aaronicall Priesthood, wherein yet I perceive you conclude strangely against that Author. For sure hee can very well think (what he doth) that Christ can satisfie for sinnes, notwithstanding that the exercise of his Aaronicall Priesthood consists in his sacrifice. For though that sacrifice bee a ceremony of his consecration to his Melchisedechian Priesthood in one respect, yet as a sacrifice (not in the shadow, but) of the substance, as a sacrifice not of the bullock or goat, which indeed can make but a typicall satisfaction, but of the Lambe and eternall Sonne of God, this sacrifice may well expiate and satisfie, and so did indeed. And if you can get the *Socinians* to affirme this also, I shall never quarrell with you, I should bee glad you could thus make them your converts. But sure *Smalcius's* [*Non est dissimulandum nos non negare Christi mortem ad ejus sacrificium pertinere*] will not come home to it: For they can say this frequently, and yet not think that any satisfaction for sinne was made by any sacrifice of Christ; nor that that sacrifice consisted in Christs death, or was offered by his dying; but expresse the meaning of those words sufficiently, that the death of Christ did onely *pertinere* to that sacrifice which was not offered

A Copy of some Papers

up in his death. Which you see is not my sense, but that the death it selfe was a sacrifice, and in it satisfaction made for sinne by the sacrificer. I was afraid a word would not bee enough to every wise man, and therefore I have beene forced to adde this also.

As for your ἀνακαταλίσσις of your conquests, you have liberty to use it *eis ἀπλάυσιν*, and triumph as much as you please. For though the [*perhaps foolish wanton using of Gods name*] (which is not alwaies in oaths) would not reſtraine from foolish wanton swearing, (and yet me thinks à majori it might) yet sure the [*sure all prophane, &c.*] and the exposition of Christs *μὴ ὅλως ἀμυνέειν*, may bee allowed to doe it; and so all had beene safe, and to that matter altogether as cleare, if the [*perhaps*] had never been blotted out. 2 Christs new precepts will do it, (whether they signifie superaddition of more precept, or more light, which inferres encrease of obligation) and if they would not, I should not by that bee obliged to rest satisfied without them. However, you see I doe not rest so satisfied, but onely tell you what you are to understand by them, and that just agreeably (or *in terminis* the same) to what had beene said before in that Catechisme. 3 For [*Christs not forbidding swearing it selfe*] you will give me leave to have been long since of that opinion with you, meaning by it, that swearing for Gods glory or the publique good is not forbidden by Christ: and therefore sure the meaning of the answer [*A totall universall prohibition of swearing it selfe*] was something else, *viz.* of swearing at all by the name of any other beside God, which formerly you might have beleevd, if you had pleased. But I am afraid Sir, you are fallen upon some new notion of [*the sinne of dogmatizing.*] For to the notion that I alwayes have had of it (*viz.* teaching for doctrines or necessary duties the Traditions of men, or imposing things as doctrines of God, which are not such) 'tis impossible your words can belong. Doe not you meane by the sinne of dogmatizing [*transfire in dogmata vel sententias aliorum?*] I suppose you do, by what follows, of my condescending too passively to take up both opinions. This may possibly bee a slip in you; I shall not upbraid you with it. By what hath now twice or thrice been said, your new argument is superseded; and I am for all my assent to the answer in the Catechisme, verily perswaded that forswearing my selfe for the

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publique good were a farre greater sinne then swearing truly in order to that end. But that that Author must still bee forced to have contradicted himselfe, is very hard, when the cleare account of his not having done so hath so oft been given, and cannot yet get a little audience from you. I would, you would bee but so well natured as to tell mee the meaning of your *sic notus Ulysses*? and what the designe is that you could so easily guesse at; This plaine dealing would deserve farre more thanks (but indeed not set mee out for so dangerous an undermining designer) then your suspitious speakings, and then affected reservation. Speake out the deepest of your heart; 'twill bee as seasonable, and as just, I suppose, and in all reason as well taken as your question about the weighty superstructure, or your collections in either Sermon.

For your stumbling at my 12 page about *reduction*, I am sorry, and shall labour to keepe you from falling downe right. By telling you, 1 That sinnes forbidden by the same authority, may yet more or lesse clearly bee forbidden by that authority, and under the second of those (*viz.* those that are lesse clearly forbidden) that of reduction may come. 2 That the lesse the clearenesse of forbidding is, the lesse deepe is the obligation to them to whom they are (and 'tis not their fault that they are) lesse cleare: yet of things forbidden by reduction, some are much more clearly forbidden then others; and so fornication, then some other sinnes forbidden by that Commandement: and I suppose you, to whom it is as cleare that fornication is there forbidden as adultery, are as deeply obliged to abstaine from one as other; But then still in other particulars, which are not by the light of the words, nor by any other meanes made thus equally cleare to some men, to them they are not equally or so deeply obliging.

Then for your [*moreover*] about Christs forbidding swearing by any creature, (which if you had vouchsafed to have taken notice of, you might have left out much that went before) you will sufficiently bee answered: 1 That swearing by any creature will hardly be thought to be forbidden by the Command against taking the name of the Lord in vaine, (because he that swears by the creature doth not directly any such thing) but might perhaps bee better reduced to the former Commandements of not worshipping the creature. 2 I do not beleeve that any command under the Law
of.

which fault is observable in some kinds of swearing, which are therefore clearly forbidden in that Commandement.

As for any *scorne* and *indignation* exprest by me about this matter in my last, though I wondred to see it objected, yet because my memory was fraile, I lookt over those papers (which truly I keep for the like purposes, to decide such differences, that may be incident) and there can I not find one word that looks that way, or that I can imagine could bear that accusation.

For the sense of [*did in effect meane it*] I shall satisfie you ; it was that I did meane that which is in effect all one with that other phrase [*were forbidden.*] This you are so kinde to let passe, and with it some few sides more, which I may therefore suppose had no greater difficulties in them, but am farre from taking it ill that you let them passe, but shall assure you that you might as well have past by that also of : *διαβολῆς & ἀντίδικου*, which by saying you understand, and by forgiving mee, I suppose you thinke meant by mee against your selfe, to fasten some strange ill character upon you. This I suppose you did by occasion of the meaning of those two words, which are not onely titles of the Devill, but have a significancy proper to them ; the one to expresse a calumniator, the other a plaintiffe or adversary *ἐν δίκῃ*. The former (I confesse) of these, you might with some reason thinke I might apply to you, and perswade your selfe that I can not but beleeve you to have been guilty of calumniating mee, *i. e.* accusing mee falsely. But truly Sir, whatsoever I might thinke in that matter, I never meant to say any such thing to you, nor to manage a discourse (designed to a better end) with any passion or asperity, though it were in saying of truth onely. And therefore let mee assure you, I was farre from meaning or saying any such thing of you ; and was so little guilty in my owne conscience, that when I found it in your paper, I was a little troubled, till I had somewhat satisfied my selfe with considering that you might possibly be mistaken, and then by looking on the place in my Papers where I finde the passage most cleare from looking towards you. The truth is, I was a speaking of the hurt that might come by teaching that Christ improv'd not the Law, and told you that I could give you an experimentall account of it (Truly that referr'd to a particular person that was then in my minde, and is now in my memory, ready to bee named to you, if you please) in

one that by urging that doctrine, and so bringing downe Christ to the perfect law of *Moses*, became an advocate for a vile unchristian sinne. This I made no question was a stratagem of the Devils, accusing to him that Doctrine of Christs superadditions for a false and dangerous Doctrine, and to that end calumniating all Authors for *Socinians*, &c. that were for that Doctrine, and by that meanes fitting him to the iustifying of that his vile sinne, which otherwise hee had not probably beene guilty of. This is in more words the plaine of what I then said in those few words, not of Rhetorique, but of plaine sence, and might (if you would) have been excused from the addition and length of this paraphrase.

You lead mee on now to the reviewing of what was said on occasion of the third report.

In that, I see, I have not yet the luck to please you neither, but have offended you more by my excuse then I had done by the first crime; thus unskillfull am I in conversation with men of your temper. This is, it seemes, an error in mee; I am sure, an infelicity. Well, I shall againe endeavour to satisfie you in the reasonableness of what I designed, in not disputing with them that thought not all inclinations to evill unconsented to, to bee sinnes; but onely affirming that they were, and rather bringing them to godly sorrow upon their owne principles, then falling to disputation about it. The reason was, and still is, because I foresaw every godly man (I meane, those of whose piety I have no reason to doubt, and that in other things are very orthodox, I am confident, truly humbled for their evill inclinations consented to) was not of your opinion in this matter. 2 Because it is a very nice point, which perhaps for wanting of cleare stating may bee misapprehended between men of distant perswasions. I will set you a brieffe state of it, and leave it to your judgement, whether I speake reason or no. There is in a man a double faculty, to which this inclination may possibly bee applyed, either the sensitive appetite common to men with beasts, or the humane will. The sensitive faculty naturally inclines to the pleasurable object. *viz.* to that which is agreeable to the flesh; that this inclination unconsented to by the man, uncherished, unliked, should bee a sinne, would bee hard to affirme, though you mean by it but originall sinne; because originall sinne is a consequent
of.

of Adams fall, and this was certainly in our first Parents in the time and state of innocence before the fall: as when the apple was so faire to the eye, sweet to the taste, &c. 'tis cleare, the eye and taste were then inclined to it; and nothing but the command of God to the contrary could quell that inclination. Suppose then, they had not eaten after this inclination of the carnall appetite to that forbidden fruit, had that inclination in that appetite onely been a sinne in them? 'Tis very probable it had not; the consent, or somewhat else, of the will being necessarily required to make them thus guilty, and I now speake abstracting from any thing of that. Besides this, there is another inclination, *viz.* of the *will*, (not a full consent of the will (or a mixt) to the carnall proposall, but) a bending of the will rather that way then the other; not a weighing downe of the ballance to that side, but an *ἐπεσυσία* (as that word is contrary to an *ἰσοςυσία*, from the word *ζυγός, σάμην*) a pendulousnesse betwixt the good and the evill, but rather bending toward the evill. This is it that I conceived to bee an aversion from God; not fully, but so farre as that it did rather bend to the carnall object; and this was it that I called a sinne: though being but the inclination of our corrupt nature, and not consented to, I could not call it an actuall sinne. Now the word *pronensse*, or inclination to evill, being thus an equivocall phrase, I thought not fit to bee severe or importunate upon them who perhaps did not know how to distinguish it, nor againe to trouble a Catechisme with too much nice discourse; but more grossely to bind the Scholar to humble himselfe for all sinnes, distinctly for his evil inclinations, (to that purpose affirming plainely that they were sinnes) or if hee would bee apt to dispute, which might hinder his being humbled,) I meane, dispute upon such a nicety as was mentioned) yet still to call for the conclusion, humiliation, upon his owne principles, if hee would not allow it upon mine. This I conceive, will cleare that Author from any crime in his doubtfull expressions, or connivence. For 1 the words are cleare, that inclinations to evill are sinnes; and (if hee will bee taught) that will instruct him in true principles; if he will not, yet will not the [if] following bee a meanes to harden him in impenitence. Nor indeed can I consent to you, that no man can conceive true godly sorrow for his actuall sinnes, who doth deny the

fountain of all his sins to bee a sin, if you meane by that fountaine, the naturall inclination : For I make no question but hee that sees, and fully discernes all his actuall sins, and looks upon them all as progenies of his will, and so his [*ἐμὸν ἔγκλημα, ἐμὸν ἔγκλημα, ἐμὸν μέγιστον ἔγκλημα*] that sees nothing of nature, or necessity, or fault of others in it, but all his owne villany, may have as true godly sorrow for his actuall sinnes, as he would have if hee were sensible of that other also. I say not, that hee would have as much true godly sorrow absolutely, or for all sins ; (for supposing, as now I doe, that hee hath not sorrow for those inclinations as for sinnes. you must not conceive that I say hee hath it save onely as for infelicities) but I or hee may have as true godly sorrow for actuall sinnes, as the other would bee likely to have for actuall sinnes. To which purpose I shall farther venture this one example and prooffe to you ; Our first parents certainly might conceive true godly sorrow for their first sinne, which was in them actuall, yet must needs deny the fountain of that, and (consequent to that) of all their sinnes (their owne free-will) to have been a sinne or sinfull, unlesse they will accuse their creator, which will bee no proper companion or effect of godly sorrow, and I suppose will not by you bee expected from them. And so I had more reason for my expressions then perhaps you thought of. And so much for your two first objections in that point.

3 For your [*idem per idem*] which you impute to mee, you are much mistaken. For, supposing some inclinations to evill to bee not cherished, the thing that I concluded is, 1 That in that case 'tis victory, not sinne ; And 2 that in that case, I hope you will not say, it is a sinne cherished or consented to : which, if you marke, was passing an opinion how you must be faine to conclude (and that, a thing quite contrary to your former concluding) and not making any such conclusion for my selfe. You were at great leasure when you observed that illogically probation.

4 For that [*which it seemes, I supposed and proved not*] I must now give you an account. And it was, that *I seemed to imply that there must needs be some consent given to actuall sinne*, I confesse I then proved it not, but promised to give you an account of it when I had your grounds of scruples, you have now mentioned them to me,

That Originall sinne is truly and properly a sinne in them that are

not of age to consent to it. 2 That corruption is so strong in us that it doth many times breake forth without our consent. To the first I shall but need remember you, that 'twas every *actuell* sin to which I implied that consent necessary, and I hope you are not ready to prove that *originall* sinne in children (as you call it) is truly and properly *actuell* sinne; and for the second [the breaking forth of corruption in *adultis*] that doth (if againe it be an *actuell* sinne) certainly suppose some kinde of consent obtained, whether by sodaine surreption, passion, &c. or by something sometimes that is worse then one act of consent, *viz.* by the custome of sinne, and glibnesse toward it, contracted by many precedaneous acts of consent to it, or the like. Besides, there are two kinds of sinne, *omissions* as well as *commissions*, and there is a criminous consent required to either of them; and hee that is bound to use all diligence to subdue his corruptions, at least to repress them, if hee doe not so, this indiligence of his hath some of his consent: and that is a prime ingredient in the breaking forth of corruptions; which consequently doe not breake forth without all consent. And for mee now to undertake the prooffe of that, that the Schoolmen upon *Thomas* have so fully proved, that every thing is so farre sinfull or criminous (meaning still *actuell* sinne) as it is voluntary, the yeelding of the will to the sensitive appetite being necessary to the conception of lust; and that againe to the bringing forth sinne, I shall venture the worst of your censure, that I doe not now proceed to demonstrate more largely. For indeed *actuell* sinne being a transgression of the Law, will hardly belong to that faculty, or appetite, which is not capable of receiving the Law: and such is that appetite that hath nothing of the consent of the will in it.

For the complement you charge mee with in the fifth, you had answer in mine to your first and second of this subject.

[For my mentioning of *Socinians*] I confesse I have been guilty of it in these Papers, and I think you know who was the cause of it; and therefore what want of wisdom, or degree of folly forever that is, you should not bee the Author of it in mee, and the punisher also. As for any parallel Doctrines you can finde between mee and them, any farther then is agreeable to sound doctrine, and analogy of Faith, I am not so humble, or so guilty, as to deprecate your threats.

expressions, 'tis possible you may doe somewhat ; and so perhaps with some study I could doe the like between the Scripture and the Talmud : and to this I would not provoke you (though, I professe I know not yet of any one such) because it seemes in your opinion [*calling the Trinity a speculative mystery*] was one of that kinde, (and I doubt not but at the same rate there are many more to bee met with) and then the provoking you, might let open another sluice or treasure of your Animadversions, wherein the sins of your brethren are laid up, and among them one bundle of these parallels ; and I tell you truly, I shall take little joy in spending so many sheets more in proving those (whatsoever you shall produce under that title) to bee unfit parallels. Yet by the law it is not so well, that you will doe any thing upon a provocation, which you would not doe otherwise : but I confesse this sets no such character upon you, that I should bee willing to provoke you.

In your seventh I confesse to beleieve, that you meant not the Common-prayer-booke by the designed Liturgy, (and cannot imagine why you should thinke I did beleieve you meant it.) And therefore I conceive I inferr'd regularly, that I had nothing to do with that designe, because I desired the continuing of the Common-prayer-booke, and particularly those parts of it which were most incompatible with that designe ; such were the Doxologies, Creeds, Letany, &c. which no *Arian* or *Socinian* would joyne in. And I wonder you should thus mistake so plaine an arguing.

In the eight, where you take care that I magnifie not the *View of the Directory* ; you might have spared your paines, for I can cite a Booke for a matter of fact (and that is all that I doe in that place, by referring you to those places in it, my consent to which testifies my dislike of the designe you speake of) without any kinde of magnifying it. But for the matter so fit for my humiliation, which you observe in that Author, [*The using the suffrage of the Jewes, Heathens, and Mahometans*] that sure will not much tend to your purpose, not onely because those very particulars you pitch on are transcribed (and so profest to bee) out of a Booke of a *Learned member of the House of Commons and your Assembly*, viz. *Mr. Jo. Selden*, but also for these two considerable reasons more ; First, because the suffrage of the Jewes (from whence the other

two are affirmed to have proceeded) doth carry some divine characters upon it, that whole Church and State having peculiar relation to the Theocracy, and so Gods judgement of the lawfulness implied in their practice. And secondly, because the Liturgy of the Jewes was by the Apostles and Christ himselfe made use of, and out of it with some increases and alterations the Christian Liturgies fram'd in the first age of the Church. If I thought it might bee acceptable to you, I would serve you here also, and give you some observations to this purpose (very perfectly and easily reconcileable with what hath been formerly said, but yet) which are not in the View of the Directory, nor yet mentioned in the haste of my former Papers.

'Tis the observation of a noble and a learned French Protestant, *Du Pless. de*
Mis. l. 1. c. 3. that the Apostles were sent, not to destroy but establish that pure worship or service of God which was in the synagogues of the Jewes, which they therefore retained (after Christs example) as farre as did not contradict the œconomy or dispensation of things under Christ: and therefore though they changed the sacrifices, and the Sabbath, (Christ being the substance adumbrated by one, and the Lords day being appointed to take the place of the other) yet the service it selfe in other particulars they did continue. The grounds of this observation you have in the Scripture: Christ himselfe goes into their synagogues, and the Apostles ordinarily at the houres of Prayers, and certainly joyned with them in their service, as farre as agreed with their present state. And by this meanes some sympathy hath been observable between the Jewish and Christian services. This is cleare by the Jewish formes; for some of which, and for the rites of using them, wee are beholding to a most excellent man (a Protestant also) *P. Fagius*, and to some others since, who have made use of his collections. The first part of their service was a confession of the sinnes of their people, (which was alwayes solemnly used in their sacrifices) a rule for which wee have in the sacred Writers, and in the Jewish Bookes the very *verba concepta*, the set constant formes mentioned by that Worthy on the Targum, *Lev. 16.* This they called *confessio* חִיּוּת or *verbalis*; After that followed some Psalmes of *David*, &c. which were sung the whole Psalmes together, as also some חִיּוּת hymnes or giving

A Copy of some Papers

vings of thanks, which, say the Jewes, were instituted by *Esdra*, who after the Babylonish captivity restored the service of God. After that they had their lessons out of the Law, which were divided into 54 *Sedarim*, or *Paraschoth*, i.e. Sections, as also the lessons of the Prophets distributed into as many *haphtaroth*, or *Apertura*, or, as some render it, *Dimissions*, so divided that there may be one for every Sabbath in an intercalary yeare. Then again was the whole action concluded with prayer, viz. a generall prayer for the necessities of the Church and State, publike and private and in that many particulars. After these prayers the *Archisynagogus* blessed the people, and dismiss'd them. Save onely that on any great festivall solemnity, the Passeeover, &c. there followed Benedictions particular to the occasion. which on the Passeeover were pronounced by the mouth of the master of the family; in forme of which, *Miserere Domine*, &c. we have in *P. Fagius* on the Targ. *Dent*. 8.

Some *vestigia* of this practise of theirs, in each part, wee have in the New Testament; Of their confession (saith that noble learned man) *Mat*. 3. 6. *Mar*. 1. 5. *Acts* 13. 38. Of their lessons *Acts* 15. 21. *Acts* 13. 14. *Luke* 4. 18. Of their psalmodies and hymnes, *Ephes*. 5. *Col*. 3. where 'tis observable that the three words of Greeke used by the Apostle are the very same which are used by the Septuagint to render the three Hebrew words used in the Old Testament, and so referre particularly to the practise of the Jewes. Of their prayer for necessities (saith hee) in the Lords prayer *Mat*. 6. which, with him, some other very learned men conceive to have had speciall reference to the *formula solennes* then among the Jewes; Of their prayer for the Common-wealth, and all that were in place of power over them, 1 *Tim*. 2. 1. which words there in *St. Paul* ('twas *St. Augustines* affirmation) were *nominatim intelligenda de solennibus Ecclesiastici officii precibus*, &c.

* *Primi Christiani huic officio se accommodaverunt*. Morn. de miss. l. 1. ca. 4.

4 For the practise of the first * Christians, how agreeable 'twas to this practise of the Jewes, will bee easily discerned. See *Basl* in the description of a Clergy-man officiating, *ad Cler. Casar. Ep*. 63. They goe, saith hee, to the house of prayer, and after the confession, they prepare for the *Lazarus*, singing of Psalmes, (speaking of the first Apostolicall times; for now, saith he, we sing the Psalmes in parts, or by turnes: it seemes they had not done so before, but all together) and by the intermixing of prayers, and interchange

terchange or variety of Psalmes, and hymnes, they overcome or spend a great part of the night speaking of the *antelucani conventus*) and as soone as the day breaks, they offer to God the Psalm of confession, and so dismisle the Assembly. Besides the lessons out of the Old Testament, the Christians (you will beleewe) added also others out of the new; and (saith *Morney*) *ejus particulam aliquam Antistes interpretari solitus.*

After Sermon they proceeded to the celebration of the Eucharist (parallel to their customes on the great Festivities of the Passeever, &c.) In it, 1 the words of the institution were recited, with a thanksgiving or blessing, (as in *Iustine Martyr*'tis described) then the bread and wine (before received by the offertory of the people) was distributed to the people; after which a Psalm was sung, &c. Before the Sacrament, saith St. *Ambrose*, was the prayer for Kings, *Et hac regula ecclesiastica tradita à magistro gentilium*, saith hee, *de Sacra. l. 4. c. 4.* and of the use of that also *Tertul.* is expresse, *Apol. c. 39.* After the Lords Supper the *τεῖχος* or Doxology was taken up in imitation of Christ, who after Supper sung an hymn with his Disciples, not disdaining to make use of the ancient Jewish custome. One testimony more I shall onely adde out of St. *Cyprian de Orat. Dom. Ser. 8. Publica nobis est & communis oratio, &c.* [*Publike common Prayer*] *pro toto populo oramus*, for all the people, (as among the Jewes for all Israel; & we for the whole Church, especially for Kings.) And that men may minde nothing but that their present employment, *Idco sacerdos prafatione parat fratrum mentes, dicendo, Sursum corda, ut dum respondet plebs, Habemus ad Dominum, moneatur nil se nisi Dominum cogitare debere.* I shall trouble you no longer then to desire that the Liturgy lately used in this Church may be compared with the severalls here mentioned, from the Jewes first; and after, the Apostolicall Christians: and as you will finde the generall forme exactly continued in Confession, Psalmes, Lessons, Hymnes, Prayers for all the Church, especially for Kings, &c. (and no reason to doubt but that sometimes the very words were continued also; assuredly set Forms then, as now, as appeares by the *Sursum corda*, and *Habemus ad Dominum*; *Lift up your hearts, Wee lift them up unto the Lord*) So it was not without reason that the Author of the *View* thought fit to draw one argument of many from the practice of the Jewes; to which the other two of the Mahometans and Heathens come in *ex na-*

turali sequela, but as rivulets and derivations from that fountain.

But then besides these suffrages, you know there are in that *Vindication* many other arguments produced which may chance to bee more concluding to you. And though a mans arguments (as our own prayers) may serve the turne, yet the suffrages of others will do no hurt also. If the point in question, which you say you have shewed mee, be that which in this Paper you formerly mentioned, you may in my answer to that satisfie your selfe that you were not very lucky in shewing. Before I part with this section, let mee beseech you to tell me, whether 'twere onely a fault in your memory; that when you were pleased to tell me what you said at *Carfax* against the Author of the Catechisme, you did not please to name this particular of the Mahometans, &c. especially when I am told that you cited it as a worke of that Authors who made the Catechisme, and spake pretty tragically about that subject.

9 For your contempt of my mention of Doxologies and Creeds, it is not so very seasonable, because being mentioned onely in order to prove that I was none of the designers of the new complying Liturgy, you cannot but say that they were pertinent to that purpose. And for your prooffe, *That Doxologies and Creeds may be left out, because the Directory takes in the whole Scripture for a Liturgy, and there are Doxologies and Creeds enough in the holy Scripture* it is a kind of arguing that I confesse I understand not; for sure for all that, (or granting the Scripture to containe, as you say truly, all necessities to salvation) it will still remain true, that serving of God and worshipping him by praises, confessions, and professions of our Faith, may bee allowed to bee duties of such a value, that if they doe not deserve to bee brought in, yet 'tis not necessary they should utterly bee cast out from the service of God. For your Confession of Faith which you say shall be published by your Assemblers, if that bee to bee used in the service of God, then must there bee some new direction for it put into the Directory, and then perhaps the Creeds of the Ancient Church might have continued there as well. If it bee only for other uses, you know it belongs not to the point in hand. And which way soever, you know it concludes not against any thing that I was about to inferre from Creeds, &c.

10 For the question you there put, you do it I suppose but sportingly. For if you will needs have a question, the only one that can be pertinent to the matter there in hand (or which will be betwixt things of any like nature) is that which is there set, betwixt the using the Common-prayer-book in each part of it and the putting it wholly (or in those so many mentioned parts of it) out of the Church: and then sure the so many obstacles to *Socinian* errors being retained in one, and turn'd out in the other, the vote will be quickly resolved on. As for your desired parallel, the Cat. or the Directory, I suppose you doe not expect I should speake to that, yet that which countenances no one *Socinian* error, and I thinke either profestly, or *ἐκ παρέρου*, discountenances every *Socinian* error, will bee able to compare (in that matter of countenancing them) with any other Writer in the world. For though it were granted, that it doth not so much discountenance them as other Books that are written particularly against them, yet not countenancing them at all, it doth as much not countenance them, as any other thing can bee imagined to doe. But

Now 'tis a little wearisome to mee to see this 10 Sect. againe breaking asunder into questions, which you might so very well have spared. For sure Sir, 1 I no where had said in these Papers, *That the Direct. had commanded all to sit at the Sacrament*; I had onely spoken of the Protestants in Poland forbidding sitting, because it complied with the Arians. 2 I had also no need to say, *That all familiarity inferr'd an equality*; 'tis enough to me, that humility and distance, kneeling, &c. is more like to bee an argument of inequality, and an expression of it. 3 [*That Socinians thinke themselves equall with Christ, &c.*] I have no need to affirm, having onely urged a matter of fact, which stands good without it, because that familiarity in sitting at the Sacrament will bee more agreeable to their notion of Christ as a meere creature, then kneeling will be; and that is all was to be proved from it, and not that the *Socinians* equall themselves with Christ. As for my saying, *That Christ did not blesse us till after his resurrection*, (which perhaps you repeate out of the way, to set some ill marke upon it) 1 I pray remember that they are the plain words of Scripture, *having raised his Son Jesus, he sent him to blesse us, &c.* and I hope 'twill bee no huge fault to say what *Socinus* doth, when if hee doe say it, hee saith the same with Scripture. 2 That you may mistake the meaning

of that phrase; and thinke; as some-doe, that for Christ then to begin to blesse, is for him thento begin to have divine power: but sure you know that is not my meaning; but that Christ may bee considered in respect of his natures, or of his offices, *i. e.* in respect of the *διονομία* or *διοκονία*, as the Fathers use it; and that 'tis onely in that latter respect that all power is then said to bee given unto him, and so this of *blessing*, and at last to bee resigned up to the Father: which will not at all hinder the renouncing of all *Socinian* or *Arian* heresies in the businesse of Christs eternall Divinity, or of the Trinity. By this you see what an ill parallel you had fetcht out of *Smalcus*, and I must suppose most of your others are such.

For your argument offered me for the Liturgy, I am not merry enough to receive, or reward you for it, (and you know, my businesse in hand is not to assert the Liturgy; that is *ἐνέργειν*; but the demonstrating that I was none of the men for the new designed Liturgy) onely let mee tell you, that the easinesse and pleasantnesse of the Liturgy was not thought to consist in the easinesse of the task for the Minister, 'for I do not perceive that the Directory-way, as 'tis exercised, hath any whit lesse of that ease in it) but in respect of the Auditors, who can goe on in their duty with more ease and pleasure: and sure duty is not naturally so acceptable to all men that there is any necessity of making it more tedious, toylsome, (especially if it bee added, as you say it is) and lesse profitable, then was necessary. And therefore you may perceive for all your scoffes, that Orators arguments (if the author of that *View* were guilty of that faculty) even those that you pick out for the very worst, may have somewhat beside Rhetorique in them. I am sure this which you mention, is more proper and effectually to inferre the conclusion, then the fetching that argument out of that Book, to expose and shew it openly, was to the question in hand, whether I was in the designe for the new complying Liturgy. But I have learnt to passe by all such Sarcafmes and impertinences, I hope, with some tolerable patience.

Now then you say you hasten to my discourse of *Godly sorrow*, I beseech God to give each of us our part of it.

In that, you begin with a challenge to mee, to prove that which you know was proved already, if explaining a thing,
and

and laying it before you in such a manner that you doe not (I conceive, cannot) deny any part of it, may bee called the proving of it. Your second is but a repetition of what was said by mee; yet hath some art in it, depriving it of the prooffe that was brought for it, that it might looke the more naked, and despicable. Your third was discreetly order'd to scoffe at what was said, for a *dictate* and *admirable*, (which was neither, but a plaine evident truth, that the impurity of our humane condition, may bee matter of godly sorrow to any, though not meerely *quā* an infelicity) and you aske againe whether it bee godly sorrow to grieve for an infelicity? I say againe, such the infelicity may bee (particularly that now spoken of) that it may bee matter of Godly sorrow, or *λυπή κατὰ θεόν* (and be otherwise described in a gracious stile of loving the appearance of Christ, which may rid us of our impurities) and yet not bee this *quā sic*, meerely as an infelicity; which was all that was needfull there to bee inferr'd.

In your fourth you mention your opinion, that all pollution of the soule of man hath been by sinne onely. But sure Sir, this doth not prove every pollution to bee a sinne; but, as your words import, an effect or consequent of sin.

Next, you pronounce that I am much mistaken: and your proof of it is *petitio principii*, a begging, *i. e.* not proving, yet assuming the thing before in question (and prov'd on the other side by mee, both before and now in the last Sect.) *viz.* That *no man grieves for a sinne after a godly manner, but hee that grieves for it as a sinne against God*. When you know, that by that one instance of the impurity of our nature mourned for by him that tooke it not for a sinne, but onely a thing that rendred him 1 imperfect; then 2 prone to sinne; and 3 lesse amiable in Gods sight, &c. (with an addition of wishing and praying to bee *dis-solved, and bee with Christ as farre better*) the contrary was undeniably inferr'd; and no answer offered by you to these premisses. For the undeniable grounds of repentance, I suppose they are laid in that Cat. both by requiring it for all sinne, and by naming inclinations to evill in the front of sinnes, without [*ifs* or [*ands*] or any dubious expressions. But yet after all your severity in giving your advice for the designing of a Catechisme, I conceive your inference, in the name of the *Acute nretch*, was
P 3
farre

farre from any acutenesse: for sure whatever were resolved about inclinations being no sinnes when unconsented to, 'twould never follow for your Client, *Ergo, the like acts, to which he is naturallly inclined, are not evill.* For sure Sir, the acts may bee allow'd sinnes (and not bee excused by our being naturally inclined to them) whatever were conceived of the inclinations. The conclusion from your premisses could onely bee this, *Ergo* this and that act, being naturall also, are not evill. And if your wretch should conclude so, you would soone bee able to inform him that his acts are not naturall, and therefore may be allow'd to be evil though he be naturally inclined to them, because it is very evil not to resist and deny those inclinations.

You then goe off in triumph with a [*You know what I could adde.*] Truly Sir, I professe I doe not: and yet whatever 'tis, if it bee like this you have allow'd mee, I should consider it perhaps in obedience to you, but never be much wrought on by it. Yet shall I excuse this for the good news it brings with it, being a transition to the fourth report, another stage toward the end of my very wearisome journey.

In that, you have begun with many little particulars which want of truth; particularly, that I make a second acknowledgement that I was mis-informed, when I onely professe that by your discourse I cannot discern whether I was in this mis-informed or no. It seemes you are willing to receive acknowledgements of mistakes: you would otherwise thinke it more pertinent to tell mee whether in either Assembly you insisted on that particular or no. For an answer to your *quere's*, you sure perceive (though you complaine for want of it) that I gave you that whole sense of my soul in that point, not onely by that meanes to bee sure to tell you my opinion of your then present *quere's*, but also of all others of that subject that 'twere possible for you to ask. And by this time I conceive you do discern that I am neither very forward to make *quere's* to divert, &c. nor to deny answer to them, when they are made.

About the first proposition you mention, though you stand not to ask [*why acceptation is put for pardon?*] 'Twere no great matter if I said 'twere *de industria*, on this head, because God first accepts the penitent person in Christ, and then after (in order of nature, though not of time) hee pardons his sinnes: though indeed

deed 'tis true againe, that the finnes are pardoned in order of nature before the acceptation of the *actions*; I meane, of all the actions of the subsequnt life. But then there is a double acceptation, of the person first, and then of the actions; of *Abel* first (as the Fathers observe) and then of his offerings. Which yet I hope, will not passe with you for the double justification; but this *ex abundanti* also.

But to your maine question (for I must now wholly deale in the old trade of answering questions: which I have been told is the farre easiest way for him that wants other provision, and yet would faine not make an end of disputing) *Why I speake of remission and acceptation, and leave out imputation?* Sure 'tis, partly because acceptation of the person, and so pardon also, includes *imputation* of Christs righteoufnesse, as the formall cause of our justification; God accepting of Christs *λυτῶν* or payment (which is imputation of his sufferings by way of *ἀντιλύχια* for us) and then accepting our persons, and pardoning our finnes; partly, because one kinde of imputation is after our pardon of sinne in order of nature, a distinct thing from it, and so needed not to bee there spoken of, as belonging rather to our sanctification, for the completing or filling up the imperfections of that; I meane now the imputation of Christs perfect obedience to that penitent beleever whose finnes are pardoned by the sufferings of Christ: for to such a one Christs perfect obeying the Law may so farre bee imputed as to give a glosse or tincture to his still imperfect obediences, so farre as that they shall bee accepted by God; Which imputation therefore may bee antecedent to, and have to doe with that acceptation of actions, but yet in order of nature bee after the acceptation of persons, and forgivenesse of finnes. But the truth is, I then meant to give you plaine grosser propositions to prevent mistakes and disputes, and not to descend to such nicer distinctions as these.

But truly you were very wary, when you laid such an observation on the [*This*] in the second proposition, which sure was an innocent particle of reference looking back to the Antecedent [*justification*] in the former proposition, and meaning it in the very same latitude that there it had been used, for the entire, not partiall (or first, or one part of) justification. To let this passe, when you had taken notice of it, was not an act of

of charity, but justice in you, yet that which would have been very welcome to mee many times. For just from as true or solid ground as this, have many of your other exceptions sprang up, and have not so candidly been laid downe by you.

To your next questions, which you professe to aske, that mistakes may bee prevented, upon that account, I professe to answer most cheerefully; for I see how wearisome a thing it is to have been mistaken.

To your first *quære* [*Why the grace of God in justifying, &c. doth not extend to every man for whom Christ hath satisfied?*] I answer clearly, because Christs satisfaction is not *absolutely* for all, or that they may bee pardoned whatever they doe, how infidell or impenitent soever they continue; but *conditionally* for all, and thereupon that grace of justification extends to none but those who performe the *Condition*.

For your second 'tis very nice (and might sure have been spared in this businesse) That *because God hath been affirmed by me to require regeneration as a condition to justification, therefore I must tell you what condition God requires unregenerate persons to performe, that they may attaine unto regeneration.* To question thus were infinite, and to this matter of justification utterly unnecessary. But yet I shall not faile you in any thing; Ile satisfie you in that also. God requires in the unregenerate man *τὸ ἐμπήδειον τῆς ὑπακοῆς*, as the Ancients expresse it, a *readinesse to obey his call*; not to resist, but receive his grace, when hee bestows it on him; and having received it, what degree soever it bee, to cherish, and make use of it; and this by his grace, God enables him to doe.

As for your demand of mee, by way of retribution, that I must grant that God doth justifie the ungodly, *i. e.* the man that is guilty of many sinnes, I make no question of that, if hee bee a penitent, and so may hee bee, and yet bee called *ἀπεσθής* still, in the sense that I conceive belongs to that word, *Rom. 4. 5.* that is, *ὁ μὴ ἐργάζων*; not one that continues impenitent in sinne, but one that neither hath nor doth performe exact, perfect, legall obedience: which is very reconcileable, if not the same, with what you confesse, [*That God never justifies an impenitent infidell in sensu composito*, *i. e.* never any that is then infidell or remains impenitent.

To

To your third I answer, that there is such a condition, which doth so qualifie the subject, that I can say, by it, and onely by it I am justified, *i. e.* by it onely as a condition, not including any causality in it. And if you will know, what that condition is, you have been oft told already, and I now tell you, *Faith in the notion wherein it signifies a receiving the whole Christ, and contains in it a resolution of obeying Christs Commands, as well as of depending on him for mercy.* And on supposition, or condition that you grant that, and so speake of faith as *ἐν ἐργαίῳ δι' ἀγάπης*, and *τελευτῶν δι' ἔργων*, I will speake with you in the dialect of the first sort of the men you mention, and say that faith is required to receive the object of justification, Christ, &c. but withall adde, that it is required as a condition too, to dispose or qualifie the subject, and that without this condition, no man living shall bee justified. Which being premised, it shall not yet follow from thence that by this he shall bee, sa you say, constituted righteous, if by [constituted by] you attribute any causality to this justification, or any thing but that of being a condition by which hee is justified, *i. e.* is not justified without it. And so this is as plain as I can devise too; and mee thinkes there should bee no mistake. For in the sense wherein I have now exprest my selfe, I doe again consent to your conclusion, that God doth by his free and effectual grace worke in the hearts of his elect to receive Christ, (that is, the Whole Christ) that they may be justified, not by their owne obedience, or vow of obedience (as by a cause) but by obedience of Christ alone freely imputed by God, and rested on by faith onely: It being one act of that faith by which the just doe live, to have attiance, or rest on Christ.

In your [moreover] it may also bee true, that there may be some difference between disposing the subject to salvation and to justification: as the cordiall habit of faith, and sincere vow, may dispose to justification; and, in case of living to occasions and opportunities, the acts of faith and actual performances will bee required; yet so that he that is disposed for justification, if he should then presently dye, were disposed to salvation also. Which notwithstanding I shall also add with you, 1 That there is faith required, to receive the object, Christ, *Iehova* our righteousness; and grace prerequisites, to enable thus to beleewe; and obedience to, or making use of that grace (the *ἐχεν χάριν*, Heb. 12. 28.) a condition

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dition required in us, to that end that grace may have its perfect worke on us, And 2 that *all the acts and habits of grace, which are in the best men concurring together, are not sufficient to justify a man before God.* And therefore faith concurring so, with such a vow, or with faithfull actions, cannot justify us. This I write out of your Paper, as fast as I can drive, (and, by the way, you see some difference betweene our tempers; I consent to as much of yours as possibly I can, and labour to take as few exceptions; you on the contrary have another method in reading them that you are not kinde to) and consent to it most fully at first sight, and never remember to have doubted of it, since I considered Divinity. But for your addition, [*Off faiths justifying relatively*] you must give mee leave not to take that into my forme of Doctrine (being not very intelligible) but to use my owne expressions, as conceiving them more perspicuous, and commodious to the notions I have of this matter, viz. Thus, that *Christ onely justifies, Faith receives Christ, but yet still by no way of causality justifies*; is causall indeed in receiving Christ, but onely the condition in justifying; because, though receiving is an act of ours, and in us, yet justification is an act onely of Gods upon us, and concerning us. Which in effect you yeeld also, when you say, that [*Faith cannot pardon sinnes or accept.*] For then it cannot justify. At this time me thinks we are excellently well agreed, I wish it may long continue.

But then in the next words, wee are out againe; I am now lookt on as one that *abuses Scripture for the maintenance of errors*, whereas God knows 'twas no more but citing the words in St. James, *faith consummate by works*, as a parallel place to faith *ἐκπεπληρωμένη ἔργων* in St. Paul, and let the Papists say what they wil, (and abuse that or any other place) sure this is no *abusing Scripture for maintenance of errors*. But then what you meane by your not dreaming, that I thought Abraham was justified by the actual sacrificing of his Sonne, I cannot dreame or imagine; certainly I never said any such thing; or if you thought I meant that by works, you are much mistaken: but onely I conceived the resolution of sacrificing to have been accepted by God, to his justification, without actual sacrificing him.

But then Sir, in that which follows, when 'tis resolved that wee are agreed in the conclusion, 'tis very strange that that will

not

not satisfie you without some retraction. O how much a more pleasant thing is victory then peace! Sir, I must tell you confidently, all that that Author ever hath said in the *Catechisme* is perfectly reconcileable with this conclusion; (and hee may chance to bee as fit to judge of the importance of his owne words, as any man else) and therefore still *retraction* must be spared, unlesse you please to *retract* causelesse displeasures. But that it seemes you will not suddainely doe: for againe you are deepe in a questioning over againe, what hath beene so often answered, and profestly acknowledged. I shall proceed to doe it over againe once more. 1 I say, that wee are not justified by any thing in us, i. e. either by vow of obedience, or faith, save onely as by a condition, or *causa sine qua non*; and in that sense, by both of them together wee are justified. But then you have an objection to those words of mine [*The condition must bee undertaken before the the Covenant belongs to mee*] and say in your third, That if by *Covenant* I meane the whole *Covenant of grace*, I must make some condition goe before our regeneration also. I answer, that the word *Covenant* there in that place, signifies any one part of the whole *Covenant*, which depends on the performance of any proportionable part of the condition, and so needs not belong in that place to *regeneration* also, but may bee restrained onely to that of justification. Yet for the condition prærequired to regeneration also, I have given you my sense formerly, and need not so soone repeat it to you.

4 For the third [*you know*] I professe not to know how they belong to me, or any interests of mine.

5 That to receive forgiveness is an act of faith, I shall againe acknowledge, so you conclude not from thence that it justifies by so doing. But that I ever said, That wee receive a pardon by an act of charity, &c. I shall not yet be perswaded, nor can that proposition have any truth, any otherwise then that charity is part of the condition, without which that Pardon shall not belong to me, (which were a very ridiculous ground of saying, that wee receive our pardon by that act; because [*receiving by*] notes arreficiency, and of that there is none in a meere condition.) Sir, I am confident I never said these words, and therefore I cannot well forget them.

As for your citation out of the page 28. of the Cat. That

A Copy of some Papers

a man is justified by faithfull actions, and by them onely. That you must understand (as 'tis there clearely set in the case of *Abraham*) in case there be a present opportunity to exercise the faith. For though when such occasions are not present, the faith which consists *in voto*, the full resolution, the cordiall receiving the whole Christ, will serve the turne, without any actions; yet when the occasion is present, the action must bee ready, or else the faith will not justifie. And therefore though in this case of such opportunities, I plead for more then the bare vow, as necessary to justification, yet still 'tis true that I plead for no more in any other case; and even in this I can content my selfe with this vow, if it bee sincere; nor will God acknowledge it so, if it act not in time of tryall; when the opportunity is offered. And so, *sure I am well enough off from a first and second justification.* For all, that I require by way of condition, is the sincere receiving of Christ in heart and resolution; which if it bee sincere, will fructifie in its due season; and if it be not such as will doe so, 'tis not fit to bee accepted by God to our justification.

But for your arguing on the other side, That *if wee are justified by a vow of personall obedience*, then wee are not justified by Christ alone, or by faith onely; that is but the old Sophisme, so oft laid open, by our confessing nothing to have to doe with our justification but Christ, as the *cause* of our justification, or that which constitutes us righteous; and for our vow of obedience and faith, that is onely as the *condition*: granting still faith to receive the pardon, but not thereby to justifie.

And so once more I will agree with you, that is, with that concluding proposition of yours, whether you will permit mee, or no; and doe it now againe without any need of the least syllable of retraction.

Thus have I attended you a most wearisome journey, being scarce permitted to passe over any line in your Papers without answering some either mistake, or question of yours. And truly I have served you freely and faithfully, and that hath swell'd it to a bulke beyond what in any reason I was bound to pay you. And if you doe not please that there shall arise to mee some fruit by all this by your discerning and acknowledging the causelesse of your exceptions, yet if you please, let us put it to others to judge between us; for 'tis possible wee may judge amisse of our

owne performances. And therefore by your good leave (as before I told you) I shall bee willing the world shall judge between us, or as many of them as shall bee fitted with great patience to sit out the hearing of so meane an Act. If this course will not please you, but you thinke good to write back againe, I shall take confidence to expect (what is most just) that you return *ad punctum*, or *ad carceres* from whence we set out: and which soever of your publique charges upon that Author seemes to you to remaine unsatisfied by my returnes, let it bee specified, and your reasons joyned with your expressions of dislike, such as you thinke will destroy the grounds and bee directly and clearely opposite to the state of the question on which I build. And having now twice submitted to such punctuall answering of so long a catalogue of questions, let mee, I pray, bee freed from any more of that taske. For I know when all other things are at an end, there will never bee any end of them. There is a very unhandsome English proverbe to that purpose; Let mee beseech you, not to fall under any suspition of being guilty of it: and as you might justly accuse mee, if I applyed it to you, so I beseech you to see that it bee not applyable. Yet let mee tell you, *When these controversies now depending are at an end, there is no one question concerning any line in those Bookes so paradigmized by you, or in any piece of Divinity, wherein I understand ought, but you or any man shall for the least asking have the full sense of*

Wednesday Nov. 4.

Your Servant

H. Hammond.

S I R,

YOU have sent mee many sheets : and the onely conclusion that I can pick out of them, *is an English Proverbe ; and that but intimated ;* truly Sir, if I being a foole have ask'd more questions then you in your wisdom are able to answer, I am ashamed of my folly, and you need not glory in your wisdom ; yet such, it seems, is your high conceit of your owne wisdom, that you do passionately long to publish your wisdom to the world in print. Sir, I shall not license any Papers of yours that I have as yet received ; and you may see cause hereafter to thanke mee for it : nor will I desire you to license so much as an s. of mine. But it seemes you cannot thinke of any other way of satisfaction for that injury which you conceive hath beene offered to you by your Friend (for so I call every man that deals plainely with mee,) and give me leave as a friend to advise you to be ware lest the satisfaction which you gaine by getting into Print, benot as imaginary as the injury which hath beene offered to you, by the repeated yet necessary admonitions of

Nov. 15. 1646,

Your humble Servant

Francis Cheynell.

If you thinke fit to object any thing against mee in Print, I doubt not but by Gods helpe to give all that are impartiall full satisfaction, as soon as my more weighty employments will permit,

Sir,

SIR,

YOur Letter of return to my last I received not till this morning (though it were dated on the Lords day was seven-night :) and with it an advertisement that Mr. W. whom you appointed to convey my former to you, was gone to *London* before it came to mee. So that, although I know not how this paper will make shift to finde out the way, yet can I not but addresse it toward you, if it be but to take the leave of you a little solemnly, and to professe that I designe not any farther trouble to you on this matter, having beene assured by you of the unprofitableness of my former paines ; and having little hopes, that any more will prove more fortunate then those eight or nine sheets, *out of which you tell mee you can pick, but one conclusion, viz. an English proverb, and that but intimated.* Sir, I am very unhappy if I have written so much so unconcludingly : but cannot bee so severe to my selfe, and those papers, as to imagine that it was not in your power to have *pickt* out some others, (had they beene for your turne to take notice of them) as easily as that one which you acknowledge was *but intimated.* It seemes, your notes tend all to finding of faults ; and so this came into your observation. I shall not from hence conclude that this was the onely thing you had reason to dislike in those papers ; Onely I must say that your reasons of disliking this particular of the *English proverbe*, as farre as it was mentioned by mee, are by no meanes concluding ; and to make them appeare such, you are faine to affix a sense on my words very distant from that which the contexture of them is capable of. For Sir, that you have yet appeared to bee a *foole*, or that I undertake to have any *wisdome*, or have any need to doe so (the innocence of the cause which I have in hand being sufficient to supply that place) or that you have asked mee *more questions then I am able to answer*, I had no way

way so much as *intimated*; but on the contrary, had for the time past *answered* all your very many *questions*, or shewed you (as in some few) how *unnecessary* it was to the matter in hand, to answer them; and yet promised you farther, That *when the controversies now depending betwixt us were at an end*, there should be no question concerning any line in those bookes, or any piece of Divinity wherein I understood ought, but you should for the least asking have my full sense or answer. All that that mention of the proverbe could signifie, was this, that I desired you would take care hereafter not to fall under any suspicion of being guilty of it; which was but a circumlocution of this plaine sense, that if you returned any thing to those sheets, I desired it might be *ad punctum*, without asking any unnecessary questions, because that would be a way unworthy of any Scholar, and would be infinite. And if I should have told you plainly, that if you should doe this, you would, by the force of that proverbe, be found guilty of *folly*, and possibly pose a man *wiser* much then my selfe, this would not have amounted to any of the three things by you concluded from my Letter. Yet is all this as truly said by you as what you next adde, That *I passionately long to publish my wisdom to the world in print*. The rudenesse of this scoffe shall be pardoned by mee. I shall onely speake to the truth of it. I had no such opinion of the worth of any thing, that would be pertinent answer to your exceptions, as to have any *passion* or *longing* to have it printed; I onely told you, That if you could not yet acknowledge the causelesse of your exceptions, by your leave I should be willing the world should judge betwixt us: and in one other place, When you had bid mee venture your arguments to any reader, affirming that you feared none, I thought it seasonable to tell you that I expected according to the purport of your speech, that you would give your consent that this whole matter should be referred to others judgment, and to that end Printed. I suppose, neither of these speeches imply either *passion* or *longing* after the presse; And truly Sir, as long as there are such Readers abroad as you, I thinke a man in prudence ought before-hand to be assured of their kindnesse, ere hee have much appetite to be in print. The

short

short is, I was and am most willing to submit the dispute between you and mee, and the truth of this question [*Whether you have wronged mee or no*,] to any or all reasonable men; and having offered it successleſſly to you, I am still ready; if you consent, to make it more publique; and shall not consider any interests of my owne so much, as to retract my offer. You say, *You shall not license any papers of mine which you have yet received*: and then, I suppose, you are confident they will not now bee licensed in this place; and it will onely bee in my power to take care that this bee the last you shall receive. Onely I shall adde (without expressing any longing) that if you will license your owne, you shall not need to trouble your selfe in desiring mee to license mine, or to give my consent that they bee licensed. As for your advice to the contrary, I know not from what degree of kindnesse it proceeds: and having some reason to beleieve that there is nothing in them against piety, or charity, perhaps you may bee mistaken, if you thinke *your not licensing* them will ever deserve thanks from mee; any more then that which you call an act of friendship, doth, viz. *your having dealt plainly with mee*. To which give mee leave to answer, that friendship is a strange thing, and very distant from *Christian charity*, if it bee any thing like those publike reproaches which you laid most causlesly upon the Author of the Catechisme in your Sermons. Assure your selfe, if I were now in the temper of minde, in which you were when you did that, (and it seemes, now continue to bee) I would presently send all your papers to the Presse with my answer to them; and tell you, I was in this your friend. But I have other employments for my thoughts, and other motives and principles of not revenging injuries, then those which you offer mee by way of friendly advice to beware, &c. Which perhaps may intimate something of terror. I shall for the present sit downe with full patience and satisfaction of minde, that I have driven ~~this businesse thus farre~~: and till your more weighty employments permit you to consider mee, as my paines to

R

serve

A Copy of some Papers &c.

serve and satisfie you deserve from you, I take my leave of you
and rest.

Nov. 23. 1646.

Your very loving Friend

H. Hammond

I would you had signified your pleasure positively, that I should not permit to any mans eyes, what you onely say, you doe not desire mee, &c. I should then think my selfe obliged to burn that first part of my last answer : but as yet, wanting your directions, I have not done it.

The end.



R

OF THE
REASONABLENESS
OF
CHRISTIAN RELIGION.

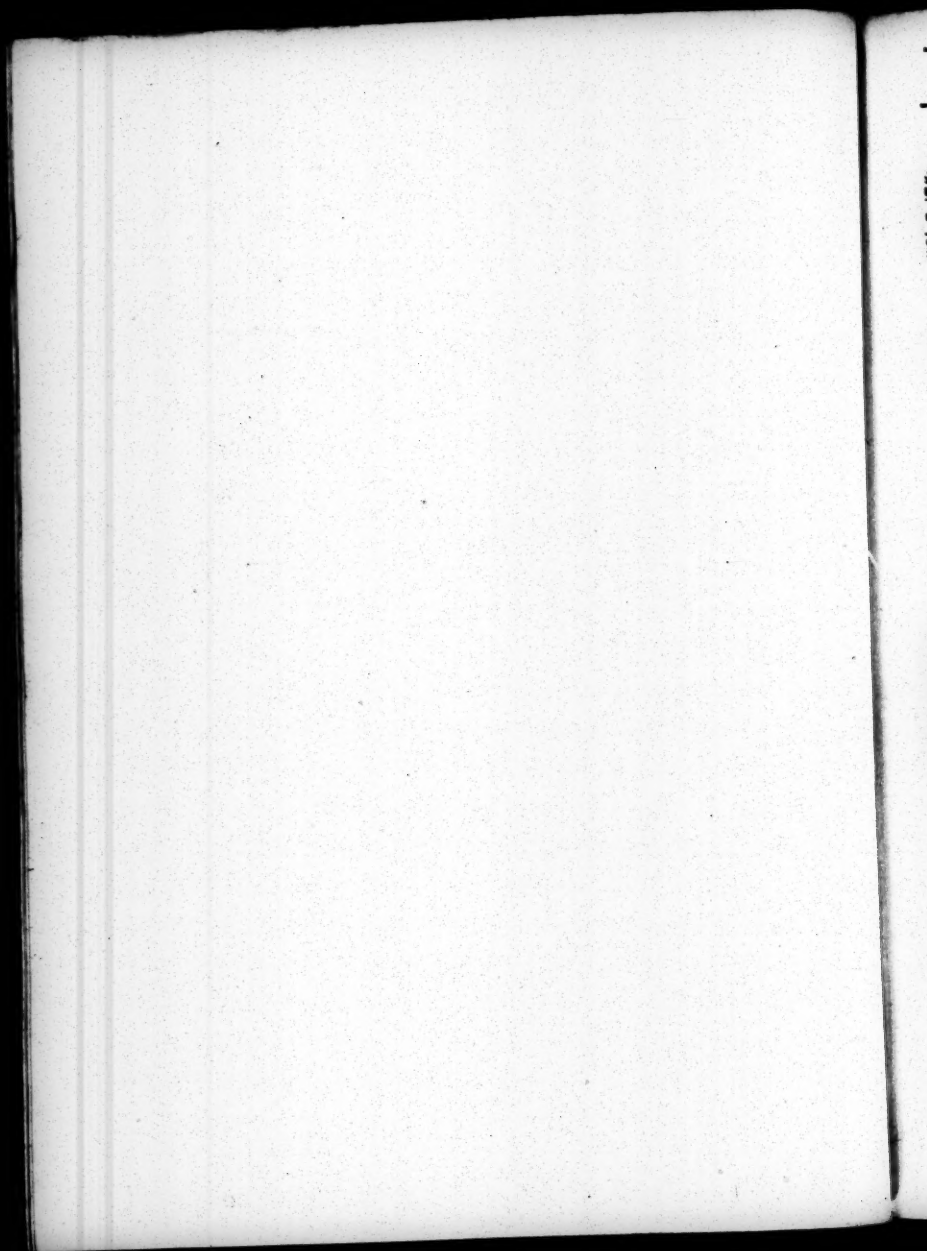
By *H. H.* D.D.

Ἔτοιμοι αὐτὸ πρὸς ὑπολογίαν πάντι πρὸς αἰτῶντι ὑμᾶς λόγον πρὸς τῆς
ἐν ὑμῖν ἐλπίδος. 1 Pet. 3. 15.

The third Edition.



L O N D O N,
Printed by *J. G.* for R. ROYSTON, at
the Angel in *Ivie-lane.* 1650.





OF THE
REASONABLENESS
OF
CHRISTIAN RELIGION.

The Introduction.



T hath al ways been accounted more *Reasonable* Sect. I.
to doubt of *Principles* first, and then to throw off
the *Deductions* that naturally arise from them,
then to contest the *Conclusions*, when the *Princi-*
ples or *Premisses* are granted. This occasioned
that saying of *Picus Mirandula*, That the *Spe-*
culative Atheist was the greatest prodigy, but one, and that was the
Practical Atheist. To acknowledg *Christian Religion* to be true,
and consequently that without sincere obedience to all *Christs*
Precepts, not onely the infinite rewards of the Gospel are for-
feited, but the infinite torments become our portion; and yet
to live lives of profaneness, and luxury, and indulgence to every
liberty, that suites with our humors, without fear, or discom-
feiture of minde, is a *shortness of discourse*, that no man that hath
consideration enough to examine, or judgement to compare,
can choose but discern and condemne in himself. As therefore
the * *Epicurean* that was resolved not to be repress, or live in
the awe of *Religion*, and *Priests*, counted it but necessary to dis-
believe the perpetuity of torments beyond this life, so hath it
been

*—nam si mul-
lum suum esse
putarent
Erumnarum
homines, nulla
ratione vale-
rent,
Religionibus
atq; miris ob-
sistere ratum.
Lucret. l. i.

been Satans method (and the advantage which he hath taken of these times, from the commonness of casting down *mounds* and *hedges*, of *disputing*, and questioning the most established Truths) to offer it to the Reason and Judgment of his Clients, Whether it be not more easie and hopeful to break up the *foundation* it self, then, while that remains in its firmness, to demolish that which is *erected* upon it, and by entangling men in those *practices*, which render them incapable of receiving benefit by *Christianity*, to oblige them to endeavour to cast off the *doctrines*, and to rid themselves from the ill *consequences* of it. Thus have some men taught themselves the *skill*, and dexterity of *unravelling principles*, and by giving themselves *liberty* to *disobey* Christ in some *pleasant*, or *gainful* particulars, have at last in their own defence (that they may *salve* their *phenomena*, and appear *congruous* to themselves) arrived calmly to the *scorners chair*, the casting off *Christianity* it self.

Seet. 2.

In stead of gainless complaints, I shall therefore hasten to give some check to this *growing evil*, and reduce the whole matter of debate to these two heads.

Seet. 3.

First, I shall consider the *Grounds of Christianity* in the *gross*, or *bulk*, all of it together, and in some measure, justify the *reasonableness* of them; and then secondly, I shall descend in the *retail*, to the survey and viadication of those *particular* branches of *Christianity*, which appear to men at this time to be least supported with *Reason*.

CHAP. I.

The Grounds of Christianity, or the Reasons upon which men embrace Christian Religion in the gross, all of it together.

Seet. 1.

* H. Grotius,
and Phil. Mor-
ney du Pleisse,
&c.

IN lieu of the *many grounds* (or several branches, and improvements of the same *one* complicated ground) which* other men have very rationally enlarged on, This present discourse (which desires not to expatiate, nor to suppose the Reader to have renoun-

ced

ced his *Christianity* wholly) shal confine it self to these two heads: First, the *Testimony* on which *Christianity* is built: Secondly, The *advantages* that those, which embrace it, shall reap by it. The first will render the belief *rationall*, and conclude it *impious* to doubt of it. The second will render the belief *gainful*, and conclude it most *uncharitable* to our selves, yea, and *unsafe*, and *treacherous* not to adhere to it. The first will pronounce it, with the *Apostle*, a *faithful saying*; the second, *worthy of all acceptance*. The first will reconcile it to our *brains*, the second to our *hearts*: The first will give it possession of our *understandings*; the second will ravish our *wills* with the beauty and luster of it.

The *Testimony* on which we beleive *Christianity*, i. e. on which we beleive that *Christ* was sent from *God*, to reveal his *Fathers* will unto us, and to be beleived in all that he delivered to the *World*, (which, when it is beleived, it necessarily follows, that all and every part of *Christian Religion* is infallibly true, and capable of no farther doubting) is the most important, and convincing of beleif, or *faith*, which can be imagined. Sect. 2.

For if the *Apostle* had not said it, it is yet in it self most evident to common sense, That *Faith* commeth by hearing, i. e. that I cannot believe any thing to be true on any better, nay on any other ground, but onely that I hear it thus affirmed: And as the affirmation is, such is the belief: If the affirmation be from a fallible person, from a meer man, the belief must be a fallible belief; but if the person affirming be infallible, then is the belief infallible also. Sect. 3.

That infallible affirmer is but one, viz. *God*, of whose nature it is, to be veracious, to be able to do any thing, but to lie, which was also affirmed by *Christ* out of the *Principles* of common nature. Let *God* be true, and every man a *liar*, i. e. though no infallibility of testimony can be attributed to any meer man, yet whatsoever is testified by *God*, doth certainly deserve to be fully credited. Sect. 4.

And therefore if *God* shall testify the truth of any thing, there can be no farther scruple or possibility of doubting, or suspecting the truth of what is so testified, then there is actual doubt, whether the *God* of Heaven be *God*, or whether the *God* of truth, Sect. 5.

α πολυθεότης
τῶν ἐθνῶν.
β ἀληθεύειν καὶ
εὐεργετῶν,
Pyth.

be the *father of lies* : which as it is a degree above the *denying of Christ*, and above the infidelity either of the *Jew*, or *Mahometan*, or even of *Heathenism* it self, in that notion, wherein it signifies the *acknowledgment of more gods* than one, (for all that have adored any *deity*, have acknowledged that *God*, or *gods* to *speake nothing but trash*) so is the pretending to it peculiar to very few since the beginning of the World. There being not many that appear in story to have affirmed that there is no *God* at all, and those not able to perswade others, that they did believe themselves when they so affirmed.

Scct. 6.

Now this *affirmation* or *testification* of *God*, that *Christ* was sent from him, to declare his will to us, &c. (upon which being once supposed, the truth of all *Christian Religion* truly so called, is immediately and infallibly founded) hath more then one way been authentically interposed. Such are the many repeated *testimonies* of the *Prophets* in the *Old Testament* (which finding a perfect completion in *Christ*, and none but *Christ*, do amount to a *divine testimony*.) Such was the coming of the *Angel* to *Mary* the *Mother of Christ*, and to *Elizabeth* the *Mother of John Baptist*, in the *New Testament*; as also the *Star* which lighted the wise

* Est quoque alia venerabilior & sanctior historia, quæ perhibet orni stella cuiusdam insolite non morbos morisque præmonstratos, sed descensum Dei venerabilis ad humanæ servationis (without question ἀνθρωπίνης σωτηρίας in the Greek, though that be not extant) rerumque mortalium gratiam, quam à Chaldaïs observatam fuisse testantur, qui Deum nuper natum multis venerati sunt. Calcidius in Plat. Timæum, p. 219.

α πίστιν παρὰ
πάντας,
Acts 17. 31.

men of the East unto him. (and of which the *Heathens* themselves have affirmed, not onely that it was an *especial Star*, that never before appeared in the *Heaven*, but also that it had a *portentous significancy*, pointing at the *descent of a venerable God*, for the *salvation of men*, and the *good of Mortals*) So again that of the *Miracles* wrought by *Christ* and his *Apostles*, which are another kinde of *Gods speaking* to us in men, and upon Earth (particularly that of *raising the dead*) and are by the *Apostles* styled, what in *reason* they are, *demonstrations*, Acts 2. 22. and *testifications of God* himselfe, Heb. 2. 4. But above all his own *Resurrection* out of the *Grave*, after he had been *Crucified* by them. *God* by thus raising him is said (most truly according to the dictates of *reason*) to have a *given to all men Faith*, i.e. an *argument* of full *conviction*, that he was what he pretended to be, and so

to ^g set him out as the person to be believed on, ^h being powerfully and determinately pointed out, by that great act, to be the Son of God. But because all of these would much lengthen this discourse above the designed proportion, and because each of them are largely insisted on by others, and because no testimony is ordinarily deemed more Authentick, then that of audible voice, I shall therefore choose principally to insist on that one ordinary way of Gods testifying to men, known to the Jews by the title of בַּת קוֹל, the daughter of voice, or of thunder, i. e. a revelation from Heaven, delivered in (or coming out of the midst of) thunder, which, say the Jews, was the speciall way of Gods revealing himself under the second Temple.

And by this God three times gave testimony to Christ. First, immediately after his Baptism, Behold, the Heavens were opened to him, i. e. visibly and miraculously parted asunder, and he, i. e. John that baptized him, saw the Spirit of God descending like a Dove, and coming upon him, i. e. descending, as a Dove descends upon any thing, visibly hovering. & lightning on them, And behold, a voice out of the Heavens saying, i. e. as the Heavens parted asunder, a clap of thunder came out, and with it a voice delivering these words, This is my beloved Sonne, in whom I am well pleased, i. e. this is my Son, whom I have sent, his coming to the world, and his undertaking is perfectly agreeable to, and hath its original wholly from my wil: From which testimony of Gods, it is consequent, That whatsoever he teaches, comes from God, and is to be embraced, as that which is perfectly his Will, and Law. And it is observable that in one of the old prophecies of the Messiah, where it is foretold, that Gods Spirit should descend upon him, it is affirmed almost in the very words, which were here said to come out of the thunder, that this was Gods beloved, in whom his soul (i. e. he) was well pleased.

So again a second time, in the presence of three sober men (which was the number, by which the weightiest matters were authentically testified) Peter, and James, and John, being all with him in a mountain, Behold, a lightsom cloud overshadowed them, and a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased: Hear him. Giving an unquestioned authority to all, that should ever come from him after.

Thirdly,

ἡ γυνὴ αὐτοῦ
αὐτὸν ἐν νε-
φελῷ, καὶ δόξαν
αὐτοῦ δόξα,
ὡς καὶ τὸ πνεῦμα
τοῦ κυρίου ἐν αὐτῷ
ἐρεῖ.

1 Pet. 1. 2 f.

ἡ δὲ ἐν τῷ
ὄρει θεῶ, ἐν
δυνάμει ἐξ
ἀναστάσεως
νεκρῶν,

Rom. 1. 4.

Secl. 7.

Secl. 8.

Sect. 9.

Thirdly, At a time, not long before his death, when he was a praying to his *Father*, to glorifie his *Name*, *A voice came frō Heaven*, saying, *I have both glorified it, and will glorifie it again.* And of them that stood by, some said that it thundered, others, that it was an *Angel* that spake to him: From both which, it is easily concluded, That *God*, whether by, or without the *Ministry* of an *Angel*, was heard to speak to him out of the *Thunder*.

Sect. 10.

i Acts 1.5.

What was thus done personally to *Christ*, was with some small variation promised, (and so by *John Baptist* first foretold) that it should be performed (after his departure) to his *Apostles*, or *Disciples*, who were to preach his *Doctrine*, and what they knew of him, after his going out of this world; and accordingly, in the very manner which was fore-told, it came to pass, as all other things foretold by him, did punctually follow. For as they were all together; there was suddenly a noise from *Heaven*, as of a violent wind, and filled the whole house where they sate. And so this (styled the i Baptizing them with the Holy Ghost, i.e. Receiving them with a far higher Ceremony then that of Baptism, viz. with a shining glorious descent of the Spirit of God upon them) did at once give them their Commission from *Heaven*, and was a testimony of God himself, That what they should teach from *Christ*, was the very doctrine, which God required to be embraced by the World.

Sect. 11.

And of this sort there was yet farther one most eminent passage. A known and eminent Jew, one *Saul*, who by his Sect (a *Pharisee*) and by his extraordinary warmth, and zeal to the Jewish Law, in opposition to Christianity, had interested himself profectly in the persecuting of it, had a principall hand in the putting *St. Stephen* to death (as appears by the witnesses, laying their garments at his feet, Acts 7. 58.) and was engaged in a most vehement, bloody designe against the Christians in *Damascus*, and having gotten Letters of Commission from the High Priest to that purpose, Acts 9. 1. was now very rageful upon his way thither; This man thus breathing out threatnings, and slaughters against the Church, and as he was close to *Damascus*, his journeys end, on a sudden a light from *Heaven* shone about him, like lightning flashing about his ears; and falling to the ground, by that means he heard a voice saying to him, *Saul, Saul, why persecutest thou me!*

me ? In words so convincingly delivered, that he knew assuredly, that it was God, that by an *Angel* thus appeared, and spake to him ; and thereupon he gave answer immediately, *Who art thou Lord ?* The voice replied, *I am Jesus whom thou persecutest*, with the addition of other words, which struck him into such a horror, that immediately trembling, and in agony of *Passion*, He said, *Lord what wilt thou have me to do ?* And was again answered, what he should do, *Go unto the City*, and there he should receive particular *Directions*. Which accordingly happened, and this person became immediately a *prime Apostle*, or *Preacher of Christianity*. This thing was not done *privately*, but every circumstance of the story was publickly known at that time ; his *Letters* from the *High Priest* were known to the *Sanhedrin* ; and before he came to *Damascus*, the news of them was come thither, so far, that *Ananias* a *Christian* there, that in a *vision* from God was bid to go to him in such a house, made this objection against obeying the *command*, That this was the man, that had done so much mischief, and was now come with such a *Commission* to apprehend all that *profess the worship of Christ* in that place. And besides, there was company with him on the way, when the *prodigy* befel him, and all they heard the voice, and saw no body, *Vers. 7.* 'Tis true indeed, that in one relation of that passage, *Acts 22. 9.* it is said, That they heard not the voice. But that (as all other seeming *contradictions* of the *Scripture*) is easily salved by observing, that the word קול in Hebrew, which signifies a voice, signifies *thunder* also, as *Hebr. 12. 26.* *Whose voice*, i. e. *Thunder shaketh the earth*, and so very often. And so where it is said, That they heard the voice, the sense is, That they heard the *thunder*, which was joyned with the *lightning* that flashed about him ; and when it is said, They heard not the voice, it is exprest in the place, what is meant by it, They heard not the voice of him that spake to him, i. e. The voice of *Christ* immediately appearing from *Heaven*, and calling unto him, *Saul, Saul, &c.* but onely saw the *lightning*, and heard the *thunder* : but what was said to him, he onely heard that was concerned in it, but by the effects, his answers, and consequent change, they easily discerned that also, though they heard it not. This story did this man alwaies avow as a *notorious Truth*, whensoever he

B

was

was called in question by *Jews* or *Romans*, for Preaching *Christ*; and there was never any question made of the truth of it: And this went for his *Commission* to be an *Apostle* of *Christ*; and he never sought for any other: And after doing more service in the *Church*, then all the rest of *Christ's* own (regularly chosen, and designed) *Apostles*, he at last laid down his life for the testimony of that *Truth*, which before this he had so sharply persecuted.

Seck. 12.

This is not all yet; for at the beginning of the diffusion of the Gospel to the Gentile World, and for the declaring of Gods Will in that particular, there was not onely a vision to *Cornelius*, and an extasie, and an audible voyce from Heaven to Saint *Peter*, in these words, *Arise Peter, kill and eat*, (the obscurity of which words, and of the representation, to which they belonged, was presently interpreted by the effect.) But beyond both these, it follows, That at the Preaching of *Peter* to *Cornelius*, and the rest of his company of *Gentile believers*, the *Holy Ghost* fell on all that heard the Word, i. e. probably came down upon them in some way of visible appearance, (the like as before had befallen the *Apostles*,) or if not so, yet in such manner, as evidenced it self by giving them power of speaking strange languages, and other gifts, and graces, fitting them for several conditions in the *Church*: And this was seen by the *Jews*, that were very far from being inclinable to believe such a thing of *Gentiles*, and being convinced by the evidence, b were astonished at it, rapt with admiration at the strangeness, but no way doubting the truth of it: And it so fell out, that *Peter* afterwards being called in question by other *Jews*, for what he had then done in Preaching to *Gentiles*, (which they thought utterly unlawful) by this relation of the descent of the *Holy Ghost* upon those *Gentiles*, c he satisfied them; which sure he could not have done, if there had remained any doubt of the truth of it. And the same fell out again to the *Ephesian Disciples*, and the truth that it did so, was evidenced, by their speaking all strange languages (which they had never learned) and prophesying. Two gifts, which were so constant consequents of that coming of the *Holy Ghost* on any, that they testified it convincingly to those, that had no evidence of the fact.

a Acts 10. 44.
See Acts 15. 8.
& 11. 15. & 17.

b Vers. 45.

c Acts 11. 15.
& 19.
Acts 19. 6.

The propriety of this descent to this turn, and to that other *Señt.* 13.
grand one of giving *Commissions* (and *authorizing*, and so *testifying*
the *truth* of all that should be *taught* by them, on whom the *Spirit*
thus descended) may perhaps be better understood, by remem-
bering the *customs* appointed by *God* among the *Jews*. Those that
were, among them, called to be *Prophets* out of their *Schools*, were
assumed, and consecrated to it by anointing, (a ceremony of ad-
vancing to some eminent office ; and therefore the *Chaldee* Para-
phrase for unction, reads ordinarily אבד advancement.) Now
for many yeers, before this coming of *Christ*, *Prophecy* had failed
among the *Jews* : Under the *second Temple*, say they, there was

no *Oyl*, nor any way of *Revelation*, save only that
of the *voice from Heaven*. Now therefore when
God was thus pleased to send His *Son*, to reveal
his compleat Will unto the *World*, and from
him to continue the same, by his *Apostles*, and
others after him ; in stead of that solemn *Cere-*
mony of *Unction*, is this visible descent of the
Holy Ghost on him, and on them, in a *shining fiery*
cloud, and with it these words of consecration to
Christ, *This is my Beloved Son*, &c. and in lieu
of that voice, the gift of *Tongues*, to the *Apostles*,
and others. This was foretold by one of the
Jewish Prophets long before, That the *Lord* should
anoint him to *Preach*, and that the *Spirit* of the

a *Gradus Revelationis Divine*
quatuor, *Nesuah* prophetia per visio-
nem, & *spec̄tra*. *Kuach* *Hacadosh*,
afflatus Spiritus Sancti, qui erat sine
istis, ut in *David*, &c. *Urim* &
Tumim in *pectoralis judicii* (*splēde-*
scientia pectoralis, seu *Hoschen* præ-
nuntians Judæis victoriam, quod
cessavit splendescere. *An.* 200. an-
tequam ego scriberem, inquit *Jo-*
sephus, cum *Deus* irascereetur ob
transgressionem Legum, vid. *Suid.*
in voce *Ephod*) & *Bath Col.* i. e.
vox cælestis audita, & hac ultima erat
sub templo secundo, &c. vid. *P. Fagi-*
um in *Targum Pentat. Exod.*

Lord should be upon him, i. e. that he should be anointed, i. e. or-
dained to this office of *Preaching Gods Will*, not by material *oyl*,
but *spiritual unction*, by the real descent of the *Spirit* of *God* up-
on him. And accordingly one of his *Disciples*, *Saint John*,
being to confute a sort of *Antichristian Hereticks* of his time,
which denied *Christ* to be come really in the *flesh*, useth no other
Argument (to fortifie them, to whom he writes) but onely
the mention of this *Testimony* from *Heaven*, this descent on
Christ and the *Apostles*, and others, who had instructed them
in *Christianity* ; which he vails under the title of the *Unction*,
viz. that unction vulgarly known among them by that name ;
the unction from the holy One, as he calls it, i. e. from *God* in *Heaven*,
by which (as by their *Teachers* it had been communicated to

1 John 2.

them) they *knew all things* (i.e. were sure that the Doctrine they had been taught, was true) and *needed not to be taught by any*, i.e. wanted no more *Arguments* to confirm this truth unto them : That *unction*, as he farther adds, *teaching them of all*, i.e. giving them sufficient *instructions* in that matter, and in all other such *fundamental truths* of the *Christian Doctrine*, testified to them by those who had been thus *anointed* immediately from *Heaven*, authorised to teach them Truth : This same again, as far as concerned *Christ*, is by another ^a *Evangelical* writer joyned with his *working of Miracles*, and called *Gods anointing him with the Holy Ghost, and with power*, (as in ^b another place *Gods anointing him, alone*) which is directly the same with that other phrase used by Saint Paul, the ^c *demonstration of the Spirit, and of power*, the *descent of the Spirit*, and *Working of Miracles* : The two things, which he urged to the *Jews* or *Heathens*, wheresoever he preached, (as things, which he was sure, they could no more contradict, then *demonstrations* themselves, there being so many then alive, that could witness the truth of them.) In which respect, he after tells them, of *Gods having confirmed them into Christ*, and *anointed and sealed them*, all in the same sense, to signify *Gods* having afforded them these convincing *testimonies* of the truth of *Christianity*, preached to them by those, on whom the *Holy Ghost* had descended and who wrought *Miracles* among them.

Señ. 14.

That this was a very *competent confirmation* of the *Doctrine* of *Christ*, may yet farther appear by considering, first the *persons* to whom this was to be done, the then *Church of God*, the *people of the Jews*, which were acquainted with his *voices*, and his *Prophecies*, and his *Oeconomies* formerly among them : Secondly, the *matter* that was thus to be confirmed, no greater *change*, then to which this way of *attestation* may in reason be deemed abundantly *proportionable*. For the things to be *believed*, onely the real *completion* of some things, which had been before *foretold*, and the *revealing* some *truths*, which had been more *obscurely* represented in the *Old Testament* ; and then those, how *high* and *mysterious* soever, yet being clearly *revealed by Christ*, and the *Apostles* in the *New*, and the explicit *belief* of them, no further required of any, then in *proportion* to the degree of the *revelation* of them, the *revealing* of them must be looked on, as the *satisfy-*

ing of an appetite, a desire of more knowledge (which is naturally in all men, and is sharpened by the having received some imperfect rays of it) and consequently should not in reason be expected to be attested with such a pomp of signs, and prodigies, as impositions of tasks, and exactings of obediences are wont to be. Then for the things to be done in Christianity, the duties and observances; It is again considerable, that the change in that respect was not such, as would denominate it a new Religion, but onely the reforming and perfecting that which was before received among the Jews, and the making it more tolerable and easie to be received by other parts of the (Gentile) World. The worship of the one true God, Creator of Heaven and Earth, (contrary to the false worships of the many gods, and idols of the Heathens, and to all the unnatural lusts attending them) had been sufficiently testified to the Nation of the Jews, by many voices from Heaven, and undeniable attestations of God himself (and indeed to other Nations by the fearful, miraculous judgments, shewn in Egypt, and on the Canaanites, under the conduct of Moses, and Joshua, &c.) and by Gods continual residing among that people, and his attesting that by the Urim and Thummim, by the several Prophets sent by him, and the other ways of revelations. And to those that granted all this, it was foretold (so often that no Jew doubted of it) that there should come days of Reformation, that there should come a *Messias*. This was long ago promised through all passages of their story; to Adam under the title of the Seed of the woman; to Sem, that God should dwell or pitch his tabernacle in the Tents of Sem, take flesh upon him in his family; to Abraham, to Judah, to David, and all along through the writings of their Prophets: Concerning this *Messias*, their carnal hearts had pre-conceived some mistakes, as that he shou'd be a glorious King here, and make them again, (after their being subdued by the Romans) a most victorious, glorious people on Earth, and this, howsoever they demean'd themselves, onely by the priviledg of having Abraham (to whom great promises were made) to their father. At last this *Messias* (otherwise described by their Prophets, as one that should come in a mean and lowly manner, no way desirable to the eye of the world, Isa. 53.) comes just as he had been foretold, a forerunner being sent before him, on purpose to prepare his.

* Matth. 21.
26.

his way, to dispossess them of their fond *persuasions* of their *absolute election* (by having *Abraham* to their father) and pointing him out particularly as the *Son of God*, the *Messias* that was now to be received (as he had been so *greedily*, and so long *expected*) by them. This *forerunner*, that thus foretold, and after pointed him out, was (as they, that *crucified Christ*, confess) by all the * *Jews* taken for a *Prophet*. And moreover to this *testimony* of this *acknowledged Prophet*, comes in the addition of the *miraculous descent* of the *holy Spirit*, and the *voice from Heaven*, and all that hath been mentioned consequent to that. And to those, among whom this had always been acknowledged an *authentick way* of *attesting Gods will*, nothing could be more required but this; *Christ* then (or *God* himself in *humane nature*, assumed of a *virgin*, and born after a *supernatural manner*) when he came to thirty yeers old (the age of a *Doctor* among that people) sets to this business, which it was foretold he should perform, tells them how the former *law* was to be reformed, (and especially their former *lives*, from *external observances* to *internall purities*) and how to be *filled up*, and *perfected* in some particulars; and then lightly changes some *ceremonies* customary among them, and *accommodates* them to present use, removes the wall of *division*, which had been between *them*, and all the rest of the *world*, shews them, that that was meant onely to keep them from imitating the *Heathens sins*, and now that there was more need that *Heathens*, and they should *love* one another, and joyn to *reform* both their *lives*, and practice *Christian virtues*, then keep that *supercilious distance* from one another; and in a word, he brings the whole matter to such a *model*, as all other men, but the *Jews*, like extremely better, then that which was before among them, and consequently, come in, in shoales, at the *preaching* of it: And the *Jews*, that doe not so, acknowledge the onely reason why they do not, to be their *zeal* to their *law* of *outward performances*, and the *persuasion* of their *absolute election*, that is, in effect, that they had no other *quarrel* to him, but onely that he did not teach the *doctrines* that they *liked*, and were before imbued with, which if he had, he had by that very means done contrary to the *prophecies* by them allowed of, which foretold he should work a *reformation*.

Upon

Upon these unreasonable terms, they crucifie him : And by their doing so, more wonderful attestations yet are given to all this. In his very death the Sun is miraculously eclipsed, at a time of the Moon, when by nature it was absolutely impossible, and so far against all rules of Astronomy, that learned men in other places took notice of it to be a violence done to nature, which must signifie some great matter. Then a prodigy befalls the Temple, and that a very significant one. Then the bodies of many dead men arise and go to Jerusalem, and are seen by many. But above all, he himself riseth from the dead, and Angels again are sent to give notice of it : And those that at his death had feared themselves deluded (as adversity is a great temptation, and by Christ himself, foretold to be so) are every one of them confirmed by seeing, touching, talking with him : And what is seen, and testified by them, was seen also by five hundred persons at once, which lived many years to attest the truth to all that doubted it ; And at length (which was the most immediate testification of the truth of all the former) he is bodily and visibly taken up into Heaven, before their eyes.

When that was done, there was but one imaginable method Set. 15. behinde, that, according as he had promised, while he was upon Earth, he should, being himself departed, send the Paraclet, which by descending visibly upon the Apostles, and by enduing them with the gift of doing Miracles, and of speaking of all Languages, which they were known never to have learnt, should enable them to convince the World, by the testimony of Christs Resurrection, and Ascension, and destroying of Satan by his death (the most improbable means of working victories) that he was the Messiah foretold, that Seed of the Woman, that should break the Serpents head. On strength of this, they which so lately doubted, now cheerfully lay down their lives, in testifying of all these truths : And those Jews that did not yet believe on him, were according to his distinct predictions, many times repeated, (they, their Temple, in which they trusted, their City, their whole Nation, and infinite multitudes of them, wheresoever they were found) most stupendiously destroyed by the Roman Eagles or Legions. All this (thus hastily put together, so as necessarily to omit many weighty circumstances under every head) is sure
prodigy.

prodigy enough to attest, and authorize no greater a change, then the clearer Revelation of some obscurer truths, the confutation of some false Doctrines, and the Reformation of some ceremonies, and the perfecting and heightning of some Laws less perfect before, and the instituting of a few useful ceremonies in stead of many burthensome ones, can be thought to amount to.

Seet. 16.

This first ground of beleiving Christianity being thus mentioned, is not capable of any dispute from any reasonable man, unless from him which shall question, whether this be not *fabulous* in the relation, i. e. whether first there were ever indeed heard such voices, or secondly, whether they were not *delusions* of the hearers, or at least the voice of some other, and not of God. And to him that shall make the former scruple, I shall be able to give as satisfactory an answer, as is possible to be given, of a matter of *this nature*, of any the lightest or weightiest consequence: To a matter of *this nature*, I say, i. e. of a *matter of fact*, (for such it must needs be, that such a voice was heard from *Heaven*) and that fact past so many hundred yeers ago: For first, that fact was of necessity to be confined to some determinate time and place, to be done somewhere, and why not in *Judea*, where it is said to be done? to be seen by some particular men, and by them of necessity (if it were to be known) to be attested to others; nay, if it had been done so as to be heard, and seen by the whole World then living, (though that this should point out that one person *Jesus*, would not be well reconcileable with that, because his body could not be in every place) yet could not the next Age come to know this, but must be forced to make use of the attestation of men of that Age to reveal it to them, and so proceed by the very way that now is allowed us, that of faith or beleiving. For secondly, should there at this hour come the like voice from *Heaven*, in the hearing of any the most creditable honest men of this Age, what way would be expected to convince the Ages to come (who should not be present to hear it) of the truth of this, but by the constant affirmation of those, who are now *ear-witnesses* of it, and by their committing all this to writing now, so that all that should now live, and suspect, or beleive it a forgery, might be able to examine and discover the truth of it; especially, if to that they should joyn the doing of the greatest Miracles, which coming onely from

from God, cannot be conceived to be by him allowed to *assist* the bringing a *lie* into the World.

Beyond such *testimony* of *eye*, or *ear-witnesses* thus publicly and authoritatively protested, and conveyed to posterity, there is no *rational* evidence imaginable, for those that lived not in that age; nor doe men at any time exact or require any more *authentick* proove of matters of *fact*, or ground of *believing* any thing. For as to the *voice of God* again from *Heaven*, (which alone can pretend to be above this) this is not at all commodious to this turn; for this were for *God* to multiply *prodigies*, *improperly* and *unseasonably*, 'tis sure *unnecessarily*, and to all that were not present, this would be again as *questionable* as the former. Sect. 17.

For the testifying an high important truth, which cannot otherwise be known, God hath been pleased thus *personally* to interpose his own *power*, and *authority*, and to speak from *Heaven*, yea, and to repeat that again and again, that there may no matter of doubt remain concerning it: But when that hath been thus done by *God sufficiently*, then are there sufficient *humane* means to convey the *truth* or *history* of this fact to other men, *viz.* the *testimony* of those, that saw or heard it. And as it were ridiculous to suppose, or expect from *God*, that he should *testifie* from *Heaven*, that such men did hear that former voice from *Heaven*, so the same *Law of God*, and *Nature*, which forbids *lying*, as *sinful*, forbids also *incredulity*, as *irrational*, when a thing is by *unsuspected* witnesses, upon certain *knowledg*, with so many *improvements* and *advantages*, thus *sufficiently testified*: And if *God* upon mans several *incredulities*, should be still obliged to give *witness* to his truths by his own *voice*, then should he cut off that rule for *beleif*, which in all other things (agreeably to the *dictates of reasonable nature*) he hath made standing among men. And in this case to require any higher *testimony*, were the same inconvenient absurdity, as not to *believe* any thing upon any other ground, then that of *sight* (which is indeed to mistake *knowledg* for *beleif*, or evidence for *adherence*, and must necessarily leave nothing of *virtue* rewardable in that *Faith*, which is so *violently* and *unavoidably* produced) or to expect a *voice from Heaven* to give me daily assurance of all the passages, or *relations of history*, Sect. 18.

and not to *believe* that there was such a man as *Alexander*, or *Cæsar*, or *William the Conqueror*, or *Elizabeth* the late (but before our birth) *Queen* of this *Kingdom*, unless some *voice* of *God* from *Heaven* attest it to me.

Sett. 19.

They that cannot *believe* at any cheaper rate, then of a new *minutely* prodigy from *Heaven*, for every act of believing a prodigy from *Heaven*, or (more plainly) they that will not *believe* any thing, but what they *know*, must be fed also as well as taught by *miracle*, or else must be obliged to *abstinence* (greater then any man inflicts upon himself) by continuing *constant* to that *principle*. For no man hath *demonstration*, or *infallibility*, or *evidence*, for his *safety* in any bit of meat, that he eats, or the *firmness* of any floor he stands on; it being always *possible*, that what doth molt *worish*, and *sustain*, might by some *poisonous* mixture, smite and destroy; that the roof that *covers*, and *protects*, might *minutely* overwhelm and *bury* us; yet are we not such *Hypochondriacs* in these matters of daily use, (and in them that are, it is interpreted an *eminent* defect, or decay of *reason*, and not an higher pitch of it) as to deprive our selves of the benefit of food and *raymen*, upon consideration of these *remote possible* dangers, nor to see all things but what we *know* *infallibly*.

Sett. 20.

And if it shall be said that *eating* is necessary for the *preservation* of *life*, and that that *consideration* makes it reasonable to trust on those grounds, because by *distrusting*, we should subject our selves to a *certainty* of that, whereof the other is at most but an *hazard*; I answer, First, that this *instance* was produced only to shew, that we think it *reasonable*, without *fear*, or *doubt*, to rely on some things, for which we have no *demonstration*, or *knowledge* of the *impossibility* of the contrary, and that is still proved by this *instance*, though it be granted, that *eating* is *necessary*; because if the *necessity* of *eating* were the cause that made men *venture* that *hazard*, they should never *venture* it, till they were necessarily to *starve* without it; and when they did so, they should do it with continual *doubt*, and *fear* of the *possible* danger, neither of which are thought *rational*, nor practised by *confiding* men. And secondly, the interpretation of [*being fed*] in the *instance*, was [*the whole course of men in feeding*] which is not the proportioning of food to the *necessities* of *life*, or the *Lesson*

or Cornarian diet, but the free manner of feeding among men, such as was parallel'd to the standing on a floor, that might possibly fall, that is, being in an upper room; which being not at all necessary to life, and withall possible in nature that it shall minuitly be our death, is yet made use of among all wise men, with as much confidence, and fearlesness, as it is expected of us, that we should beleive the Gospel.

This may be enlarged to the severall *businesses* of the World, *Sect. 21.* wherein all men act most confidently; to that of Trafficking, and Trading, and all kindes of Merchandizing, which are really mixt with not improbable hazards; the whole life of the husband-man, is a continual example of those, that think fit to adhere, and beleive, and act accordingly, without having received any demonstration. And none of all these are ever counted irrational, even by those who have fixed no thoughts beyond this life, and the thriving, and prospering in it, and who consequently are to lose their chief, and onely good, if it should miscarry, and who in all things of that nature are generally as rational, and wary, and hard to beleive without securities, as the wisest men in the World.

And if we will in the business in hand (the beleiving of the Apostles relations concerning those Testimonies given Christ from Heaven, wherein we have infinitely stronger grounds, to build our Faith on, securities, and convictions incomparably more pregnant and vehement) allow it reasonable for us to do that once, which in all other things we do confidently every minuit of our lives, viz. beleive, what we have all reason to beleive, without exacting of evidence or demonstration, there will be no more required of us in this matter. *Sect. 22.*

That this is directly the case in hand, and over and above this, that the testifying of the Gospel hath all imaginable advantages, will appear by a bare application of the particulars. *Sect. 23.*

The voices from Heaven concerning Christ, are testified by the joyns concurrence of all that were present at them, no one finding any cause of scruple, or interposing any doubt concerning them. Those very persons with the addition of many more, are allowed the favor of seeing him after his Resurrection, of using all the most infallible means of securing themselves and others *Sect. 24.*

of the *reality* of this. Being thus assured, they make it the business of their whole *lives* after to *communicate* it to others, some in *writings*, all in *preaching* through all parts of the World, (whither they travelled on purpose to *propagate* this *truth*) agreeing in the whole matter of *story*, and in every circumstance of it. The *truth* of what they say, they again back with *Miracles* on one side, with *completion of predictions*, both of the *Prophets* of old concerning *Christ*, and of *Christ*, concerning *them*, and the *succeeding Ages*, (especially that concerning his *speedy coming* in vengeance against his *crucifiers*) on the other side: Both, *Testimonies of God*, to authorize their *testimonies*. In propagating this doctrine, as they use not *strength*, or *force*, which hath been the engine by which all other *Religions* have received their growth, so they never endeavour to *disturb States* or *Governments*, for (or by) the planting this *Doctrine*, but always *Preach subjection* to the *powers*, which are any where established, and without all *resistance*, Profess (and by their *actions* demonstrate) themselves obliged to *suffer*, whatsoever their *lawfull Magistrates* inflict on them, and contend only with their *prayers* to *God*, that they may *live quietly and peaceably* under them, having still their *cross* in their *hands*, and many times on their *shoulders*, to follow *Christ*. And if this were not sufficient to *prevent*, or to *satisfie* the jealousies of *Heathen Princes*, yet, upon that very account, it is the greater *testimony* of the truth of their *Doctrine*, when they that propagate it, are so far from designing any *temporal* advantages to themselves, which might bribe them to the deposing an *untruth*, that they actually part with their very *lives*; and consequently with all *capacity* of those possible advantages, and acquire nothing but *reproches*, and *torments* and *death* it self; and all this without any other imaginable *reward*, or *payment*, in *commutation*, or *reparation* for all this, save only the *future expectation* of that, for which they yet had no farther *assurance*, then the *truth* of that, which they thus confessed; nay yet farther, when they have given this *costly testimony* to this truth, *God* again bears *testimony* to them, and by *Miracles* wrought at their *Monuments*, being dead, they yet *speak*.

Seet. 24.

That all this is thus true, is again it self testified, not onely by records still extant under their hands, who wrote the *Gospels*, and

and the *Acts*, and by *footsteps* and *remainders* of all others *preaching*, wherefoever they taught, but also by the like consent of the *whole Church*, i. e. whole *multitudes* of that age, wherein this is pretended to be written and taught, who being *convinced* with the *truth* of what we now enquire after, readily gave up their names to the *belief* of it, and to the consequent *confession* of *Christ*, though the doing it, did in like manner cost them very dear, the parting with their espoused *customs* of *livings*, whether among the *Jewish*, or *Gentile* world, their *pleasures*, their worldly *wealth*, and oft-times their *lives* also.

Beyond all this, the success which attended it, had so much of *strangeness* in it (*viz.* that from such mean and *simple beginnings* and *instruments*, without any kind of *power*, or earthly *authority* to back it, without one *sword* ever drawn in defence of it, *Christianity* should soon obtain such a *victory* over the heart of men, in so great a part of the world) that nothing but *truth*, which hath that *over-ruling* force in it, can be deemed to have been its *Champion*.

Lastly, that these are the *Writings*, those the *tradition* of those *eye-witnesses*, whose they pretend to be, and that they were by such *sholes*, such *multitudes* of men of all *Nations* believed then, and that *belief* signed by the *blood* of many, by the *hazards* and *adventures* of most, by the profest *non-resistance* of all, this is as fully *testified* to us, as any matter of *fact* can be supposed to be, by the concurrent *testimonies* of all of that age, which say any thing of it, and by a *generall successive attestation* of all intervening ages, since that time, (the authority of * those writings being never contested by any) i. e. by the same means of *probation*, upon which we *believe* those things, which we least doubt of, and against which men cannot feigne any *found*, or shew of *proof*, save onely that *testimonies* are not *demonstrations*; which exception will in like manner be in a like or far greater force against all other things, which we *believe* most confidently.

Sect. 26.

Sect. 27.

* Among the
ὁμολογούμενα
the *confest* writings of *Scriptures*, attested by all, and not
ἀντιλεγόμενα
contradicted by any, τακτίον
ἐν πρώτοις

τὴν ἀγίαν καὶ εὐαγγελίων τετρακτὺν, οἷς ἐπιταὶ ἡ ἐξῆς περὶ τῶν Ἀποστόλων γενεή.
Euseb. Eccl. Hist. l. 3. c. κε. The four Gospels are first to be placed, and then the story of the Acts of the Apostles.

Sect. 28.

I am not willing to leave any possible *scruple* unsatisfied in this matter, and therefore I shall proceed to that other *bolder* objection still behind, That that which is pretended to be the *voice of God*, may not have been such, but some *delusion* of the hearers, or at least the *voice* of some other, and not of *God*, as the *devil* in the *oracle* delivered himself by *voice*; and therefore though it be confest, that if this *voice* were *Gods*, it is infallibly *credible*, yet there will need some certain way of *discrimination*, to assure it was his. To this I answer, That the person whose *objection* this may be supposed to be, is either a bare *Theist*, that acknowledges a *God*, but not the *God of Israel*; or else he that acknowledges what the *Jew* did, the truth of the *Old Testament*: I shall reply somewhat to each of these.

Sect. 29.

To the *former*, That if this way of *objecting* would be of force, there could be no way for *God* to reveal himself to man, *Veracity* would be an *empty attribute* of *God*, of no signification to us; For it is not imaginable that there should any greater assurance of *Gods* speaking to men, then by the *Heavens opening*, and from thence the *Spirit of God* descending visibly, and *lighting* on one, and out of the *clouds* a *voice* delivered; whatsoever else can be imagined or named will not be above this. And if all the ways that *God* can use, be not able to give assurance, that it is *God* that speaks, what are we the neer for knowing that *God* cannot *lie*, as long as there is supposed for us no way to know, what at any time he saith? nay, to what use (as to this particular) is his *omnipotence*, if he cannot reveal himself to us in such a way, that may be reasonable for us to *believe* to be his, and not some *deceivers voice*? Nay, in this, *God* shall not be able to do so much, as any *ordinary man*; for he can so reveal himself, or speak, as no man that is *present*, and doth not *stop* his ears, shall be able to doubt of his speaking.

Sect. 30.

To the *second* sort of *objecters*, I answer, That the *objection* will lose all its seeming force, if it be remembered; that although now among us, *voices from Heaven*, are not heard, and (therefore we are not at this *distance* so competent judges of the *clearness* or *certainly*, that such, when they were, were not *delusions*, and accordingly the *assent* required of us of *this age*, is but *proportionable* to the *grounds of belief*, which we enjoy) yet among that
people

people of the *Jewes*, this was very ordinary. *Gods Law* was given to *Moses* in that manner, and *God* lead that people by a pillar of cloud, and fire, which was answerable to this: And in after times under the second *Temple*, they confess this the *only Way* of *Gods* revealing himself to them. And therefore in this very matter it was allowed, and pleaded by some *prime* men of that people, that if the *Spirit*, or an *Angel* had spoken to *Paul*, the resisting him would be a fighting against *God*: And thereupon, *Acts* 23. 9. they confessed, that they found no harm in him; that *God* had thus spoken to him, those men then thought probable, but did not avow the knowing it certainly, having no present evidence of the fact, save only the affirmation of *Paul* himself at that time. But had they had evidence of the fact, by being present at it, (as they that testify the voice to *Christ*, were eye and ear-witnesses of it) they would not then have thought reasonable to make any farther question, whether that, which they call the voice of the *Spirit*, or an *Angel*, were such or no, and being such, whether the resisting what was spoken by it, were the fighting against *God*. For the testifying therefore of the truth of such pretended facts; and indeed to leave no place for rational doubt in this matter, there is yet a farther answer, That the power of miracles, and the gifts of tongues that attended these voices, and descents of the *Holy Ghost* from *Heaven*, were irrefragable testimonies, and evidences of the reality of them, and could not be the immediate effects of delusions, being such as could not be wrought by the power of the devil, nor ever were pretended the effects of his oracular responses.

Many other ways of discrimination there are, by which the voices of the devil, or delusions magical might be distinguished from Divine, as that of concordance with predictions, acknowledged to have come from *God*; and such was the voice that was delivered at the descent of the *Spirit* upon *Christ*, the same that was foretold by the Prophet, and by him joyned with the mention of the descent of *Gods Spirit* upon him. And to the same belongs also the completion of the so many other things in him, which had certainly been foretold of the *Messias*, which Concordance with Divine truth, is most diametrically contrary to delusion. And besides, of the miracles which he did, most were to dispossess,

and

Sett. 31.

and cast out devils, (to restore health, as they brought diseases) who consequently look on him as (and proclaim him) their enemy; and although this may be thought to be done by them for some greater advantage (as the Devil may suffer one charm to counter-work another,) yet could they not here be thought to have used those endeavours to raise Christ into that power of destroying them, or to assist their utmost, to give him an authority in the world. Indeed the whole doctrine of Christ was so directly contrary to that, which had been maintained by the Oracles, that it cannot be imagined to proceed from that principle, to which they pretend. And the story is approved by Plutarch (and the effect hath made it not improbable, that there was some truth in it) that about Christ's time, a voice was heard on the Sea, that the great God Pan was dead, and an huge bellowing, and roaring, as of infernal mourners, following it; and that this was probably the cause, acknowledgedly the forerunner of the Devils silence, and never speaking in the Oracles any more.

Sect. 32.

As for the manner of the Devils giving his Responses in the Oracle, it is confest by all, that then lived, and knew them, that they were delivered constantly by a man, who was seen, when he did it, and was called the *ἰσχυρὸς*, one that spake under the Oracle, out of the caverns of the Earth, (by the vapor of which Plutarch conceived him inspired, and so turned Enthusiast) which is a far different thing from a voice (no man being seen) which came in a clap of thunder, with a bright shining cloud from Heaven. This may reasonably satisfy the importunity of that objection also.

Sect. 33.

And so much for the first part of the ground of our Faith in gods, the testimony on which it is built, which being an infallible word, derived and conveyed to us by the most creditable means, and which we have no temptation from Reason to doubt of, may sure be concluded a rational ground of belief.

CHAP. II.

A Digression concerning the use of Reason in deciding Controversies in Religion.

HAVING proceeded thus far for the convincing of the gainsayer; it may not be amiss to consider the believer awhile, and give him the bounds or limits, within which Reason is obliged to contain it self, in matters of Faith, and this even by the verdict of Reason it self. And I shall do it by a brief stating of this Question. *Sect. 1.*

Whether Right Reason be appointed the Judge of Controversies? Whether all doubts of all sorts be to be determined by the dictates of Nature, in the Heart of every Man Which hath the use of Reason? *Sect. 2.*

To this I shall ground my answer in these two Rules, or Postulations. 1. That

The measure of mans natural power of knowing or judging of things, is his participating of those things (in some degree) with God, in whom they are as in the Fountain. So that the man may finde, and behold them in himself as truly, though not as eminently, or in the same degree, as they are in God. *Sect. 3.*

For certainly, if a man denudate of all experimental, acquired, revealed knowledge, of all forain helps, left onely to himself as a man endued with Reason, should be questioned in any thing, and supposed able to expresse his conceptions, he would be fain to fetch out every word that he said, from within him, say onely what his own heart could discern within himself, otherwise he should be supposed to answer more, then he had means to come to the knowledge of; The work done would be above the proportion of the means to it; the conclusion would have more in it then the premises.

From hence follows this second Rule, That

Men are naturally able to judge onely of those things, which by some sure connexion depend on those attributes of God, which are communicated to (and particularly by) men, and are the like (as far

far as the *adumbration* or *transcript*, is to the *exemplar* or *pattern*) for *kinde*, though not *degree*, in *man* as in *God*.

Sect. 4.

Now all *Controversies*, (i.e. all things subject to judgement) are reducible to two heads, *Goodness* or *Truth*; so that the *Question* now is, Whether *Right Reason* can infallibly judge, what is good, or bad, true or false?

And then to this I answer, First, Concerning the first Head.

Sect. 5.

For a thing to be good morally (for *Metaphysical goodness* is all one with *truth*) depends, by sure connexion, from that *eternal justice* which is primarily in *God*. That being the *rule*, as it is the *Fountain*, of all *moral goodness* in men, or things: Every thing being good, more or less, as it more or less partakes of that *justice*, which is in *God*.

Sect. 6.

Now this being one of the *attributes* of *God*, which are called *Communicable*, it is truly affirmed, That that *justice*, which is in *God*, is the very same in *substance*, communicated to *men*, though in a lower *degree*. And therefore it follows by the *second rule*, that man by the light of *nature*, and general *impressions*, i. e. by a power of seeing, whatsoever is within his *sphere*, is enabled by *God* to judge what is *just*, what not, what *morally good*, what *bad*. And no man judges amiss in these things, but he that hath his judgement corrupted by some *prepossession*, or *habitual vice*, or present prevailing *temptation*; and therefore of *moral Controversies*, i. e. whether a thing *naturally*, or in it self, be good or bad, just, or not, *Right Reason* is a judge.

Sect. 7.

Yet this with this *Cautious*, or *limitation*, that it be not extended to those things, wherein the *Law of Nature* hath been elevated higher by any positive *Law of Christ*. For as *Right Reason* cannot judge what is lawful in any particular *Kingdom*, because what *Nature* hath made lawful, the *Municipal Laws* of that place may have forbidden, and made unlawful, (and that *Right Reason* cannot take notice of, unless it be told so) so in *Christ's Kingdom*, the *Church*, when he hath forbidden what *Nature* had left free and unforbidden, *Reason* (untaught by *Christ*) cannot say, that that is *unlawful*, yet generally will be found to bear that *Testimony* to *Christ*, that what *Christ* hath super-added to the *Law of Nature*, *Right Reason* will of its own accord commend, as best, or most *laudable*, and *excellent* in them that do it, though

not knowing any *precept* for it, it will not affirm that it is *necessary*, so as it cannot be omitted without *sin*.

Then concerning the *second Head*, I answer,

That for a thing to be *true*, i. e. to have a *Being* either *potential* or *actual*, depends partly on Gods *Power*, partly on his *Will*. In respect of its *potential Being*, it depends on his *Power*, in respect of its *Actual*, on his *Will*. Sect. 8.

Now Gods *Power*, though it may in some sense be said *communicable* to the Creature, because all *ability* in the Creature is a gleam of infinite *ability* in God, yet is not this so communicated, as his *Justice* or *Goodnesse* was said to be. For *Goodnesse* in the creature is a kinde of *image* truly resembling the *goodnesse* in God, and that a kinde of *natural image*, as is the face in the Glasse, not a *voluntary* one, which hath its *Being* from the variable *Will* of the Artificer. But *power*, or *ability* in the Creature, is not thus a *natural image* of Gods *power*, but as a reflection of a thing, which *voluntarily*, and *variously* casts its beams. *Voluntarily*, I say, because the dispensing of his *Power*, either in *manner*, or *measure*, is a free act of his *Will*; and *variously*, because he doth it, first, *unequally*; and secondly, not so to any, but that he can (and sometimes doth) *withdraw* or *suspend* it, when it is bestowed; so that I cannot say, that as that which is *just* in God to be done, is *just* to be done by the Creature, so what is *possible* to be done by God, is *possible* to be done by the Creature. Sect. 9.

The reason of the *not communicating* of Gods *Power* to the Creature, as well as his *Justice*, may be this, because it conduced not to the end of the Creatures Creation, as the other did: For though God intended to make a Creature truly *good*, and *just*, yet he did not truly *powerful*. *Power* indeed being in it self not a *ver-tue*, as *justice* is, nor in it self *morally good*, or *evil*, and therefore not so agreeable to the condition of a Creature, but rather indeed peculiar to the *Majesty* of a Creator. Sect. 10.

From all this it follows by the said *second rule*, that man is not able to fathom *Potentiall truths*, because *Power* is not the same in *substance* in God, and in the Creature, and therefore by what is in the Creature, he is no way enabled to conceive what is in God, and so consequently to define of any *Potentiall truth*, because though it may not be wrought by any thing that is in Sect. 11.

the *Creature*, or within his sphere of knowledge, yet it *may* be by *God*.

Seet. 12.

All the *natural impression*, or *light*, that in this behalf a *rational Creature* hath, is that *two contradictories cannot be true at once*, and therefore I think, all *Principles* that are not thought fit to be proved in any *naturall science*, (if they be truly so) may easily be resolved into this one, *A thing cannot at once be, and not be*. And this *natural impression* rises not from any observation of the *power* communicated to the creature, (for then still it would hold, that though *man* cannot do *contradictories* at once, yet *God* may) but from a sight, that this would be an effect of extreme impotency, more then is conceivable in any *Creature*, and therefore cannot be imputed to *God*, who is conceived *Omnipotent*, nor consequently to *man*, unless *God* should take away all degrees of *power* quite from him, and then he should be annihilated.

Seet. 13.

Now for *actual truths* already in Being, which are works either *mediately*, or *immediately* of *Gods Will*, our *Reason* is no farther judg of them, then as *Gods Will* is communicated to us by some *Images*, or *Pictures* of it, either *substantiall* and *really*, as when a thing done, is *presented* to the *faculty*, to which it is *objecible*, there a *real image* of *Gods Will* is *imprest* in me, (& by that I may judg distinctly) or when it is *revealed* to me either from *God*, or from any other *witnesse*, of which in this matter I am convinced, that he partakes of *Gods veracity*, i.e. would not lie to me, and this may be called an *intentionall Image* of *Gods Will* *imprest* in me.

Seet. 14.

Thus may *Right Reason* judg of things in Being, either because it is so really represented to the senses, and that is *evidence*; or because is either *revealed*, or else *attested* by *God*, which *Reason* knows can neither erre, nor deceive, and this is *adherence*; or because such a concurrence of *testimonies* agrees to tell me so, as I have no *Motive* or *Reason* to *disbeleive*, and this is *humane Faith*, (which may reasonably take place, untill I either see somewhat, or receive somewhat by an *higher testimony* revealed to the contrary) which also is *weaker*, or *stronger*, according to the *importance* of the matter, *authority* of the *testifiers*, my particular danger, if I be deceived in it, &c.

Hence

Hence the Conclusion is, That

Right Reason is able to judge of all meerly *Moral objects*, whether any thing be good or bad morally; of *Naturall objects* in matter of fact, whether such a thing be done or no, by the help of the means specified, and by *discourse*, and *analogy* from things that we see are done, to judge that such another thing is possible: But of *supernatural truths*, such things as it never discerned in *Nature*; either in the kinde, or the like, it cannot judge any farther then thus. Either first, that though we cannot do it, yet for ought we know it is possible, (nay it hath a *Being*) with God; or secondly, that God hath affirmed it so, therefore I am sure it is; or thirdly, that comes to me from *authority*, that I have no reason to suspect, but on the contrary concurrence of all *Reasons* to be persuaded by it; nay, there are some inward *Characters* in the thing it self, that makes me cast off all jealousy or doubt of such affirmations, and therefore I believe it is so. But generally, and in these, it is no way Judge of these last kind of *Controversies*.

Seet. 15.

And therefore though God, in *moral actions*, even in himself, submits and appeals to *mans reason*, Isa. 5.3. Ezek. 18. 25. yet in these latter he derides all those, that goe about to judge of them by reason, 1 Cor. 1.20. And agreeably Saint Paul in his Preaching the Gospel, for the proving the truth of *Christianity*, was fain, saith *Origen*, to use a peculiar way of demonstration. First, by comparing of Prophecies in the *Old Testament*, concerning Christ: Secondly, by *Miracles*; but in practical matters he appeals to that which was written in every ones heart, Rom. 2. 15.

Seet. 16.

To this purpose hath *Eulogius* an Oration against those, who think to be able to comprehend the true *Theology of Christians* (i.e. *Christians* discourses concerning the Persons of the Deity) b by the Wit, or Reason of Man; and *Photius* hath approved of that discourse of his, that he doth c talk of God Piously. and devoutly, and set *Christian divinity* a pitch beyond humane wisdom, d superior to all other e artificial method, or rules of Art.

a καὶ θεολόγων
παρὰ τὸ ἀπὸ
διαλεκτικῆς
ἐλληνικῆς.
Cont. Cels.
P. 4.

Seet. 17.

b ταῖς ἀν-
θρωπίναις
δυνάμει,
p. 862.
c θεολογεῖν
εὐσεβῶς.

d καὶ χειρὶ τοῦ πάσης ἐπιτεχνήσεως. e Vid. Just. Mart. p. 5. & 6. A & 8. C.9. A. So Just. Mart. p. 37 5. A. & for the πῶς τῶτο, p. 379. So for the τὸ πῶς of the union of Christs nature, 382. B. σαφὲς λέγει ὁ ἀπίστας τὸ πῶς περὶ θεοῦ λέγειν, 386. B. 387. D. 388. A.

Sect. 18.

In sum, it is observable in the writing of the *Scripture*, that generally in defining these *last* sorts of *Truths*, Gods *authority* is set down, as the only *proof* of what is said, without using any other way of *arguing*, or *secular demonstration*: All that is indulged to mens *Reason*, being only this; First, to consider, whether it be not very *equal*, and *reasonable* to believe God, without any other *motive*, or topick of *proof*, even in those things, which are *above*, or *beside Right Reason*, nay, *against* the proposals of *corrupt*; and secondly, to search (by what helps soever a *reasonable* mans *prudence* and *diligence* can suggest, or furnish him with) which is that Word of God, which contains these *revelations*, which *Reason* tells them, they must *believe* without farther *reasoning*.

Sect. 19.

ἡ λόγῳ ἀκο-
λυθόντας καὶ
λογικῶ ὁδη-
γῶ, παρεδί-
χεθαι δὲ γ-
ματα, ὡς
πάντως ἀτά-
της γινομέ-
νης τῷ μὴ ἔ-
τι συνκατα-
τιθεμένῳ τι
εἶ. Orig.
cont. Cels. p. 8.
Ἐ μὴ ἐξέλαιε,
ἀλλὰ πίσει-
σον, πίσις οὐ
σώσει σε.

But not to suffer my self to *believe* any thing (though *revealed* by the *Scriptures*) but what *Reason* otherwise would lead me to, is the same that *Celsus* perswaded the *Heathens* (of his side) to, *against Christ*, to follow *Reason*, and the *rational guide* in all the *doctrines*, we receive, all *error* and *deceit* being, saith he, brought into the world by *Faith*; and that they that believed any thing without *Reason* for it, are like them that delight in *jesters*, &c. and therefore he laughs at all those who requiring not *Reason* for what they *believe*, use this phrase, *g* *Doe not examine but beleive, thy Faith shall save thee, as men that are displeased with wisdom, and in love with folly.* To all which *Origen*, as acute a *Reasoner* as any, opposes nothing, but the *Evidence* of *Prophecies*, and the *Word of God* for this rule of *Faith*. Which if it be not simply beleived without any *Philosophical rational enquiry*, concerning the things affirmed in it, many will of necessity still wal- low in *infidelity* after all that *God* hath done for the rescuing them out of it, and only a few find that by *rational search*, which before they beleived by *simple Faith*.

CHAP. III.

Of the power of the affections and interests in matter of Faith.

THE belief of *Christianity* being in the first Chapter supposed to be thus sufficiently recommended to the *understanding*, which is a *well-natured* faculty, and very ready to hear *Reason*, when it is offered to it: There is but one *obstruction* possible, and that is from *mens affections*, or *interests*, and that by two ways of proceeding: First *mediately*; secondly, *immediately*.

Sect. 1.

First, they work *mediately* by the *will*, and have sometimes that unhappy *influence* upon that, as by their importunity to persuade it to *interpose*, before the full *representation* or *proposal* of the object, and so to hinder the free access of the *Argument* to the *understanding*.

Sect. 2.

Thus we see it often in *prejudicate* and *passionate* men, who are impatient of hearing or considering any thing that may *dispossess* them. And thus we see it sometimes in those of a *better temper*, who yet being unwilling to lose any *advantages*, which they can make use of to maintain their present persuasions, are so intent upon their own part of the *dispute*, that they do not receive the *opposite Arguments*, with that equal *justice* of improving them to the height, with which they are offered, or to which if it had happened, that they had undertaken the *maintenance* of the other part, they could have *heightened* them. This latter, being not an effect of so great a *distemper*, is not so discernible (to our selves especially) as the other, but yet is a *fault*, and that of ill consequence, and a deviation from the rules of *distributive Justice*, which would allow as much of our *attention*, or *diligence* to the improving of the *Arguments* of the one part, as of the other, and express as *impartial a kindness* to the *Neighbor* as to *my self*. And in all this the *Will* is culpable for being thus (more or less) *instrumental* to the *affections*. And so it is *Negatively* also, whensoever we do not use that *industry* of search as our condition permits, and the *importance* of the *matter* requires of us.

Sect. 3.

But

Sect. 4.

But then secondly, The *affections* and *interests* do themselves immediately, sometimes, perform their own business, they cloud and darken the understanding, and make it less capable and receptive of such representations as are made to it.

Sect. 5.

α φθαρτικαὶ
ἢ ἀρχαῖαι.

This made *Aristotle* to affirm, That *Pleasures* are in some men a *corruptive* of principles, i. e. that those common dictates of nature, &c. which are by all unbiassed men naturally consented to as true, and unquestioned, do yet to *voluptuous* men (and the same holds in matter of fear, and interest, and the other passions, and ill habits also) become matter of dispute, whether they be true or not; not because in *Reason* any thing can there be offered fit to insuffle scruples into a *rational man*, or to combat with the far greater potency of *Reason* on the other side, which denominated them principles, but because these *rational* dictates having somewhat in them which is contrary to, and unreconcilable with passions, and *sensitive pleasures*, those consequently that have indulged to them, and espoused them, as the most *desireable* things, do, for the enjoying of them, undervalue, & despise the *rational Arguments*, which would cost them so dear (even the parting with their lusts) if they continued in that reputation, which is due to them.

Sect. 6.

β διὰ ἀγάρῳ
συνετισμῶ, καὶ
ἀτέχνων πα-
ραινήσεων
τὸ ἐξ ὧ ἀ-
μῶν ἀπευ-
θύοντων.
Simplic. in
Categ. Arist.

ἐρροδοξασ-
κῶς ζῆν, καὶ τῆς
ἡθικῆς ἀπολέσεως
ὑπὸ τῆς παθῶν
καὶ λογισμῶν ἔχοντες,
τὰς περὶ τῆς
πραγμάτων κρίσεις
μὴ ἀκρίβεις φε-
ρωμεν. Id. ε ὅσπερ
ὀφθαλμῶ ἀμῶντι, καὶ
ἐκκαθαμένῳ, τὰ
σφοδρὰ φαίνεται
ἰδιῶτα καὶ
ἀδύνατα, καὶ τῇ
ψυχῇ μὴ τὴν ἀρετὴν
κεκτημένῳ, τὸ τῆς
ἀληθείας ἀπολείσθαι
καθάρ. Hierocl. in
Plat. ad χερσαῖαν.

Hence is it, that the more prudent of *Heathen Philosophers* have proposed it as the best preparative, to the studying and search of truth, to have mens *affections* and *appetites* well regulated first (though not by reading, or studying the Books, and Science of *Morals* or *Ethicks*, yet) by *assuetude*, and *virtuous customs*, by *inartificial precepts*, and *sober education*, &c. moderating and tempering their passions, and bringing them *c* to live *Orthodoxy*, *d* lest having their *Reason* disturbed by passions, they be unable to pass an exact judgment of things; And without this, say they, it is as impossible for a man to behold and judge aright of truths (such truths as have any thing any way contrary to passions) as for a man with sore eyes to behold illustrious splendid objects, without being anointed or cured of their distemper.

Accordingly

Accordingly it hath been observed in the first Ages of the Church, that *luxurious* and intemperate men were of all others most hardly brought to *beleive* the *Christian Doctrine* of the *Resurrection* of the *Body*, and *Immortality* of the *Soul*, because their *carnal joyes* being so *material* and *gross*, and contrary to what *Christ* hath taught of an *Eternall life*, and of *Spiritual bodies*, and *bliss*, their *being* so deeply engaged, and immerst in the former, fortified them pertinaciously against all impression from the latter, and enabled them to hold out finally against the *beleif* of those *Christian Truths*, which others of more ruly temper, upon equal *Reasons*, and the same representation, did most readily embrace and assent to.

And it is worth our present consideration and enquiry, whether they which are now most willing to entertain *doubts* of the truth of *Christianity*, are either more sharp discerners of truth, then all others, that are not (or then *themselves*, before they) arrived to this pitch of *Stanchness*, and *Scepticism*; or again whether they have seriously spent any considerable time in reviewing their *Principles*, and, doing so, have sprang any special *new Arguments*, which they had not considered before, and those of such *weight* with them, that they wil contentedly expose themselves to all the *torments* of Hell (the sure reward of an *Atheistical Antichristian* life) upon the bare *probability* of those their *Arguments*, (which cannot be *rationally* done by them, unless their pretensions against *Christian Religion* exceed ours for it, in strength of *credibility*, as far as an *eternal Hell* exceeds those *short sufferings* of this life, to which *Christianity* betrayes us, or as an *eternal state* of *spiritual bliss* in *Heaven*, doth surpass the *transitory*, unsatisfactory *short pleasures* of *sin* in this life) or whether it be not really their freer indulgence to some *liberties*, which *Christianity* admits not of, (and that more against light, and against the importunity of Gods judgements, then before) or perhaps some *change of affairs* abroad, which hath made the *practise* of *Christianity* a more inconvenient, costly thing, then it was wont to be; most men being willing to have the *advantages* of Religion, as long as there be but few, and supportable encumbrances, that attend it; and after changing their opinion of it, when they have run any *hazards* by it.

Sect. 8.

E

Which

Sect. 9.

Which truly is so far from being *new*, or *strange*, that it was a part of the *Character*, that our *Christ* set upon himself, and his *Doctrine*, both in that *parable* of the *Seed*, that fell upon *stony ground*, which is supposed to be scorched at the rising of the *Sun* upon it, and by that cloze of his answer to *Johns Disciples*, *Blessed is he that is not scandalized at me*, foretelling them that the most eminent and considerable danger to *Christian Religion*, is, That they which in prosperous times are forward professors of it, will, when their *Religion* begins to offer them *smart*, fairly forsake, and fall off from it.

Sect. 10.

Thus much hath been premised to this second *Head of Arguments*, on purpose to shew the influence, that matter of *advantage* may have on *belief*, and that on either side, not onely where mens *interests* do chance to thwart their *perswasions*, but also, and as discernibly, when they appear on their sides, to assist and confirm them.

Sect. 11.

For so certainly did the *sweetness*, and *wel-tastedness* of the *Manna* work as effectually on the *Faith* of some *Jews*, make them as willing to adhere to *God*, and *Moses*, in opposition to returning to *Egypt*, as the *new* miraculous manner of the coming of that down upon them; and the *Milk* and *Honey* of *Canaan*, were very good motives, and *alectives*, and *engagements* to the *faith*, and *obedience* of others: And so in like manner the carnality of the *paradise*, that *Mahomet* promised to his *disciples*, hath much advanced the *credit*, and facilitated the *beleif*, and disguised the *grossness* and *absurdities* of the *Alcoron*.

Sect. 12.

And because *advantages* are not to be disliked, because they are such, but because they *pretend*, and are mistaken to be such, when they are *not*, and by so doing, do rob us of those that are truly so, or that are infinitely weightier, and more considerable; and because that which is really the most *advantagious*, is always most *rational*, most *prudent* for man to choose and pursue, and aspire to: Therefore it is, that to the former *Argument* of the *reasonableness* of the ground, or *testimony* on which we believe *Christian Religion* to be true, I now proceed to the *advantages*, that those that embrace shall reap by it, both because most mens *Objections* against *Christianity*, are founded in an opinion, that it is not an *advantagious* profession, and would have no other

quarrel

quarrel to it, if they were satisfied that it were, and also because though *advantageousness* no way contributes to the making, or proving a thing to be *true* or *false*, yet it doth to the making it more or less *worth believing*, or embracing, (for every slight *truth* is not such) and so more or less fit to be set up in our hearts, as our *Religion*.

For that by *Religion* every man entertains hopes of acquiring somewhat of *benefit* to himself, and would not chuse to enter into those bands, if he did not promise himself some *advantage* by it, is a *maxime*, which I shall not think fit to prove, or confirm in this place. *Sect. 13.*

CHAP. IIII.

of the advantages of Christian Religion in the gross.

There is nothing therefore after the *testifying* of the *Truth*, *Sect. 1.* so proper for this present disquisition, as the consideration of the *advantages* of *Christian Religion*, and those advanced above all other *imaginable advantages* of any other *Religion*, as much as the *credibility* of *Christian Religion* is above the *credibility* of any other that pretends against it.

This I am by my premised method obliged to consider here *Sect. 2.* only as true in the *gross*. And that will be done by this one consideration, which hath been enlarged on * in other Papers: That the *Precepts* of *Christ*, especially his *supperadditions* to the former *Laws* of *Moses*, and of *Nature*, are, beyond all the contrary *vices*, or the lower *degrees* of the same *vertues*, perfectly agreeable to *Humane reason*, cultivated, and improved, and heightened by *Philosophy*; so that that shall confess those things to be still most *commendable*, and most *excellent*, which *Christ* hath thought fit to command his followers. This might be demonstrated through all particulars; but I shall more strictly restrain my self to the *advantages* of a *Christian life*, by considering it first in order to *outward*, and secondly, to *inward advantages*.

The *outward advantages*, are again more *publick*, or more *private*. *Sect. 3.*

* Second Sermon on Mat. 11. 30.

vate: Or the publick there is none sure more *valuable*, and more *fundamental* to all other, then that of *Peace*, and that is so immediately and inseparably annexed to the *Christian Doctrine*, that would men think fit to be guided by that *rule*, were but *Christs precepts* constantly practised, there would be no occasion of *distemper*, or *disturbance*, through the world, either between *Christian Potentates* among themselves, or betwixt any *Christian Prince*, and the *Subjects* of his own Kingdom.

Seet. 4.

First, In what state or condition soever a man is placed in any Nation be he King or Subject, this commands him most strictly therein to abide with God; every man to content himself with his present portion, whether it be of *Soveraignty*, or of *inferior estate* under *subjection*: Then secondly, wheresoever the *Supremacie* of power is placed by the *Laws* of any Kingdom, there *Christ* requires *subjection*, and *non-resistance* in all subjects; and both by himself, and in the writings of his Disciples ^b repeateth and impresseth that far more earnestly on the *subject*, then he doth the *dutie of protection* on the *Supreme*; and where they ^c conjoyn them both, there they begin constantly with that of *subjection* in the inferior, as being of more universal concernment to the *peace* and preservation of the whole, and as that which earns the superiors performing of his *dutie*, as a due reward to their *obedience*. Thirdly, *Christ* prohibits *self-love*, thinking highly of ones self, all *covetousness*, *ambition*, *animosities*, *revenge*, doing, or returning of *injuries*, *whisperings*, *backbitings*, *distrusts* and *jealousies*, all *scrupulous preventions* of remote possible dangers; and fourthly, he commands doing as we would be done in, *blessing of enemies*, *contempt of the world*, not valuing any thing which is most tempting in it, and, above all things, *pursuing of peace*, with all men, (in the greatest extent imaginable) as much as in them lies, and wherever it is possible, even over the whole world. And fifthly, the *Precepts* delivered by *Christ*, (plain and intelligible to all) as they are a *standard*, by which every man is to *measure* his own actions, so are they also to *examine* others, and consequently they will fortifie against *seducers*, and *sie disturbers* of a peoples *peace*, if, according to *Christs* direction, we trie them by their *fruits*, and reject and stop our ears against all those, whose *doctrines* bring not exact concordance to *Christian* practise

^a Matth. 22. 21

Acts 23. 5.

Rom. 13.

¹ Pet. 2. 13, 18.

^c Ephes. 5. 22,

25. & 6. 1, 4,

5, 9.

¹ Pet. 3. 1, 7.

practise along with them. And where these precepts are put in practise, what possible inlet is there left, for disturbance or sedition to enter ?

After Peace, Plentie is the most desireable publick good, and that is hardly separable from the former ; but, beside the contributions, which all the fomenters of peace have made toward plentie also, Christian Religion hath peculiar waies of ascertaining any people of that, if its Laws be embraced and practised : For, first, Christ commands labor, and industrie, and diligence, banishes the idle, as a disorderly walker, disbands him as soon as he appears to be such. Secondly, he makes the rich man his Almoner, or Steward to distribute to every mans wants, as he is able ; and as he blesses his liberalitie ; and renders it the most probable course to make him rich, so he convinces him, that gathering, and hoarding up wealth is the meanest, and withall the most disadvantageous follie, and that the only real commoditie, in riches, is the joy, and happiness of relieving others, and the enhancing of their future reward by so doing. Thirdly, he forbids rapines, defraudings, gaining to our selves by any other mans losses : And fourthly, by putting the wealth of the world in a channell, to descend from superiors to inferiors, from him that hath to him that hath not, from the part that is filled, to that other that is emptied, he makes a certain provision for every part of the bodie. And beyond all this, fifthly, he hath taught men, that all the good of plentie is to be enjoyed in a competence, or a sufficiency, (and that there is onely more trouble, and more charge, and more fears, and more temptations annexed to any greater abundance ;) And sixthly, he hath given all his faithful servants assurance, that he that hath the disposing of all, and knows what they have need of, will never so destitute them, that they shall want these necessarie things. And when plentie is thus interpreted, and these provisions made for it, there will be little possibilitie, that any people that live according to these rules, shall fail of that certain benefit of them.

Sect. 5.

ἐπαύλιος πλε-
ειπταύλιος.
2 Thei. 3. 6.

Then for the private outward advantages to every Christian liver, they will be as discernible also. And these are of two sorts, First, those that have an universall influence on the comfortableness, and cheerfulness of the whole life, without which neither

Sect. 6.

health,

health, nor wealth, nor any particular advantage, will have any taste or relish in them. Secondly, Those particulars of health, &c. Of the first sort, I shall be confident to prefer the observance of one *Christian* Precept, *Attending to a mans particular calling*, which, as it is the strict *dutie* of every *Christian*, of what rank, or quality soever, so is it that, which *sweetens* the whole life to him, that lives *orderly* according to that rule. It is certain that *assuetude*, and *custome* hath a *moral* efficacie in it, to make every thing *pleasant*, that is *accustomed*, (were it not upon that score, it is not imaginable, that some *sins* to some men, which have *natural* aversions to them, should ever be taught to go down so *smoothly*.) By this means, *business* and *bodily labor* it self, which at the distance seemes most *unease*, to those that have been brought up in it, proves most *pleasant* and *delightful*. To such an one *idleness*, and *want of employment* is really the most *uneasie* affliction of his life.

Sect. 7.

And for him that is not brought up to either of these, yet we see by *experience*, and are able to give the *reason* of it, from the *active* temper both of the *bodie*, and *minde* of man, that there is no such *constant* torment, as the not knowing what to doe with his *time*, the having his *hours* lie upon his hands; for the *removing* of which, most of the *vain*, or *sinfull* mixtures of our *lives* are sought out, as *cures*, or *divertisements*, and having no real *pleasantness* in them, do yet *imitate* some, by ridding us of the contrary *uneasiness*, the *burthen* of that idle time, which is made more supportable by such *varieties*. Thus hath that *uncharitable*, and very *mean* qualitie of *censuring*, and *bakbiting*, and *deriding* of others, become so *frequent*, and *fashionable* in the world, (so inseparable from all our *conversations*, the onely modern *good companie*, as it is called) onely because many persons have no other *employment* for their *time*, but that of *talking*, and of that sort this is the most obvious to those, who have neither *zeal* enough to their *own good*, nor so much of *friendship* to those with whom they converse, as to make the *faulrs* of one another (in order to the *reforming* or *fortifying* one another) the subject of their discourse. To this and all other *sins* and *vanities* of this nature, this *dutie* of *attending the calling*, is a certain *Antidote* or *Cure*: The advantages of which cannot be more eminently *expressed*,

exemplified, then among those men, who by mistake are conceived to have no *Obligation* of *Calling* upon them, I mean those, of the *Nobilitie* and *Gentrie* in a Kingdome. I shall enlarge on this instance a little.

The *Calling* of those that are not born to *Estates*, or *Possessions*, is generally acknowledged to be somewhat of *labor*, or *industry* for the *acquiring* of *Wealth*, and to them may reasonably be confined that part of *Adams curse* (which is yet *sweetened* to *Christians* by *Christ*) that in the *sweat* of their brows they shall eat their bread. But then, those that have *ample possessions* left them, sufficient for themselves and familie, (and much more) and besides, a *perpetuities* of that to their families for ever, are certainly under no such obligation to *labor*, to *encrease* so fair an heap, or to spend that precious time and *sweat*, and *industry* on the bringing more water into the *Ocean*, or indeed more weight unto that burthen of *wealth*, which lies already an *encumbrance* (more commonly then a *real advantage*) on their *shoulders*. Their calling therefore, without question, consists in the *scattering*, not *encreasing*, in the *discreet*, *charitable distribution* of that yearly *revenue*, which is committed to their *stewarding*, i. e. in the using that *wealth* (to the richest advantages they are able) to the *service* of *God*. Such is the *spending* their time, as *Citizens* not of one *Citie*, but of the *World*, enquiring what is the *duties* of *mankind*, and how they may serve *God* cheerfully in those *Precepts* of *Christ*, which are of the *greatest perfection*, observing the *wonderful things* of *Gods Law*, and the *harmonie* which those notes of *discord* make, which to the unskilful or untuneable ear are so harsh. This and much more in reference to *God*, and then in order to men, the well ordering of that part of the *Common-Wealth*, wherein they are employed, the relieving of those that want, the *attracting* inferiors, by *Exhortation*, *Admonition*, *Corruption*, (but especially by *exemplarie acts* of all *pietie*) to the practice of *Christianitie*, and, as much as in them lies, bringing *virtue* into countenance, and reputation, into *fashion*, and credit in the world.

Seet. 8.

That *Wealth*, and *eminencie* of place are very proper *instruments* toward this end, will not be needfull to be demonstrated here, all that is seasonable will be, to consider what a *Treasure* of Joy

Seet. 9.

Joy and Sweetness would come in to every such person in a *Kingdom*, by a *constant cheerful* attendance on the severals of this *calling*, every one of them infinitely more *proportionable* to the *appetites* of a *generous, ingenuous minde* then any thing else, which his *ambition* could suggest to him: Nothing *vulgar* or *mean* in it, and (beside all the particular *delights* in every act of each) the great transcendent comfort of having satisfied *Conscience*, the not having lived an *unprofitable burthen* of the *Earth*, the having, in some measure, performed the *task*, for which he came into the world, would be to him that comes to reap them, unspeakable *ravishments*, though, at the distance, perhaps the *sensuall designer* discerns not such *excellencies* in them.

Seet. 10.

Next are the several particular external advantages, as they are the desired portion of every individual man, (which beyond all other prudential methods imaginable) *Obedience to Christs Precepts* provides for us. Of this sort, First, the *health* of the *body* (the foundation of all other outward comforts) cannot better be preserved from *diseases*, then by strict rules of constant *temperance*, and *sobriety*, and of *fasting*, and *abstinence* sometimes, of *continence*, or *conjugal chastitie*, of *active* and *industrious* pursuit of the business of the *calling*; nor can it better be secured from *wounds* and *maims*, and *violent deaths*, then by *mildness*, and *quietness*, and *sobriety*, and *bearing of injuries*, all which are the speciall charges of *Christian Religion*.

Seet. 11.

The very same practises, beside these proprieties of advantage to the *health*, and *ease*, and *strength* of the *body*, have in them a far greater *delight*, and *pleasure*, and *gratefulness* to the *senses*, then any of the *unchristian* contraries. No *pleasure* in eating and drinking, like that in the *temperate* feeding on the *plainest*, *wholesomest* diet, and so in the rest.

Seet. 12.

For *Reputation*, another special outward advantage, it is clear, that besides, that *Christian Religion* teaches every man to *think better of others then himself*, forbids *judging*, and *reproaching*, and *backbiting*, and so most certainly preserves that *Jewel* entire to every man. The practise of *Christian Virtues*, commands *esteem* and *value* even from those, which least exercise them themselves. The *proud man* cannot chuse but reverence the *meek*, the *debauchd man* the *temperate*, the greatest *self-seeker* him that
most

most *divests* himself of all his *self-interests*. There are not three things in the World, which so certainly bring a *good reputation* along with them, as *Charity*, and *Humility*, and *Constancy*; and these three are the *prime commands* of *Christian Religion*.

After the *outward*, I proceed to the *inward advantages*, the *advantages* of the *Soul*, and those either of *this life* at the present, or in order to *another life*. Sect. 13.

The *Christian Precepts* tend evidently to the *bettering* of the *soul* in *this life*: First, by *purging* it: The *Heathen Philosophers*, *Porphyrie*, and divers others, especially the *Pythagoreans*, were much concerned in the *pollutions* of the *soul*, which they discerned, and beyond all things in the World *desired*, and endeavoured the *purging* them out, sought to *Magick* and *Sorcery* to that end, but terribly mistook in that way to it. Our *Christ* hath done this by the *Grace*, and *Doctrine* of *Repentance*, as far as is necessary for an *inferior State*. And so, is foretold by the old *Prophets* under the style of [*the desire of all Nations*] and [*the expectation of the Gentiles*] as he that brought with him in his *precepts* and in his *graces*, a full *satisfaction* to all the *gasps*, and *thirsts*, of the most *rational*, and *earnest appetites* about us. Sect. 14.

Secondly, by *cultivating* it with all *usefull knowledge*, and true *wisdom*. For such, by the *Oracles* own confession, is *Practical Knowledge*, and of that kinde all the *Philosophers* that ever were, never ascended to so high pitches, as *Christ's* one *Sermon* in the *Mount* hath done. Sect. 15.

Thirdly, by *satisfying* it, allowing it here those *injoyments*, which of all others a *rational soul* is *pleased* with, 1. The *pleasures* of *friendship*, of *profitable conversation*, *admonishing*, and *instructing* one another. 2. The *pleasure* and *speciall ravishment* of *relieving*, and *refreshing* those that *want*, of making a *poor man* happy. 3. The *pleasure* of *contentment*, and *desiring* nothing but what we *enjoy*. 4. The *pleasure* of *victories*, in *resisting*, and *overcoming temptations* of all sorts, but especially of *overcoming evil* with good; and, whenever there is any *unpleasant mixture*, then 5. The *pleasure* of a *difficult obedience*, ther by to approve our *love* and *zeal* to him, who hath given himself for us. Sect. 16.

And fourthly, by *daily rewarding* of it: 1. By the *comforts*, and *joyous reflexions* of a *good conscience* (as that is set off by the contrary

contrary *Hell* and *torments* of a *bad*. 2. By the severall *eases* that the severall *Christian* virtues give men here, the *ease* of *patience*, contrary to the *uneasiness* of *rage*, the *ease* of *contempt* of the *world*, contrary to the perpetual *drudgery*, and *toiles* of the *worldling*, the *ease* of the *continent* man, contrary to the *flames*, and *disquiets* of the *libidinous*. 3. By the present experience of Gods loving kindness here, in answering of those *Prayers* which are useful for us; in denying those which would be hurtful, in restraining us sometimes, in exciting us at other times, in speaking peace to our souls, &c. 4. By conversing with God by meditation, by thanksgiving, singing *Hosannahs*, and *Hallelujahs* to him, the most pleasant employment in the *World*. Nay, by a perpetuall cheerfulness, *rejoycing*, *always*, which, as it would be another mans reward, so is it the duty of a *Christian*. 5. By the expectations of a reward in another life, which though future, is yet by the benefit of two *Christian* virtues, *faith* and *hope*, forestalled, and anticipated, and made present to us. And all these, if there were not infinitely more, were sure advantages enough, to entertain a short life of fifty or threescore years, and secure it from being wearisome to a *Christian*, or from needing those sinful, shameful, unworthy diversions, that all other sorts of men, on purpose, that their time may not lie upon their hands, are fain to betake unto themselves.

Seet. 18.

Lastly, the advantages, which a *Christian* reaps by *Christ*, in order to another life. And those I shall best represent to you, by shewing these two things. 1. The *Valuableness* of the reward promised by *Christ*, and aspired to by *Christians*, infinitely above all other rewards, that any other Religion proposes to bestow upon men. 2. The *Attainableness* of that reward, and the blame that will light on none but our selves, (so that we shall be bound to acknowledge our selves most stupidly wretched, and irrational) if we do not attain to it.

Seet. 19.

For the former, the *Valuableness* of the *Christians* future reward, infinitely above the wages of any other Religion, that will appear, 1. by the *Immaterialitie*, and 2. by the *Eternity* of it. Both those it is defined to be by *Christ*, and by being so, is concluded to be an eternal, infinitely blissful state. And that *Christ* said true in that, neede not again be proved, God Himself having

having been proved to bear him *witness*, that all that he said is *true*. The *Immateriality* of this reward demonstrates it *agreeable*, and proportioned to the nobler part of us, the upper or *rationall* soul, all other *grosser* pleasures, the *Mahumetans* enjoying of *women*, and the *Jews* long life in a *Canaan*, being gratifications to the *viler* parts of us, our *senses*, or *bodies*, and to those too, in their *vilest* state, as they are *natural*, not as they shall be *spiritual* (and equal to *Angelical*) bodies.

Having said this, I need not adde the *shamefulness*, and *emptiness*, and *unsatisfactoriness* of all *bodily* pleasures, proceeding partly from the *covetous ingrateful* condition of that *best* part of us, as the *beast* have styled the *body*, partly from the great *meanness*, and *poorness*, and *baseness* of all *bodily* contents, (so unworthy to be the *ambitions*, or any thing, but the *servants*, and *attendants* of the *reasonable* soul) and the instant *satieties*, and *irksomnesses*, that they alwayes are attended with, such, as nothing could make any *meer* man place any considerable value upon them, were not he either cheated into it at the *distance*, by the false glosses that other men put on them, and by seeing, what *hazards* are willingly run in *pursuit* of them; or were he not early engaged in an *habitual* indulgence to them, which makes that difficult to part with, which he hath enjoyed so long, and consequently which *imitates* some *pleasure*, (and is mistaken for it) by the contrary *painfulness* of giving it over.

Seet. 20.

Whereas on the other side, the *immaterial*, *spiritual*, more *sublime* satisfactions to the *pure* undefatigable *Spirit*, the *rational*, *immortal* soul within us, as they cannot be liable to those *basenesses*, and *emptinesses*, so neither are they in danger of those *satieties*; and by *satisfying*, and *blesting* that part of us, which is infinitely most *excellent* in our *natures*, must of themselves necessarily be concluded most *superlatively* *excellent*, and *deserve*, as such, to be infinitely *preferred*, and most *valued* by us.

Seet. 21.

Having said this one thing of the *immateriality* of the *Christians* future reward, and *agreeableness* to that part about us, which alone is worth *providing* for (the happiness of the other *inferior* parts being consequent to; and included in this, and a *provision* withall being (by the wisdom of our God) made for them, that they shall no longer *desire*, or want those enjoyments, which

Seet. 22.

is perfectly the same, if not, with some *advantage*, better, then if they had them) it is not possible any farther *improvement*, or *ac-*
cession should be made to this *reward*, but onely by the *perpetu-*
ating of it.

Sett. 23.

And that is that other part of *Christs* promise, That the bliss, which he thus bestows, shall in respect of its own *plenitude* never be *exhausted* or *diminished*, nor again, through the *Repentance* of the doner, or the *envie* of any other, ever be withdrawn or forced from us.

Sett. 24.

And this is a great *enhancement*, and evidence of the *ratio-*
nalness of our Religion, how severe soever *Christs* commands, or how rigid his *exacting*s are supposed to be, or what *seariness* soever we here are forced, or permitted to endure, in *ap-*
proving our *obedience* to him. If there be any *difficulty* in the *ob-*
edience, or *ungratefulness* in the *sufferings* of a *Christians* life, yet the abundant *recompense* of the *present* advantages, and, after those, of the *soul-ravishing* unspeakable *bliss* (infinitely above the weight of the *hardest*; or *roughest* part of *Christ* task of performances, and above the proportion of the *lowest* portion, that any *pious* man tastes in the *afflictions* of this life) were they supposed to be of the same *equal* duration, would make our *hope*, and *patience*, and *perseverance* perfectly *rational*, according to the *ballances* with which *indifferent* men weigh, or *Husbandmen* labor, or *Merchants* traffick here on Earth.

Sett. 25.

But when to every minuit of a *pleasant*, not painful *obedience*, to every mite of *pressure* (which God that sends, gives *strengiballs* to bear *cheerfully*, makes matter not of *patience*, but *victory*, and *rejoycing* to us) there is most immutably ascertained to us by *Christ* an *eternal* (*ETERNAL*) weight of *glory*, how impossible is it, that those few *scarse* drops of so *short* transitory *obedience*, and *patience*, should not be *drowned*, and lost in that vast *Ocean*, whereinto within a while they shall be really, and at the *instant*, by *Faith*, and *Hope*, they are (in effect, and by *equivalence*) poured out ?

Sett. 26.

If there be any thing now left disputable in this matter, it must be, whether it will not be justly deemed *irrational*, that God should so *over-heap* his measure, so *over-proportion* his wages to us, reward that so *gloriously*, which, if there were never a

Heaven

Heaven hereafter, were, at the present, reward sufficient to it self, and infinitely preferable before the condition of any other mans life. But the advantage of that being on our side, we shall have little reason to dispute or complain of it.

The onely thing imaginable to be replied, will be, that *Christs* inflictions are as immaterial, and as eternal, as his rewards, and the reason not presently discernible, why our short, empty, nauseated pleasures, the sins of a short life, and the joyes of those sins, far shorter then the shortest life, should be punished so sadly, and so eternally. This scruple of the *Atheist* hath been searched to the bottom, and answered * in other Papers; and the brief of it is this, That the choice being referred to us, to take of the two, which we best like, *Eternal death* set before us on the one hand, to make eternal life the more infinitely reasonable for us to chuse, on the other hand, and the eternal Hell (whensoever we fall into it) being perfectly our own Act, neither forced on us by any absolute decree of Gods, nor irresistible temptation of the Devil, nor our own flesh, but as truly our wish and choice, and mad purchase, nay, much more truly, and properly, then eternal Heaven is (when our obedience is first so wrought by Gods Grace, and yet, after that so abundantly rewarded by the doner,) it is certain that if there be any thing irrational, it is in us unkinde, and perverse Creatures, (so obstinate to chuse what God so passionately warns us to take heed of, so wilful to die, when God swears, he will not our death) and not in him, that hath done all, that is imaginable to be done to reasonable Creatures (here in their way, or course) to the rescuing, and saving of us.

Seet. 27.

* Pract. Cat.
last Edition, pag.
303, 304.

And so this hath by the way demonstrated also, the attainableness of that reward, and the no kinde of fault of Gods (he hath sent his Prophets, his Son, his Spirit, his Ministers, his Mercies, his Judgements, all sorts, and new methods of working deliverances: and salvations for us and all slaughtered, and crucified, and grieved, and abused by us) but all meerly of our selves, if through our irrational prides, or sloths, we do not attain to it. I shall not need therefore farther to enlarge on that, especially having * elsewhere abundantly demonstrated the truth of it.

Seet. 28.

* Pract. Cat.
1. Seet. 1.1, p. 6.

CHAP. V.

The exceptions against some particulars in Christian Religion; and I. Gods dispositions of Providence.

Sect. 1.

IT now remains that I proceed from the *gross* to the *retail*, from the *general* to the *particular* view, and consideration of those *particular* branches of *Christian Religion*, which seem to men at this time to be least supported with *Reason*. And they will be of two sorts, either concerning *Gods Providence*, or concerning *Gods Commands* now under the *Gospel*. The first concerns his *Wisdome* in dispensing the things of the *World* among men, the second his *choice* of *duties*, wherein to *exercise* us.

Sect. 2.

For the first of these, it will briefly be reduced to this question, *Whether it can be deemed rational, that injustice should prosper, and patience never be relieved or rewarded in this life*, as it is every where taught to be the *Method of God*, and is most eminently exemplied on *Christ* himself, in his own person, in the *Gospel*.

Sect. 3.

Where first, If the *question* were, whether *Injustice* could be really *favoured by God*, or by him so approved, and encouraged, as to be thought worthy of any the least *reward*, though but of a *cup of cold water*, by him, or (as consentaneous to that) whether *Injustice* by going *unpunished* here, and by being *triumphant* in this *World*, might be thence concluded to be an *act* either of *sanctity* or of *innocence*, owned, and commended, and justified by *God*, by its thus prospering, I should then, I confess, acknowledge this to be *irrational*, and not plead, or undertake to be the *advocate* of that *Religion*, which should teach one such *Doctrine* as this.

Sect. 4.

For this were to make a *God* (who by being such, is supposed to be of an *immutable wil*, and *justice*) to become *inconstant* and *contradictory* to himself, to forbid *oppression*, as *contrary* to his *wil*, and yet without making any change in the matter (without withdrawing what he hath given to one, and disposing it to another, as in the case of the *Egyptians Jewells*, and the *Canaanites land*) to reward it, as agreeable to his *wil*, to pronounce that

that no covetous person, without repentance, shall inherit the Kingdom of Heaven, and yet to give the covetous, beside an infallible title to the Kingdom of God, continued to him, as a special Saint of his, the addition of all the blessings of this life. In a word, this were the same irrational thing, as to affirm, that thief, which prospered in his assault, and actually robbed the Traveller, and perhaps killed him too, to be by that means turned honest man, and that nothing but miscarrying in his attempt could denominate, or demonstrate him a thief; that no sin were any longer a sin, if it were once acted, no oppression any longer oppression, if it were permitted to come to its fulness; that every the foulest violence as soon as it were come to the height, bearing down all the resistances of divine and humane Laws, and force, did then presently cease to be violence, and by being the lowest fiend in hell commence ipso facto the most rewardable Saint: And therefore the onely Religion, that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profess to believe absolutely irrational.

But for Christianity, that is so distinctly contrary to this, that the great fundamental History, upon which all our Religion at once is built, is the most lively example, and doctrine of the contrary. For when Christ himself was delivered up into the power of wicked men, and by them arraigned, and reviled, and crucified, not onely the Disciples, which were his constant attendants, but his Army of Myriads of Angels, that were alwayes at his command, doing nothing toward his release, when this consultation of the Sanhedrin became successful, and obtained the desired event against him (the highest, and most prosperous oppression of the greatest innocence and virtue) then though there were more circumstances, which might affixe this on God his Father, and seem to draw him into partaking in it, then we finde recorded of any, or all other sinful actions (as that Gods Hand and Counsel did foredetermine this to be done, that God foretold it by all his Prophets, and from the certainty that they could not lie, doth, when it is done, conclude, that Christ ought thus to suffer, that they that did it, even the chief Rulers of them, had the excuse of some ignorance, untill Gods raising him from the dead dispelled this mist from before their eyes, that what

Seet. 5.

Acts 3. 17.

God

God had thus foretold, and pradedetermined, viz. that *Christ should suffer, he had thus fulfilled*, Acts 3. 18. that he that suffered, voluntarily *laid down his life*, and by a speedy taking it up again, was freed from the *saddest part of death*, the remaining under the power of it, nay was, in the issue, so far from being the worse for suffering, that, beside the glorious advantages that came to his disciples and children by it, he himself was in that humane nature of his highly rewarded, and exalted for this his suffering; though, I say, all these circumstances concurred to make the injury *less*, the crime more excusable, and altogether more fit, and more honourable to be charged upon God, and so to turn it from the crime of murder, to the virtue of obedience to Gods will, and charity, and benefaction to mankind, (and even to him that suffered) yet this one act of the Jews, their doing, against the express command, and will of God, that thing, which yet was by God * determined to be done, their crucifying an innocent person, that desired nothing, but their amendment, their committing that act, which by God was forbidden, under the Commandment of murder, is thought fit by that God, whom the Christians worship, to be punished most prodigiously, and exemplarily, that ever any sin of the deepest die, and the most mischievous effects, was ever punished, even with the utter desolation of the whole Nation, and all the prodigies that have been read of, the greatest pomp of aggravating circumstances, the calling Heaven and Earth together, to make the execution of these crucifiers the more solemn and remarkable; so far is Christianity from owning any such irrational doctrine as this.

* *περὶ αὐτοῦ
γεγέρει.*

Seet. 6.

But this being thus disclaimed, and the Doctrine, which is acknowledged to be Christian, being cleared to be onely this, that in Gods dispensations and providence, and governing of the World, under the Gospel, it is not unusual for injustice to prosper, and patience, and innocence never to be relieved, or rewarded in this life. This I shall now assume on me to be clear to be perfectly reasonable; and it shall be by thus taking it afunder.

Seet. 7.

First, That wicked men should be permitted to be wicked when all fair reasonable means have successlesly been used to bring them to repentance, to restrain them from waxing worse and worse; that they that will not mend by all the probablest, and most effectual means, should at last be left to themselves, and become

become *incorrigible* ; that God should not proceed from *persuasion* to *violence*, and *force* them to be *good* (contrary to the nature of man in this his state of *proficiency*, who was created with a *will*, or freedom of doing evil, if he *pleased*, and contrary to the nature of free, and rewardable *goodness*, which, if *compelled*, ceaseth to be such) who will not be *restrained* from evil without force : This will never be deemed *rational* in God, who hath another *Tribunal* to arraign, and punish those, who will not submit to *Exhortation*, and *Discipline* here. But on the contrary it will very ill become the servant of God for his own *ease*, and *security*, to wish the disturbance of that method of God with mankind, to expect that man, which, when he was in *innocence*, was created with a *liberty* to *chuse the evil*, should now amidst the *briers*, and *thorns*, after the provocations of a long vitious life, have such *shackles* laid on him, as that he should not be able to break Gods Bands and *Laws* ; and all this onely that the *good* man may be protected, who, if he be not, knows that 'tis far more for his *advantage*, then if he were.

Secondly, That they which are *wicked*, and have cast off all *restraints* of *Divine* and *Humane* Laws, which break through all the ties, and securities, that *promises* and *oaths* can lay upon them (the greatest protection for *innocents*, that any *Religion*, or *Law*, hath ever provided for them) should, by these *advantages* above other men, be able to *over-reach*, and *defraud* others ; and by this means having acquired a *power* of hurting, should, when they have it, *make use* of this *power*, to do what is most agreeable to their *lusts* and *interests* to do, This again hath nothing in it *strange*, or *irrational* : It is far more *strange*, that it is not alwayes thus, that (*wicked* men, allowing themselves all the *liberty*, and being by their very sins furnished with all *armor*, and *instruments* to work their will, and all *innocent* men, that resolve to continue such, being by this means *disarmed*, and *naked* before them) the *wicked* should not get the *whole World* into their possessions.

Seet. 8.

This certainly were to be expected, and by this means all that have *wicked* inclinations, would, in any humane likelihood, be encouraged to act to the height of their *power* of hurting, were there not a peculiar *hedg* of *providence* to defend the *meek*, with-

Seet. 9.

out any of their own (considerable) contributions toward it, to guard them wonderfully in the open field, without any visible means of doing it : And if this shall otherwise happen at some one time, perhaps but once in many Ages, and that for some very great end, in Gods Wisdom more considerable to the God-like Government of the whole World, then the miraculous rescuing of a few meek innocents from a short oppression (in earthly things, which are not worth their possessing) could be deemed to be ; there is sure no great wonder in this, nothing irrational in the sometimes permitting of it.

Seet. 10.

He that were secured in his inheritance in a quiet Kingdom, as long as any man enjoyed his own, as Majesty were permitted on the throne, or Law, and Justice, on the bench, would never desire a fairer conveyance, or a longer lease of the most valued possessions of this life ; and this security remains to the meek man, though once in many Ages it may have happened not to prove good unto him.

Seet. 11.

And as there hath been nothing strange, or irrational on the part of the wicked oppressor that prospers, so next on the part of the patient, or sufferer, that smarts under him, there will appear to be as little.

Seet. 12.

For first, Absolute innocence is a thing, which (save in the person of Christ) hath never been met with in Man or Woman on the Earth ; and therefore he that is guilty of no fault in one particular, may yet be culpable, and punishable in many others ; he that is legally posselt of an estate, and hath done nothing to forfeit it in Law, may yet have sinned against God, and so have punishments due to him from that eternall Justice ; which if they fall upon his body, or estate in this World, there is nothing irrational in that, but especially if so light a Discipline may passe for all the revenge, and (through the sufferings of Christ, and interposition of mercy) avert all future punishment, and be accepted in commutation for the torments of another Judicature, this sure is all the charity and bounty in the World, that may be admired, but not complained of as unreasonable.

Seet. 13.

Secondly, That those that for their other faults might justly be punished, should have this punishment inflicted on them by those

those which themselves are wicked, and are actually such in thus afflicting them, If this seem to have any thing unreasonable in it, it will soon be answered by the necessity of the matter, which makes it impossible for any but wicked men to be employed in it. The Israelites were once used to root out the Nations, but that by an infallible Commission from God, the Supreme Law-giver (and whose will being once made known, over-rules all former Laws) and the universal owner and disposer of all the World, and the possessions thereof: And by this Commission this became to them not onely lawful, but necessary, an act not onely of justice, but of obedience; and so upon the like Commission, the Levites killing their Brethren was an act of sanctity, a consecrating themselves unto the Lord, those bloody Sacrifices were in a manner the Ceremonies of their Consecration to their Priests Office. But then, first, all this depended upon the infallible validity of their Commission, which had it been falsely pretended by them, or had they not been ascertained that it came from God, their actions had been as ungodly, and murderous, as Abrahams sacrificing his son must have been deemed, without the like Commission: And secondly, this Commission was by no means to be enlarged to any other, but those particular subjects, or matters, to which it was given. The Jews might not at that time have destroyed or invaded any other Nation, upon the face of the Earth, nor might the Levites at any other time have killed their Brethren, on strength of that command, much less may any other People of any other Nation, on strength of that example. And so now that such Commissioners are out-dated, when all is left by God in the hands of standing Laws, in opposition to new Revelations, and consequently when that which is most just for me to suffer, or God to permit (or by prospering in him, to inflict on me) is most injurious in him that doth it, were it not perfect fury, much above the pitch of irrational, to demand that Gods dearest Children should act as the vilest men? To require such explicate contradictions, that none but godly men should be permitted to oppress, to kill, to commit Sacrilege, to lay waste, and to destroy, to break all those Commandments of God, which he that doth, ipso facto, ceaseth be to godly? If there be

any *Wickedness* to be done in a *City*, shall the *righteous* be the only men to do it? This were worth *wondering* at indeed: But for the *wicked*, whose *trade* it is, whose *joy* of heart to be thus forever occupied, he is in his *element*, he needs no *call*, or *incitation* to do it. The *turning* him out of that *office*, and *employing* any body else, were the greatest *unkindness* to him, as the *casting* the *Divels* out from *tormenting* the man, was by them looked on as the *destroying* them *before* their *time*, whereas the *Angel of Light*, would have looked upon it as a degree of *Hell*, had hee been sent in, on that errant to *torment* him.

Sect. 14.

Thirdly, Beside the perfect *reasonableness* of having offenders punished *temporally* here, (which were *reasonable*, if it were for ever in *another World*) there is a second, not only *Justice* but *Mercy* in such *sufferings*, on whomsoever they fall. They are *Admonitions*, and *Doctrines*, and *Spiritual Medicines*, *Disciplines* of the soul, to *awake* us out of *security*, and *stop* in *wilful* sinning, and are by *God* on purpose made use of to that end, when *prosperity* hath been long used, and *experimented* to have no such *auspicious* influences in it, to be proper to *feed*, and *foment*, very improper to *starve*, or *subdue* enormities. And if the *Physitian* administer a *bitter* Portion, if the *Surgeon* apply a *Corrosive*, or *Cautick*, when *Julips*, or *Balsoms* are judged, and proved to be *unsuccessful*, sure it is not the manner of men to count such methods *irrational*.

Sect. 15.

Nay, it will be no *Hyperbole* to affirm, that the addition of such *documents* as these, may sometimes deserve to be preferred, and more pretiously *valued*, then all the *Doctrines* in the Book of *God* it self without these, one such *seasonable Application*, then all other *Receipts* in his *dispensatorie*. The Word of *God* gives rules of living to all men, but those so *general*, and *unapplied*, that it is ordinary for *passionate* men not to see themselves concerned in them. These *punishments* and *visitations* will be able to bring *home*, and make us, while we are under the *Discipline*, confess, that we are the very men to whom by *peculiar propriety* they appertain.

Sect. 16.

But there is yet a *third* sublimer benefit, of such *dispensations*

tions of God under the Gospel, which will render them abundantly rational. And that is the exercise of many Christian graces of the greatest price in the sight of God, and such as shall be sure to be the most richly rewarded by him, which were it not for such changes as these, would lie by us unprofitably, such are *Patience, Meekness, Humility, Contentedness* with whatever lot, faithful dependance on God in all outward things, *thanksgiving* for plenty, and for scarcity too, a submitting to Gods Will in suffering, as well as doing it cheerfully, yea, and to his Wisdom too, in resolving Gods choices for us to be absolutely fitter for our turns, than any our own wishes; and lastly, that Wisdom, which Saint James speaks of, the skill of *Spiritual judging*, which can really prefer this state of suffering for Christ, (an excellence that Angels do not partake of) beyond any other state or condition of life.

James 1.5.

Were it but onely for the variety, that all the burthen of the day might not lie on those graces, which are exercised in fair weather, but that those other, provided for the storm or winter, might take their turns and give them some relaxation, this would be very rational and useful for us, as Aristotle saith, that the change of motions from up hill to down hill, and so back again, doth provide against lassitude, more then the constancy of any one, be it in the easiest smoothest plain, because that layes all the burthen incessantly upon one pair of muscles, without any relief or assistance from any other. But when withall, every exercise of each of these graces hath attending it an addition of more Gems in our Crown, more degrees of Glory in another World, (that I may not adde also of present joy, and Satisfaction, and Ravisment in the present exercises here) then sure the superfluities, and pleasures of this life, the any thing that is ever taken from us by the Harpies, and Vultures of this World, are richly sold, and parted with by the Christian (which knows how much, or indeed how little they are worth enjoying) if they may thus bring him in that rich freight of never fading bliss in another World. And this will serve for justifying the rationalness of Gods dealing with us now under the Gospel, in respect of his Providence.

Seet. 17.

Christ to give to them, that continue obedient and constant to him, and to none else, and when the fearing of them which can hurt, and kill the body, the caring for, or preserving of this present life, doth at any time, or in any case, resist, or obstruct the performance of that duty, which *Christ* then requires or expects from me; there *Nature* commands me to despise the less, and preserve the greater; and if it be not absolutely willing to Sacrifice the present to the eternall Life, and consequently to prefer the obeying of *Christ* to the preserving of this fading short life, it must acknowledge it self a blinde Hea-then *Nature*, (that knows nothing of an eternall future life, and of him that can cast both Body and Soul into Hell) or else an irrational wilde *Nature*, that knows these distances of finite, and infinite, and doth not thinke them worth considering.

Sect. 10.

It is therefore my most charitable opinion of those that object the Principle of self-preservation to the Doctrine of taking up the Crosse, and determine us free from the Obligation of paying obedience to *Christ*, when it cannot be done without endangering of Estate, or Life, that they speak out of their memory onely, what they have read in Books of that supreme Law of the preserving ones self, but do not withall remember, that if that self signified onely the Body, it was the Philosophie of them, that knew nothing of the immortality of the Soul, or the endlesness of an other Life, or if they were aware of the Christian Doctrines of eternity, they never called the Body, that self, that was to be so solicitously tended.

Sect. 11.

And therefore it is observable in the first Ages of the Church, that those Hereticks that were enemies of the Crosse of *Christ*, that taught it to be a indifferent and lawfull in time of Persecution to forswear, and renounce *Christ*, and offer Sacrifice to Idols, were a sort of men (the Gnosticks) that immerst themselves in all unnaturall filthiness, and depended not at all on the Promises of another Life, and having first taught, that

α ἀδιαφο-
ρεῖν εἰδωλο-
θύτων ὑπο-
γευομένης καὶ
ἐξομνουμένης
ἅπαντα φυλάκτως ἢ πίσειν ἢ τὸν ἥδ' διωγμὸν καίρες. Euseb. l. 4. Eccles. Hist.
c. 7. τὸ ἀρνῆσθαι ἐν ἀνάγκαις ἀδιάφορον. Euseb. l. 6. c. 11. out of Origen
on Psal. 82.

Christ

Christ did not ^b really suffer in the *Flesh*, but onely in appearance, would not be perswaded that either hee had any ^c need of their lives, or indeed expected it from them, ^d being come, as they said, to save their lives, to die, that they might not be killed. Where the mistake was clear and visible, that they thought they were these *transitory Lives*, that *Christ* came to preserve, and not those *other lives*, which were to be conveyed over to *Eternity*.

b ἐκ ἀλη-
θεῖας, vid. Ig-
natii Ep. ad
Smyrn. ἐκ ἐν-
σαρκί ἀλλὰ
δοκῆσει, vid.
Cyril. Hier.
Catech. περὶ
αἰῶσ.

Non hic, nec apud homines confessionem putant constitutam, sed in cælo. Tertul. cont. Gnost. c. 10. c Nec Deus humanum sanguinem sicit, nec Christus vicem passionis, quasi ipse de eâ salutem consecuturus, exposcit. Tertul. cont. Gnost. cap. 15. d Semel Christus pro nobis obiit, semel occisus, ne occideremur, si vicem expectat, num & ille salutem de meâ nece expectat? Tert. cont. Gnost. c. 1.

The fate of those *Gnosticks* at that time, was very remarkable, and that which will render our irrational fondness of these bodily lives yet more irrational. Their great care was to preserve their lives, and their prime dexterity, in order to that, to comply constantly with the powerful persecutor; that was, especially, with the *Jews*; (for though the *Sword* was in the Heathens hand, yet the great malice against the *Christians* was in the *Synagogue*, from * thence sprang all the Persecutions.) To this end, those *Gnosticks* took upon them to be great zealots for the *Mosaical Law of Circumcision*, and generally pieced with the *Jews*, and approved themselves to them. At last the *Roman Army* comes against *Jerusalem*, takes *Jews*, and *Gnosticks* together, and destroyes them all; and so *Christ* was as remarkably a true Prophet in that, as in any one particular, That he that would save his life, should lose it, (that very temporal life, that all his compliance with the *Jews* was designed to save) and hee that would lose, i. e. venture, and lay down his Life for *Christ's* sake, should finde it, i. e. have it more probably preserved, and continued to him here, then they that were most solicitous for it, and, whether he lost or kept it here, have it restored to him to continue eternally.

Sect. 12.

* Synagogæ
Judæorum
fontes perse-
cutionum,
Tert. b. c. 10.

And if that promise of the Gospel have truth in any sense of it; then is the command no irrational command, of taking up the Cross to follow *Christ*, when he can, if it be for thy turn, except

Sect. 13.

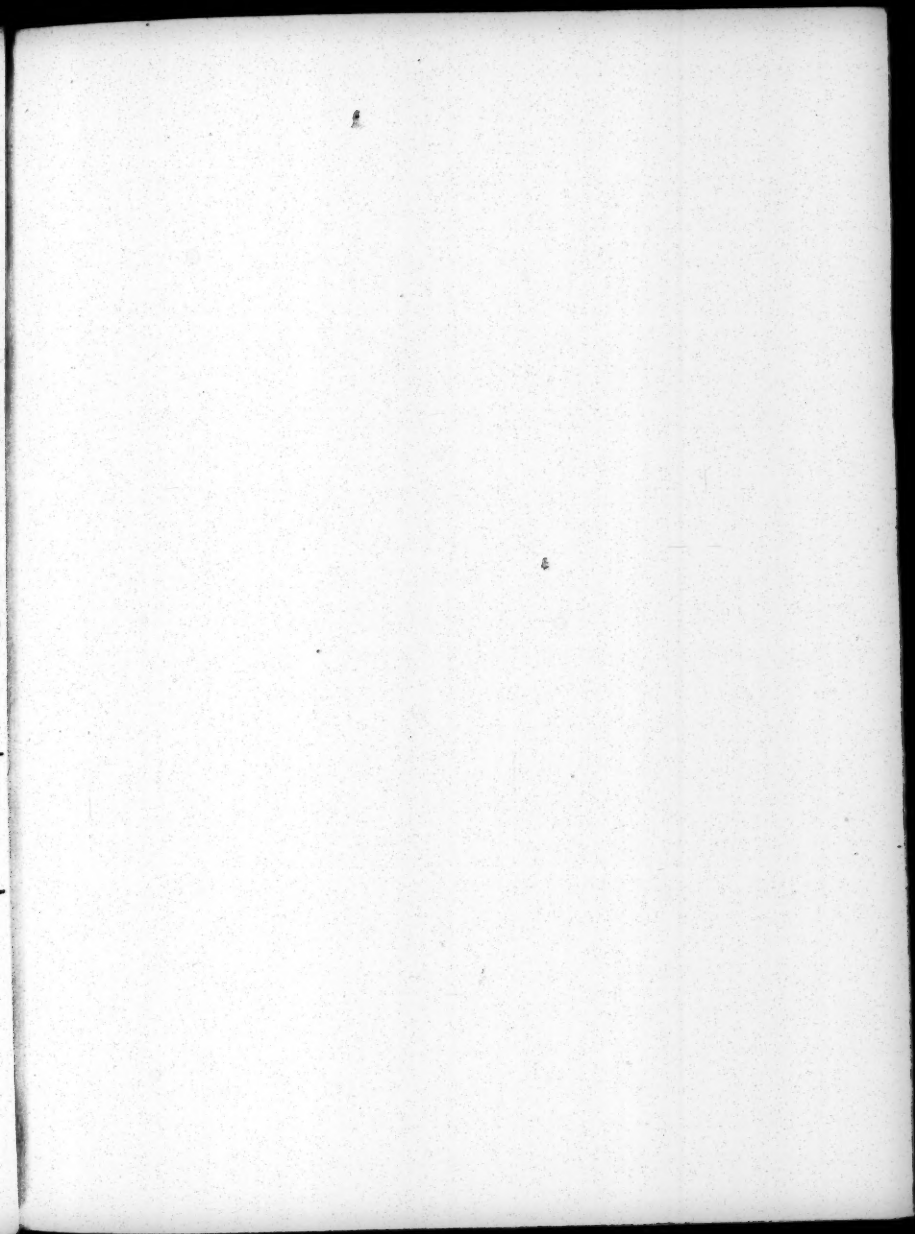
of thy taking up the cross, without its bearing thee, or, if he do not, can pay thee abundantly, for what thou lovest, reward thee with Eternity.

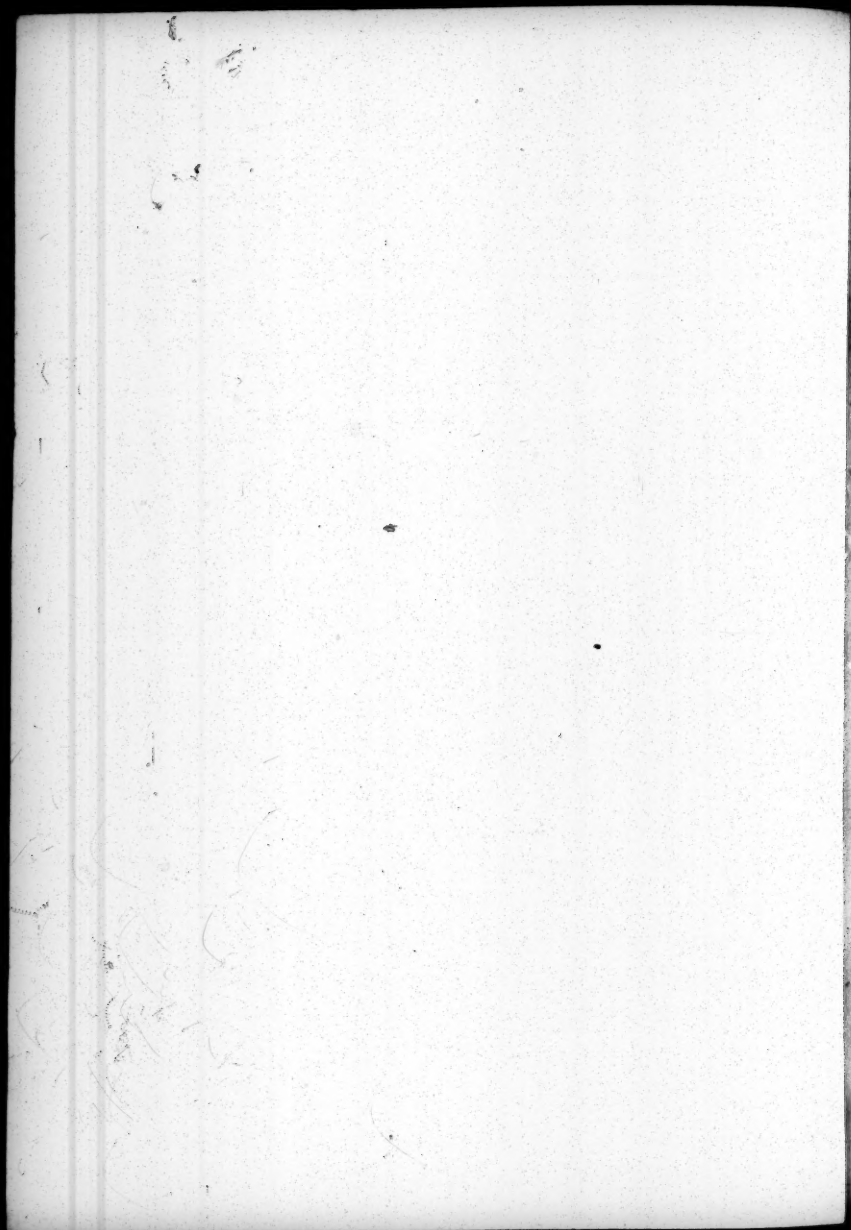
Sect. 14.

If I could foresee any other command of Christ, that could fall under our jealousy, and censure : I should proceede to it, and be confident of approving it exactly rational. As it is, I am at an end of my designed Method, and am glad it hath been contrived into so small a compass, being now at leisure to retire to my Meditations, which will, I hope, be more calm, being thus disburthened, and make it my first Theme to discourse with my self, how extremely rational it is, that those very turns of Providence, which have been our great temptation, and they say, made many Atheists among us, should be reviewed again, and upon second demurer thoughts engage, and instruct us all to become more Christian.

Who is wise, and he shall understand these things ; Prudent, and hee shall know them ? For the Wayes of the Lord are right, and the just shall walke in them, but the transgressor shall fall therein, Hof. 14. 9.

FINIS.





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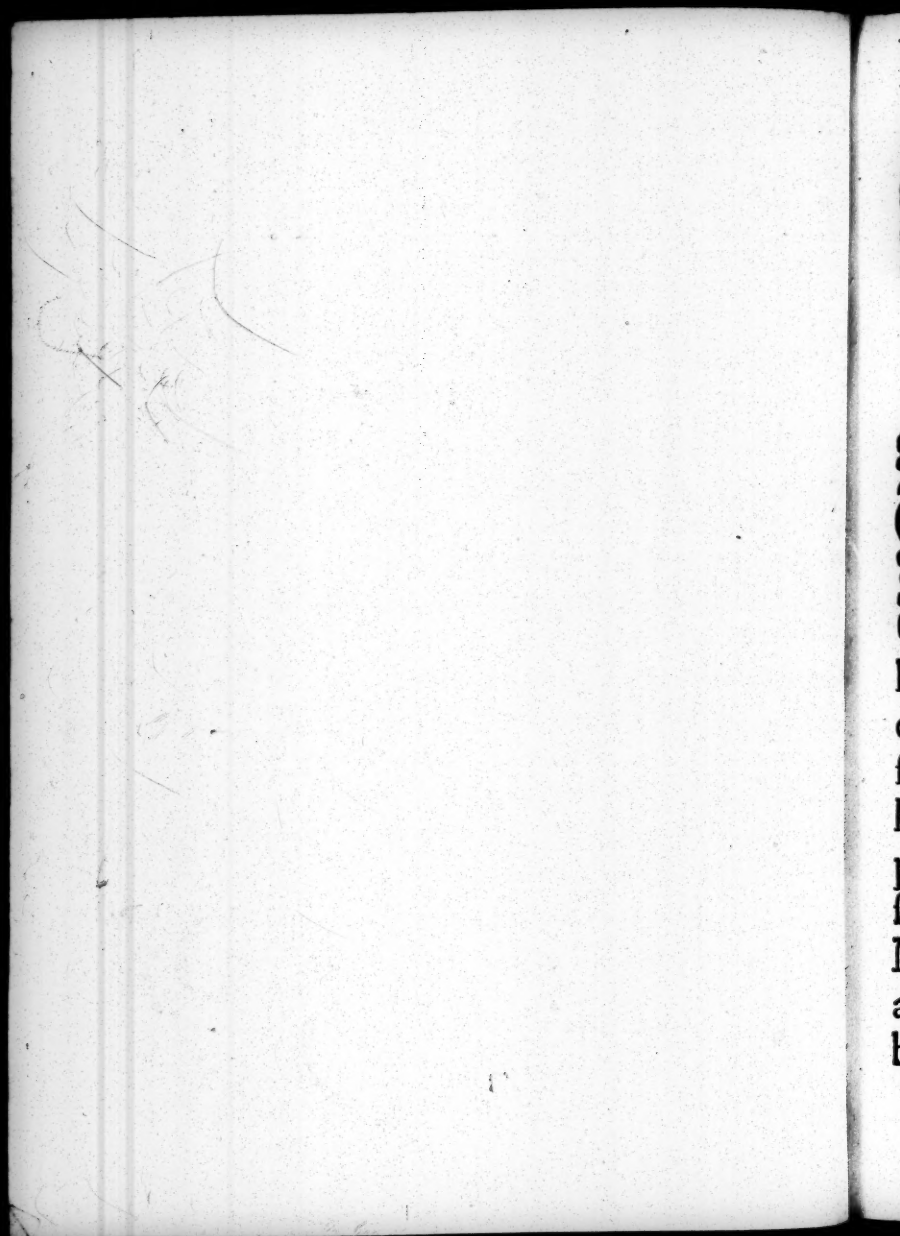
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For his most sacred Majesty.

THe Sermon of *Peace* and *Charity* which your Majesty was pleased to call for about twelve Weeks since, by which means it had the favour to become one of the earlyest Addresses made to your Majesty after the recalling of those Votes; hath now taken the confidence to appear more publick, that it may demonstrate and testifie the reality of your Majesties inclinations to *Peace*, (which alone could render this trifle considerable to you) and the sincere desire of
A 2 your

your most private undisguised retirements, to make the way back to your Throne by none but Pacifick meanes, even then when others thought it their duty by the Sword to attempt it for you.

The other few Sermons added to the Volume have no errand but to attend this, that it may with a little more solemnity approach your Sacred presence, and enjoy that liberty, which is denied to

Sept. 16. }
1648. }

Your Majesties most obedient,

and

most devoted Subject and Servant,

H. Hammond.



The *Christians Obligations* to PEACE,
and CHARITY.

The I. SERMON.

ISAIAH 2. 4.

*They shall beat their swords into plow-shares, and their
spears into pruning-hooks.*



He day is the third of *Advent*, designed by the Church for the celebration of the closer and nearer approach of the Majesty of heaven to this lowly sinfull earth of ours, that ευαγγελισμὸν ἐρχομένου βασιλείας, *blessed coming kingdom*, as 'tis stiled, Mark 11. 10. And the text is a piece of an *Advent* Chapter, the very contents bespeak it so, *Isaiah* prophecyng the coming, i. e.

Advent of Christs kingdom. All the unhappinesse of it is, that this part of the prophecie about transforming of swords seems not yet to be fulfilled in our ears, that after so many Centuries, Christ is not yet so effectually and thoroughly born amongst us, as was here foretold, that those glorious effects of
B his

his incarnation are not yet come to their full date, *i. e.* in effect, that *Christ is come to his birth, and with him all the well-natur'd charitable qualities, all the unity and peace and blisse in the world, and through the contrivances of the enemy-power there is not liberty or strength to bring forth all the precious issues of Christianity are resisted and obstructed and stifled in the womb, the temper of the pretending world being so strangely distant from the temper of Christ, the prophecies of his coming having so little of the sword in them, and the practise of Christendome so nothing else; Blessed Lord, that we might once be able to reconcile these contrary *paradoxes*, that we might one day celebrate an *Advent* indeed, and that the completion of the prophesie of this Text might be an ingredient in the solemnity, that this of ours might be one of those Nations and People judg'd and rebuk'd, *i. e.* convinced and converted by the incarnate Saviour, for then would these words of the Text. be verified of us, *They shall beat their swords, &c.**

The words are the character or effect of Christs Kingdome, of the state and power of his Gospel in Mens hearts; and I shall view them, first, *absolutely*, in the severall parts or branches of this character: and then *relatively*, as they are peculiarly verified of the state of the Gospel, or as they are a character of that.

In the *Absolute view* you have, 1. The *swords and spears* on one side. 2. The *plow-shares and pruning-hooks* on the other. 3. The *passage or motion* of one of these into the other, by way of *beating*

In the *relative view* we shall, first, have occasion to *vindicate* the truth of this prophesie against the contrary appearances. 2. To *show* you how, and by what means Christianity undertakes to *work this great work, to beat the swords, &c.*

I begin with the *absolute view*, and in that, with the most formidable part of the prospect, the *swords and spears*. Sharp faulting piercing weapons found out, and forg'd by the passion and wits of men, to arme their rage, to satistie their covetings, and ambitions, to manage all the quarrels that the carnall or diabolically affections of men, have commenc'd or inflam'd through the world. These are the gross elements made use of by the Prophet figuratively to expresse the Instruments of our hostilities that lie more covertly in our hearts, these invisible swords

swords and spears, animosities, uncharitable, unpeaceable humors, that Christ came to allay and temper, to transform and beat into other shapes. And to put off the figure, and give you plain words in stead of it; Three sorts there are of these quarrels or hostilities, which seem all to be comprehended in these words.

1. Though more improperly, our hostilities against God, our rebellions, and resistances against his will, our contrary walkings to him, the throwing off that yoke of Morall, or Christian duties, *breaking those bands, casting off those cords*, Psal. 2. and that either, 1. In an universall dislike of his government, a direct *Noluntis hunc*, that profess'd Atheisme that begins to set up to gather Disciples and Profelytes abroad in the world, that *chair of the Scornor*, that disclaims Religion as a pusillanimous thing, a ridiculous pedantick quality, that hath in their opinion dispirited and emasculated the world: Or else, 2. By particular oppositions to his commands in the retaile, sinning over all the precepts on either Mount, taking part with the Law of the Members, against all the Empires of the law of the Mind, and under a Christian profession doing as much despight unto Christ, as he that hath shut him out of his mouth, and brain also; and in relation to these hostilities it is, that we Ministers are posted from Heaven like so many Heraulds at the News of a Battery, or approach of the Enemy, to demand a Parly, before men proceed any farther in their gyantly *Secunda*, or fighting against God, and our Embassie is very submisse, *as though God did beseech you by us*, as Lot doth the Sodomites on their assault of the Angels, *We pray you Brethren, doe not so wickedly, We pray you in Christs stead that you will not* proceed in your course, *that you will be pacified and reconciled unto God*; And sure these are formidable slaughtering weapons, very bloody threatening Enemies, that make God think fit to send out Embassies for treaty, and not venture his Heaven to be storm'd by them.

A second sort of hostilities possibly here meant are these *against our selves*, the fatal'st and bloudest in the world, the piercing and wounding, and butchering our own poor souls, deforming and enfeebling them with our wasting habits of sin, exhausting the very principles of civill ingenuous Nature, lea-

ving never a vitall spark or seed of humanity behind, but violating and grieving and quenching all, a direct *felonia de se*, murdering & assassinating these divine creatures which God had prepared to people Heaven, & casting them out to the noisom' stung-hills, imploying them to the meanest offices in the world. Nay hostilities to the flesh it self, those sinnes that undertake to serve the *grosser* part of us, to have speciall fidelities and kindnesse to the flesh in all their warrings against the soul, are not yet so faithfull in their performances, work oft the greatest malices to that very flesh, *cast it sometimes into the fire, sometimes into the water*, despoil it of all the honour, beauty, spirits, joyes, and life it self, leave it the piteouslest, disfigured, rifled, wasted flesh imaginable, and so have their malices and treacheries against that also. But the truth is, these are but the *πενήγυι*, or *σκιμαχίαι*, the prelufory lighter brandishings of these swords. The uncharitablenesses here especially designed are in the third place, those that (as our materiall *swords and spears*) are ordinarily imployed against our Brethren, or fellow Christians, either upon their *lives*, or their *reputations*, or their *soules*.

1. On their *lives*, when either our ambitions, or revenges, or which is the worst of all, and the bloudest assassinate (when 'tis set on it, when 'tis gotten into the Jesuite chamber of meditation) our *πικρὸς ζῆλος*, bitter envying or zeal, when that I say, like the blood of the Mulberies to the Elephant, shall inflame us to a brutality, a thirst of our Brethrens blood, turning the Christian into a *Nimrod*, a mighty hunter before the Lord, giving the Church that new notion of Militant in shedding as much of other mens blood (and triumphing in that effusion) as in the Primitive times it powred out of its own veins, when the Heathen Persecutors called for it; when Christians shall designe God sacrifices, bloody Caniball oblations, and, in that other sterne sense of the Apostles words, *λογικὰς θυσίας*, *rational humane sacrifices*, whole herds and hecatombes at once, and think to avert judgments, to work expiations, to performe supererogating services to God by that means.

2. On their *reputations*, whether in the language of the Slanderer and Reviler, *whose words are spears and arrows*, and his tongue a sharp sword, in the Psalmists Dialect, the preparative to that former

former practising on the life, putting men into wild beasts skins, that they may be worried, and torne to pieces in their disguises; or whether yet in the higher strain of the censorious Anathematizer, that breaths out woes and damnations, passes that bloody sentence upon all that walk not in his path toward *Canaan*; this spirituall assassynacy, this deepest die of blood being most satanically designed on *soules*, and (because they cannot get those into their power) practising it in *Effigie*, slaughtering them here in this t'other *Calvary*, the place for the crucifying of reputations, turning men (upon any, upon no occasion) out of the communion of their charity, when they cannot out of blisse, and no doubt rejecting many, whom the Angels entertain more hospitably.

Lastly, on *mens soules*, whether by terrors, or by invitations, by the *sharp*, or by the *soft* weapon, working ruine and destruction on them: By the *sharp*, forcing to violate their consciences in hope to get their bodies or estates off from the torture, (as the Englishman is observ'd through impatience of any present pressure, to venture the vastest future danger that will pretend to ease or rescue him at the instant, and therefore they say the use of the *rack* was superseded in this Nation) and they that can be Instruments in this savage enterprise, that can thus operate under the Great *Abaddon*, in this profession of assaulting and wounding of souls, for which Christ was content to die, are sure some of the **בְּנֵי דָמִים** the sons of blouds, in the plurall, as the Hebrews call them; And so he also that is so skill'd at the *soft* weapon, that by the fair insinuating carriage, by the help of the winning addresse, the Sirene-mode or meen can inspire poison, whisper in destruction to the soul (as the poetick present that had secret chains in it, fettering and enslaving of him that was pleased with it, **ἡδὴ τὸ δούρειον ἐχέει, καὶ δαμάσκηον ἐκείνη**, in the Orator, the *delight* brought shackles, the *beauty* bands along with it, but no man to loose him that was presently ensnared by them) he that can tole on the tame, well-natur'd, easie seducible into all the luxury, and the hell, the sin and the damnation imaginable, he is one of the fair-spoken sword-men that *David* speaks of, whose words are softer than *butter*, and yet are they very *swords*. You have had a view of the Artillery in the

Text, the interpretation of the hostile weapons, *the swords and spears*, the furniture of the Heathens Armory before Christs coming, (Good God, that in their travaile round about the world, they were not at length all transported hither, and like the Teeth of old, sowed and sprung up a whole harvest of *swords and spears*, of animosities, and uncharitablenesses in this our land!) I hasten to the more innocent tools the weapons of the Husband-mans warfare against his enemies, barrenness and unprofitableness, the *plow-shares*, and the *pruning-hooks* on the other side, my second particular. The signification of these Emblemes or Hieroglyphicks you will soon discern, when you but consider them, first, in the *generall notion*, wherein both of them agree, instruments of Husbandry; and then in their severall particular proprieties. In the first, they both accord to expresse unto us the spirituall industry and skill, the office and the craft of dressing and cultivating of souls, we are Gods husbandry, his beloved plantation, entrusted ministerially under him to our own, to our Brethrens diligence.

1. Every man to take the care of his owne field, his owne soul, to help it to all the dressing and improving, to water it with his tears, when it is a dry soile, draine it with action and businesse, yea and mix it with new mould, affiance and comfort in Christ, when it is too moist, (the dissolving or weeping earth) and when 'tis too beggerly, and leane, to enrich it with all the whole Mine of fatnesse, that lies treasured to that purpose in the Word of God, to ply it through each season from the seed-time of repentance, (that *sowing in tears*) to the harvest in joy and cheerfulness, the *bringing our sheaves with us*, these worthy meet fruits of that repentance; This earth of ours, I say, is thus to practise upon it self, or when it can doe nothing else (the dryest parched unregenerate soul) yet still, with that, to cleave, and open and gasp toward Heaven, to be ready to receive and suck in those showres, those influences which that is ready to afford us, and after all the planting and watering, to acknowledge all to be Gods ~~work~~ *work*, his fructifying or giving of encrease. And not onely thus, every man to be his own husband-man under God, but

2. Every man again to help in his Brothers field, to make his
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art and trade of husbandry as communicative and gainfull as he can, not as the manner is, of the coverous worldling, to enclose his skills, for fear any man else should be as prosperous as he, but to diffuse our charity, and not onely, as the Ancients did, write Books of Husbandry, (our spirituall Georgicks and Geoponicks) but goe bodily and labour in the vineyards by our aid, and by our example encourage all the neighbourhood into this trade of thriving, set to that glorious work of civilizing deserts, banishing bryars and thorns, (to wch the laps'd Adam was condemned) quite out of the country, weed out all the ferity and barbarity out of mens minds, bring the whole region from the neglected waste to the trim fruitfull inclosure, from the wildernesse to the garden, and as far as 'tis possible towards some degree of return towards Eden, towards Paradise again, I mean towards the innocence and fertility of that: And if ever there was a time when the Province was large (I would I could say the *harvest great*) and need to *pray to the God of the harvest to send a whole Army of Labourers*, not with their military, but their husbandly instruments for the *ἱερὰ πλεονεκτησία, ἡ σεβήσιμος*, the grand charitable act, which *Cyrus in Xenophon* preferr'd before the military, to dresse a wild people, and plant some seeds (of Christianity shall I say? nay) of honest civil nature amongst Christians, to make men ingenuous Heathens, one pitch above savage or Caniball, to give a little *Europe* breed in stead of a whole *Africk* of wilder creatures, and so in some measure to take away Christs reproach, which the most unchristian lives of the generality of Christians have cast upon him, this certainly were a season for such prayers in Christendome, and all the *plow-shares*, and *pruning-hooks* in a country would be little enough for that purpose.

But then somewhat is here noted by the particular proprieties of the *plow-shares*, and the *pruning-hooks*: The *plow-shares*, they are for the *breaking up our fallow grounds*, wounding and tearing asunder our firme fast hardned habits of sins, that quarry of earth and stone, with the fair green eaven surface over it, fetching up the root of the weeds and thorns, our corrupt customes of Atheisme, and Profanenesse, that grew so voluntarily, and so fast, nay, the very green swart, as we call it, the more innocent, blameless

blamelesse face of unregenerate morality, which though it have no great hurt in it, yet must give place to this seed of Christ, furrowing and turning it up all, that there may be the bare earth, as it were, the *solum subactum*, the broken humble contrite heart ready for this new Sower, for the infusions of grace, which will never thrive if there be any thing left to encumber or resist, to overtop or wrestle with it : and so you have the interpretation of *plow-shares* here, the rending of the impenitent heart, the preparing it for grace, the humbling the proud sinner, and fitting, and softning, and emptying him for Christ.

Then for the *pruning-hooks*, if that be the exact rending of the Hebrew; You have then under that colour the dressing of Gods plantations, the supervenient work of pairing and cutting all excrescencies, in the regenerate Child of Heaven (parallel to the *washing* of his feet, which was cleansed already, in *Christ* answer to St. *Peter*) lopping off the suckers, the luxuriances, that will still return, as long as we have that root and *fomes* of flesh about us, and if they are suffered to grow too lavishly, will soon suck away all the vitall fructifying juice from the branches, at least exhaust very much of that heavenly store, which would be husbanded at the best advantage, every dram more pretiously employed.

But if our Margent have made the better conjecture, (as many times it doth) and the *Sithes*, which you meet with there, carry away the importance of the Originall from the *Pruning-hooks*, you have then Gods calling for his fruits in the time of harvest, *sending his Mowers into the field*, his strict requiring, and earnest expecting the plentiful issues of all his care, the growths and fructifyings of his Graces; and then put all these together (as indeed the various readings may both stand good, or the Hook or Sickle, which may probably be the yet fitter rending of the word, wil supply the place both of text and margent, be accommodable to either, to both uses) and then you have here the entire positive businesse of all Christianity, sometimes to *break up*, sometimes to *prune*, sometimes to *prepare the fruits for Gods barne*, to *begin*, to *advance*, to *perfect that great work of fruit-bearing*, that onely deligne of all Gods methods and dispensations among us, the kindly Vintage which he expects so passionately, *Isa. 5.* after all
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his husbandry : And, O what an exprobration will it be to us, the *Ecce latruncas* there, our nothing but *wild Grapes*, our sowre unsavory fruits of unrighteousnesse after all this dressing! And let that serve for the second particular of the *absolute* view, there is only the third behind, *the motion or passage from one of these to the other*, from the *Swords* to the *Plow-shares*, from the *Spears* to the *Sickles*, or *Hooks*, and that by way of *beating*; they shall beat, &c.

The same individuall metall, which was even now a sword, having suffered some change in the fire and anvill, comes out new forged in the other shape; the same affections that were even now *maliciously acted* by Satan, formed and whet at the Philistins forge, *ἐπὶ λα αἰνίας* weapons of all the villany in the world, the Disquieters of the honor and peace of Christendome, the onely beautefeux abroad, our passions and appetites, let them be but transformed by the spirit of Christ, let the fire and hammer passe on them, and without being destroyed in that fire, they come out new moulded, instruments of righteousness, zeal for the reforming our own lives, emulation for purity, and for fructifying; that *Saul* that was even now an Apostle or Messenger of the Jewish Consistory to *Damascus*, and had then such a heart full of *Swords and Spears*, was so furious a Blasphemer of Christ, and Persecuter of Christians, may continue his metall still, his title and almost his name and office, and be the gallanter *Apostle of Christ*, the more abundant Labourer for ever after. Christianity doth not mean such enmity to nature, such scorn and contumely to our humane souls, as to throw all away as drosse and refuse, to mortifie any other members upon earth, but those which signifie our sins, *fornication, uncleannesse, envyings, seditions, &c.* as for the affections; or faculties themselves, have they been never so profane, and unhallowed, a breathing on them, or a consecrating them anew, a putting them to purer, & more honorable uses for the future, will serve the turn: the *Censers of Corah*, with a little change, will become excellent *Plates for Gods Sanctuary*. Let that love that even now was transported and lavisht out on the sensuall object, be baptized with the *Holy Ghost*, and with *Fire*, come out a pure æthereall love, fastened on the beauty of holinesse, (that angelicall purity to be transcribed into thine, and thy brethrens hearts) and the more

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flaming this love is, the more gracious and more acceptable it is like to be. Let but the hostility, that is now let loose upon the persons, the sins, the personall affronts, nay perhaps the graces, & vertues of other men, be retrencht and retired, and reflected on our own sins, and then let there be as much steel in the weapons, as much zeal in the revenges & indignations as ever; May but the ambitions and aspirings of the worldling (that like air, pen't up in too close a coop, works such *σεισμοίς*, and tempests, such shaking Pallie sits in the regions about us) be fastned according to St. Pauls advice, on a new object, transformed into the *διώκει ἀγάπην*, pursuing of charity, as of a prize in the Olympick games, into the *φιλονεικίᾳ ἡπυχάζειν*, taking as much pains, striving as emulously to contain himselve and others in quiet, to restore a battered Kingdome to Peace again, as contentious men use, to put the world into a combustion, and then our Swords may become very edifying weapons, our contentions very excellent, profitable contentions, every man striving to surpasse and exceed the other, in meeknesse, patience, contented taking up the Crosse of Christ, (those more than Olympick ἀγῶνες, to which the incorruptible crowne is assigned) overcoming men in charity and wel-doing. Doe but you enter into the School of Christ, (the most boisterous raw incultivated you, that have least of this sacred temper about you) and that will bee able to infuse it: which brings me to my second generall, the relative aspect of these words, as they are a character of the Gospel-state, of the Kingdome of Christ, and so the fitter for an *Advent Sermon*: And in that wee are, 1. to consider what truth there is in that prediction, to justifie and vindicate this prophesie against all the contrary appearances, *they shall beat, &c.* One Objection 'tis clear there is against the truth of this prophesie (and 'twere more for the credit of Christendome that there were an hundred others, so this might bee superseded) the contrary practise of the generality of Christians. Blessed Lord! *where is this promise of Christs Coming*, this consequent of his Birth and Kingdome among men? for since swords came once into the world, since the sweet of revenge, and the advantage of spoiling others, was once tasted, since that bloody issue once began to break out, what hath all our Chri-
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Christianity done to stop, or stanch it? 'Tis true, what Historians tell us, that at the time of *Christs* birth there was a notable cessation of Armes over the whole world, and the *ἡσυχία*, *Luk. 2. 1.* (not taxing, but enrolling, that brought *Christs* Parents up to *Bethlehem*, and so occasioned his birth there, was an effect and immediate product of that Cessation, and 'twas a remarkable act of providence, that upon a former peace and so command for that enrolling, in the same *Augustus* time, proclaim'd at *Tarracone* in *Spaine*, as *Sepulveda* tells us, (which if it had succeeded, *Christ* in any likelihood had not been born in *Bethlehem*) there brake out some new broils, that deferred the peace and enrolling, till this very point of time, when *Christ* was carried up in *Maries* womb to obey the prediction of his Birth in *Bethlehem*; But sure all this would be but a very imperfect completion of this other prophecy in my Text; this peace was soon at an end, and besides, was rather the Midwife to bring *Christ* into the world, then *Christ* to bring this peace: And yet to see how some Observers have been willing to pitch upon this one passage of story, the shutting of *Janus Temple* about the Birth of *Christ*, (the *Catholick* peace in that part of the world at that point of time) as the main thing that was pointed at in this Verse.

Their reason is cleer, because as for a long time before, so since that time, there was never any such completion of it; *Christ* born in an *Halcyon* houre, had scarce ever any one afterwards whilst he lived: and for his posterity he makes the profession: *he came not to bring peace, but a sword*, that is, he foresaw this would be the effect of his coming; Christianity would breed new quarrels in the world, some men really hating one another, upon that score of difference in Religion (and they say, no feuds are more desperately implacable, no swords more insatiably thirsty of blood, then those which *Christ* brought into the world) but most men making this the *pretence*, the pretence and excuse of all their bloudiness. 'Twas *Du Plessis*'s account to *Langues*, why he had not a mind to write the Story of the *Civil wars* of *France*, because if he had said truth, he must render new originalls and causes of these Wars, hound that fox to a kennell which would not willingly be acknowledg'd, charge that on

an emulation, or rivalry of state, which (like the Harlot, that coming fresh from her unclean embraces, had wiped the mouth) came demurely, and solemnly, and superciliously out of the Church, the onely sanctuary to give impunity and reputation, (apology at least) to the blackest enterprises; and between the *weapons* and the *virtue*, the true and the pretended causalities, the effect, God knows, is generally too sad. *Mahomet* that profess to propagate his Religion by the Sword hath not brought such store of these bloody weapons, so rich a full-stocked artillery into the world, hath not kept them so constantly employ'd, so sharp set, so riotous in their thirsts of blood, as hath been observable in Christendome: I am sure that Cæsarean section, practising upon our own Mothers, our own bowels, fellow Christians, fellow Protestants, fellow Professors (shall I add fellow Saints? but sure, sanctity, if it were sincere, would turn these Swords into Plowshares) was never so familiar among Turks, or Savages; nay, as *Erasmus* hath sweetly observed, among the wildest beasts in Nature, (which are not beast enough to devour those of their own kind) as it is amongst Christians of this last Age almost in every part of the world. Onely the bladder of Snakes in *Epiphanius* hath been our parallel, they were there but few houres together, but one of them had devoured all the rest, and when (to trie the experiment how solititude and want of prey would discipline the devourers appetite) he was shut up alone in the bladder, his vulturous stomach lets loose upon himself, and within few minutes more, one half of him devours the other; so many divided and subdivided enmities, and when all other are wanting such bloody practisings upon our selves, that if it be true which *Psellus* saith, that the Devils feast on the vapour that is exhaled from the blood of men, sure the Christian devils, and of late the *English* are the fattest of the whole herd, the richlyest treated of any, since whole tables were furnisht for them of the blood and flesh of their worshippers. And thus far I confesse my self unable to vindicate this prophecy in this sense of it, that so it should actually prove, that Christianity would really drive swords out of the world; I should be glad to be secured by the *Millenary*, that ever there would come an age, when this prophesie would
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thus be completed, but more glad if this Nation might have the happinesse within some tolerable term to enter upon its *millennium*, that the (*Pacem Domine in diebus nostris*, *Peace in our time, our Age, O Lord*) were not such a desperate *non-licet* forme, and that for deliverance from battail and murder, as scandalous a piece of *Leitany*, as that other from sudden death, hath been deem'd among us. I have sufficiently shewed you in what sense these words have no truth in them, 'tis time I proceed to shew you in what sense they have, and that will be either,

1. By telling you that this prophetick form is but a phrase to expresse the duty and obligation of Christians, *they shall beat their swords into plow-shares*, i. e. 'tis most certainly their duty to doe so, *Charity* is the onely precept, *Peace* the onely *depositum*, that Christ took any care to leave among them, and then bee there never so many *swords* in Christian Nations, yet 'twere more obediently and more christianly done, if they were *beaten into plow-shares*; There is a thousand times more need of amending mens lives, then of taking them away, of reforming our selves, then of hating or killing our Brethren, one Broken heart is a richer and more acceptable sacrifice to God, then a whole pile of such bloody offerings, such *Mosaicall* consecrating our selves to God upon our Brethren; and then, as *Clemens* speaks of *seals* or *Padag. l. 3. c. 11.* *rings*, that those that have the impressions and sculptures (as of *Idols*, so) of *Bow*, or *Sword*, must not be worn by the Disciple of Christ, the pacifick Christian, or as the *Polonian*, being asked concerning two Brethren that desired to be of his Congregation, (as being of a Trade which was suspected to be unlawfull; the making of Images or Faces to put upon Guns, or Ordnances) gave answer, that he knew no great danger in those Images; if there were any thing unchristian, 'twas sure in the *Guns*, which they were used to adorn: so certainly that Christ that came to cast *Idolatry* and *Heathenisme* out of the world, desired also to cast out that heathenish custome of wallowing in one anothers blood, of hunting, and worrying, and devouring one another, and with the Christian Faith to introduce the brotherly charity into his Church, this being the most strict, and most frequently reiterated command of Christ, and that the importance of this prophesie, in the first place.

2. The truth of this prophesie will be most clear, if you observe the [*They*] in the front, and the reflexion of that on the former part of the ver. *Christ shall judge among Nations, and rebuke many people*, he shall set up his Kingdome in mens hearts, subdue and conquer them, that is the meaning of *judging* (as the Administrators of the Jewish Nation, and they that subdued their Enemies, were called *Judges* for some time) and hee shall mould men anew into an Evangelicall temper, that is the interpretation of *rebuking*; and then, *They*, i. e. these subjects of this kingdome of his, these malleable tame Evangelicall new creatures, that are effectually changed by the spirit, and power of Christs doctrine in their hearts, they that are his disciples indeed, they shall beat their swords into those more edifying shapes, shall professe more Christianly Trades, and if they doe not, be sure they are at the best, if not *Anti*, yet *Pseudo-christians*, either profest enemies, or false friends of Christ; *By this shall all men know that you are my disciples, if you love one another*: no other character of difference to distinguish a Disciple of Christ from any man else, but the *Eve ut se invicem diligunt, behold how they love*, how they embrace, not how they pursue, or slaughter, *one another*: and so there you have the difficulty cleared, how it comes to passe that there is so little charity among Christians, why? because there is so little Christianity among Christians, so much of the hypocriticall guise, of the form of Christian piety, but so little, so nothing of the power of it discernible among us; Had but Christ the least reall Influence on our hearts, it would inflame and animate us with love, had wee any of that *salt within us*, *Mar. 9. 50.* the onely preservation from putrefaction and rottennesse of spirit, it would be as the Naturalists observe of it, *in unum*, *unitive*, and bring along, what our Saviour hath joined with it, *the peace with others*; 'tis the propriety and peculiarity of the Gospel where 'tis entertained, to impress this wel natured quality, and wherever 'tis not impress'd, 'twil not be censorious to affirm, in despite of all the glorious appearances to the contrary, that those men have received the Gospel, the name, the *grace of Christ in vain*, which will be demonstrated to you, if I proceed to my second, or last particular, To shew you by what means Christianity undertakes to work this

this great work, to beat our swords into plow-shares, and our spears, &c. And that is by three strokes, as it were, and impressions upon our souls, 1. By inculcating a peculiar strain of Doctrines. 2. By prescribing a peculiar Spirit. 3. By setting before us a peculiar Example. Every of these very proper morall instruments to this end, though (God knows) the stubborn unmaileable weapons of our warfare have too too often the honor of resisting, and vanquishing them all.

For the first, his peculiar straines of doctrines, they are of two sorts; Either they are the direct contrary to these swords and spears, or else such by way of consequence and result; Directly contrary, such is that of not avenging our selves, the *μη ἀντιτάσσεντες τὰς ἑαυτοῦ*, Mat. 5. not retributing of trouble or violence to the injurious, but leaving God and his Vicegerents to work all these necessary acts of revenge, or repayment; Such is that of loving, blessing, praying for enemies; and, let me tell you, not onely our owne, but (which is worth the considering) our Gods enemies; for, 1. Such are all the cursers and persecuters of disciples; the true Christians enemies there spoken of, they are all Gods enemies also, as Sauls persecuting of Christians was the persecuting of Christ: There is no possible separating the hatred of the Brethren, from enmity to Christ, and therefore Polycarpus an Apostolicall person and Bishop and Martyr (one of the first Angels of Smyrna in the Revelation) commanding to pray for them that persecute us, takes in not onely the Heathen powers, and Princes, the greatest enemies of God then living, but in plain words the *ἑχέμενοι*, the renouncers and enemies of the Crosse, i. e. certainly of Christ himself. 2. Such were the Samaritans, direct enemies of Christ, and yet such 'twill not be permitted the Disciples to curse, Luke 9. 55. 3. Because the commandment of mercifulnesse lying on us proportionably to Gods pattern, (to be mercifull as our Father in Heaven is mercifull) 'tis there said, that he is mercifull to the evill, as well as to the unthankfull, to those that have sinn'd against vertue, in generall, as well as against that particular of gratitude; and 'tis cleare, God loves his enemies as well as ours, and out of that love gave his Son for those that had sinned against the first, as well as the second Table, and consequently, so are we obliged to doe also. Lastly, because St. Paul's reason against avenging our selves is grounded

grounded on Gods sole prerogative of punishing Malefactors, *Rom. 12. 19. As it is written, Vengeance is mine, I will repay it, saith the Lord;* and this privilege of God sure extends to the punishing of his owne, as well as our enemies. Having named this, I need not mention any more plain Doctrines of direct contrariety to these hostile weapons; If God hath left us no kind of enemies to hate, neither our own, nor his, The first, the ordinary object of our animosity, and revenge; The second, of our very piety and zeale: and so the furious and the pious sword, the *Jehu*-zeale for the Lord of hosts, as well as that other for our selves, the slaughtering of Christs or the Christians enemies, be quite excluded out of our commissions, then sure there is no excuse for keeping so much profitable metall in that unprofitable, cutting, piercing shape: there is far more use of those materialls in another form, in that of the *plow-share*, and *pruning-hooke*, the work of repentance being still as necessary, as that other of uncharitableness is unchristian. But then this is not all that Christ hath done by way of pacifick doctrines, some other doctrines he hath as effectually contrary to *swords and spears*, though not so directly and visibly, some mines more secretly to supplant this bloody temper; Such are his teaching his Disciples, *humility*, and *meeknesse*, and *patience*, and *contentednesse* with our own, four graces, which if once received into our hearts, are the *breaking the bow*, the *knapping the spear asunder*, the rending up all unpeaceableness by the roots; What are the roots of strife and contentions among men? or in *St. James* his stile, *from whence come wars, and fightings among you?* πολέμοι and μάχαι, of the greater and lesser and lesser size, the piracies of the first or second magnitude, are they not from the lusts that war and rage in your members? what bee those lusts? why, the spawn of those two great sensual principles, *anger* and *desire*, sometimes *pride*, sometimes *stomack*, sometimes *impatience of injuries*, and sometimes and most especially *covetousnesse*, the desiring to have somewhat which God had not made my lot, and nothing but hudling, and blending, and confusion of proprieties, throwing the lots into the helmet again, can give me hope of attaining it; All the irregular *swords and spears* in the world are in the hands of these lusts, both to
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forge and manage, and the graces that Christ prescribes, are sent to drive these all out of the field: The *humility* that Christ prescribes is directly contrary to that *pride*; the *meeknesse* or obedience to superiours, so inculcated in the N. T. is the mortifying that *stomack*; the *patience*, and taking up the *Crosse*, and denying my self that hellish piece of sensuality, that of revenge, *ambition*, is sent out to duell with that *impatience*; and contentednesse with what ever lot, with that of ravening and coveting. O let but the *beatitudes* in the 5 of Mat. plant these blessed seeds in us, and our *swords* will presently be out of fashion, and within a while assaulted and eaten through with the tamest creatures, the *rust* that themselves beget; your carnall affections will lie uselesse by you, or else be undiscernibly transformed into calmer and more profitable shapes: and that is the first part of Christs method in working this change, by a new straine of precepts or doctrines.

His second way is by a new kind of spirit, whether by that we mean the spirit of Christ, or the spirit of the Gospel.

First, the spirit of Christ, taken almost in the Naturalists acception of the word [*Spirit*] for a kind of vitall or animall spirit. For this flowing from Christ our head, and passing freely through all the members, unites not onely to him, but one to the other also in a vitall fellow-membership, to which you know nothing is more contrary or destructive then the sword, division and or separation; and this is the argument in St. Paul for the strictest charity, not so much as to tell a falsity one to another, (which is sure lesse then drawing of swords, calling down fire from Heaven one upon another) because, saith he, you are members one of another; All members are united in one spirit. And then though some members are sometimes corrupt and diseased, and therefore offend and grieve the other members; Nay, 2. though one member sometimes work reall injury to the other, the petulancy of the hand or tongue bring mischief to the whole body: And 3. though the members generally differ in opinion one from the other, the smell liking that, which the taste utterly dislikes; yet is neither one nor all of these ground sufficient for any member to bear malice, revenge, any thing but love and tendernesse of care and

bowels towards the other, because of the uniting spirit that passes through them, and gives them *joyes and sorrows* in sympathy one with another, but never *animosities*, or *indignations*, underminings or betrayings one of the other.

But then secondly, that which I chiefly mean by the *new kind of spirit*, is, the *spirit of the Gospell*. In the 9 of *Luke*, there is a reference to this (as to a consideration that all disciples of Christ are much concerned in, and from ignorance whereof all our bloody, and fiery, and thundring delignes against our owne, or the enemies of Christ doe proceed) *an oideur oir meumant & vusis*, you know not, or consider not, what kind of spirit you are of: The *Gospell-spirit*, it seems, was peculiarly qualified, a spirit of a speciall temper, nothing favourable to the proposalls of the *Boanerges*: and if you would know the kind of it, you shall have it, first, *Positively*, then *Negatively*; Positively the *Gospell-spirit* is (a jewel, will you call it, or) an asterisme made up of all those celestiall gems even now touch'd on, *poverty of spirit*, *meeknesse*, *meeknesse*, *purity of heart*, *hungering and thirsting after righteousness*, not after the *Canibal-feast* of fellow Christians blood, again of *mercifulnesse*, *peace-making*, *being persecuted and reviled* (and *non moried' pnia*, not a piece of *Rabsheks* railing Rhetorick to be had in hell, which is not powred out on them, and endured cheerfully by them in obedience to Christ) put all these together, and mix with them such a proportion of *selfe-deniall*, and cheerfull following of Christ, whithersoever he leads, and the quintessence, the *Elixir* that by the help of the *Limbeck* is fetcht out of all these in union, or refraction, is, in the *Chymists* stile, the *spirit of the Gospel*, the *spirit of Christianity*. If you will yet more perfectly understand it, you must then look on it *Negatively*, as 'tis in that place by Christ set opposite to the spirit of *Elias*; *Elias* his spirit you may discern by the five considerations or respects that his person is capable of.

1. *Elias* was under the Law.
2. *Elias* was a Prophet.
3. *Elias* was a Zealot, as the Author of the Book of *Mat.* calls him and *Phinees*, and so he was peculiarly in that passage to which the Disciples referre.

4. *Elias*

4. *Elias call'd for judgments from Heaven.*

5. *That judgment was particularly fire.*

And proportionably to these five *Elias* his *spirit* was

1. *A Legall spirit.* 2. *A Prophetick spirit.* 3. *A Zelotick spirit.*

4. *A Cursing spirit.* 5. *A Fiery spirit.* And by the opposition to each and all of these five, you will be able to make up the new qualified *spirit*, the *spirit of the Gospel*.

The *Legall spirit*, is that which was observable in the time of the *Law*, especially in order to the planting of the *Israelites* in *Canaan*, and rooting out of the *Inhabitants*, and that was a rough, bloody, hating, eradicating *spirit*; and that *legall* is certainly out-dated, and abolish'd now, and in its place the *spirit of the Gospel*, a smooth, loving, planting *spirit*, quite contrary to that.

2. The *Prophetick spirit* was that which received immediate directions from *Heaven*, I mean not from the supernaturall influences and motions of grace preventing, or exciting, sanctifying or assisting in the heart of the regenerate man, but (as the *spirit of sanctification*, and the *spirit of prophesie* are very distant things, so) I say, from the extraordinary revelations of his will, by *Urim* and *Thummim*, by *Vision*, by *Dream*, by coming of the *Spirit*, or of the Word of the Lord upon them, or to them, *inspirationis*, acted and carried by God. And the *Gospel-spirit* is that, which after the out-dating of prophecies, pretends to no such speciall revelations, to no other direction, or incitation, or impulsion of the *spirit*, then that which lies visible in the New Testament (*verbum vehiculum spiritus*, and *δρακὴν πνεύματος*), the word is it that brings and administers the *spirit* unto us) the *spirit* that incites us to perform those duties that the Word hath prescribed us, (and if to any thing else, contrary to that, hath then need of the Exorcist to bind or cast out that *spirit*) the *spirit* which when it comes to bee tried whether it be of God, or no, pretends not like *Mahomet* to bee a talking with God, whilest hee lies foaming in an Epileptick fit, but is content to bee judged and discerned by the old plaine doctrines of the Gospel, a regulated, authorized, ordinary, sober *spirit*.

3. The *Zelotick spirit* was a thing peculiar among the Jewes, introduced and settled by the example of *Phinees* and *Elias* by way of president, and standing law to that Nation, whereby 'twas lawfull (when a man was taken in some notorious facts, specified by their Law, idolatry, &c.) to run him thorough, to kill him in the place, without expecting any legall processe against him. This was expressely commanded by *Moses*, Numb. 25. 5. *Slay yee every one the men that are joined to Baal-Peor*, and accordingly practised by *Phinees* upon incitation from God; and when 'twas done so by a Jew, in the cases provided by the Jewish Law, and by divine impulsion, and the person assured that it was so, there was then no harm in it; but when that incitation from God was but pretended onely, not true, when in any case but that prescribed by the Law, then 'twas perfect butchery and villany even among those Jewes: and unlesse in those few presidents of *Phinees* and *Elias*, and the *Maccabees*, i. e. *Zelots* (for so the word *Maccabee* signifies in the Syriack) 'twil bee hard to find either in Scripture, or *Iosephus* (where there were whole multitudes of such men) any one example of this practise justifiable even in a Jew; and in opposition to, and not compliance with that is the Gospel-spirit quite contrary to the hights of the Jewish practise, never sheds blood upon any but regular commissions, an *obedient, orderly, temperate, coole spirit*.

4. The *cursing spirit*, that may bee of two sorts, either in passing judgements on mens future spirituall estates, a censorious damning spirit, such as hath been usuall in all kind of Hereticks almost that ever came into the Church; (*nos spirituales*, wee the spirituall, and, in the King of China's stile, *fili cæli, sons of heaven*, and all others *animales & psychici, animall carnall men*) or 2. in wishing, praying, calling for curses either on Gods, or our enemies; and you may know the Gospel-spirit by the opposition to these, a *hoping, charitable, mercifull, deprecating, blessing spirit*.

Lastly, the *fiery spirit*, is a *vehement, violent, untractable, unreconcilable spirit*, sets all, where ever it comes, into a flame

flame and combustion, and will never have peace with any thing which it can possibly consume; nay farther, it infuseth warmth, and distempers, and turbulencies into all that come within any reach of it, communicates and diffuses its violencies to all others; and the *Gospel-spirit* is direct antipodes to that, an *allaying, quenching, quieting, cooling spirit*. And so you see this new spirit, *the spirit of the Gospel*, of what a temper it is in all these respects, a spirit more fit then lightning to melt the swords in our scabards, to new forge these hostile weapons into those that are more civil and profitable; and that was the second course by which Christianity was to work this metamorphosis, to *beat these swords, &c.*

3. And lastly, our Saviour hath contributed toward this great worke by the exemplarinesse of his owne practise in this kind; Not onely in the first place in refusing to have the fire from Heaven, that the *Boanerges* would have help'd him to, against the *Samaritans*, (profest enemies of Christ, and of all that had any kind lookes toward *Jerusalem*; and besides, notorious hereticks, and schismatics, and yet pretenders to the onely purity and antiquity, against all sense and reason, and so most arrogant hypocrites also; and yet all this not enough to inflame *Christs spirit* into that of *Elias* his, or to change his temper into any thing of zeale, or anger against these). Not onely (in the second place) in reprehending and trashing of *St. Peter's* zeale, when it drew the sword in his Masters defence against the *high Priests servants*, and indeed against the very Crucifiers of Christ: Nor onely in the third place, in refusing the aide even of Angels from Heaven, (when they were ready upon his summons) against the Heathens that attach'd him. But fourthly, and above all, by that answer of his to *Pilate*, *John 18. 36.* *If my Kingdome were of this world, then should my servants fight, &c.* (which was certainly part of that good confession before *Pilate* mentioned with such honour, *1 Tim. 6. 13.*) inferring that because his Kingdome was not of this world, because hee was not a worldly or an earthly King, therefore *his servants were not to fight*.

fight for him against a legall power of Heathens, though 'twere but to save him from crucifying. 'Tis clear 'twas one of his Accusers main hopes to find him in *Judas Gaulonita's* doctrine, that 'twas unlawfull for Gods people (and so for him that undertook to be Gods Son) to be subject to Idolaters, making advantage of piety, (as the *Gnosticks* after did) toward their secular ends, the freeing themselves from subjection in this world: but our Saviour every where disclaims that doctrine; both *Mat. 22. 21.* vindicating *Cæsars* prerogative by his Coyne, and in that good confession to *Pilate*; From which 'tis demonstrable, that what was not to be done in defence of Christ when hee was in that danger and under that persecution, is no more to be attempted in that case for Religion, for Christianity it selfe. I shall shut up this by leaving in your hands that most glorious lively Image of his whole soul, and life, delivered to us in one medall, that [*Learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls.*] To which if you adde the sealing, and the practising of this, in the giving up his soule, laying down his life, an offering of charity even for enemies, and yet farther for those enemies soules, this one amulet hung about your necks, one would think were sufficient to charme all the weapons of our warfare, that are so unmercifully carnall, to exorcize and conjure all the swords and spears out of the world, to work new transfigurations and metamorphoses among us, to return the bears and vultures into their old humane shapes again, and proclaim an universall truce to all the military affections we carry about us, to our wraths, our covetings, our aspirings, a Sabbath, a Jubile of rest and peace, like that which *Iamblichus* talkes of in the sphears, a *καθολικὴ ἀρμονία*, a catholick constant harmony and accord, a present pacification of all our intestine broyles, and so a quiet, and rest unto our soules; and till this be done, till this *Advent* prophesie be fulfilled in your ears, you must know there is little of Christianity among us, little of Evangelicall graces, or Evangelicall spirit, nothing but legall at the best. That in Gods good time there may be more, not in the brain or tongue, to elevate the one, or adorne the other, but in the *καρδία* *καρδίας*, the depth and sincerity of the heart, more of the work and power, the spirit and vitall energy of the Gospell,
God

God of his infinite mercy grant us all, even for the sake and through the operation of his Son Jesus Christ, that *wonderfull Counsellour*, that *mighty God*, that *Father of this evangelicall state*, that *Prince*, and that *God of Peace*; To whom with the Father and the holy Ghost be ascribed as is most due, the honour, the glory, power, praise, might, majesty, and dominion, which through all ages of the world hath been given to him that sitteth on the throne, to the holy Spirit, and to the Lamb for evermore. *Amen.*

THE



Christs Easie Yoke.

The II. SERMON.

MATTH. II. 30.

My yoke is easie, and my burthen is light.

THat the Christians heaven should be acknowledged his onely blisfull state, and yet they which pant for blisse, never think fit to enquire after it: That Christ the way to that heaven should be truly stiled by one Prophet, *the desire of all Nations*; and yet they that look on him, be affirm'd by another Prophet, *to see nothing in him that they should desire him*: That a rationall creature should be made up of such contradictions, as to desire life most importunately, and yet as passionately to make love to death, to professe such kindnesse to immateriall joyes, and yet immerse and douz himself in carnall, to groan and languish for salvation, *i. e.* an eternall state of purity, and yet to disclaime and flie it, whensoever any impure delight is to be parted with; might

might have leave to exercise and pose a considering man, were there not one clear account to be given of this prodigy, one reason of this fury, the many *evill reports that are brought up of the way to this good land*, the prejudices, fatall prejudices infused into us, the vehement dislikes and quarrels to all Christian practise, that onely passage to our only blisse. We have heard of an Angell with a flaming Sword at the gate of Paradise, which our poetick feare and fancies have transformed into a Serpent at the dore of the *Hesperides* garden (that Angel fallen, and turned into a Devill) we have heard of the Caniball *Anakims* in the confines of the promised Land, that *devoure* all that travaile toward that Region: And our cowardly sluggish aguish phantasies have transplanted all these into Christendome, made them but emblems of Christs *duri sermones*, the hard tasks, unmercifull burthens that he laies on his Disciples, yea and conjured up a many spirits and Fairies more, sad direfull apparitions, and sent them out all a commanded Party to repell or to trash us, to intercept or encumber our passage toward *Canaan*, to pillage and despoile the soule of all Christian practise, of all that's duty in Discipleship.

Three of these prejudices our Saviour seems to have foreseen and prevented in the words of this Text.

1. That there is no need of *doing* any thing in Discipleship, Christ came to free from *yokes*, to release from *burthens*, the Gospell's made all of promises, Obedience to precepts is a meer unnecessary; And for the preventing of that prejudice, you have here as a yoke, and a burthen, *so both of Christs owning*, *ζυγόν μου & φορτίον μου*, *my yoke and my burthen*.

A 2^d prejudice of them that being forc'd to confesse the necessity of Christian obedience, doe yet resolve it impossible to be perform'd, discerning the *burthens* in my Text, must have them unsupportable *burthens*. no hope, no possibility for us to move under them, and then *studium cum spe senescit*, their industry is as faint as their hope, desperation stands them in as much stead, as Libertinisme did t'other, they are beholden to the weight of their burthens for a *Supersedeas* for taking them up; and for the preventing of that prejudice, you have here this character of Christs burthen, not onely supportable, but light; *my burthen is a light burthen*.

A 3^d prejudice there is yet behind, of those that having yeelded the both necessity and possibility of Christian obedience, are yet possess of the displeasingnesse and bitternesse of it, like those in the Prophet, cry out [The burthen of the Lord, the burthen of the Lord,] the yoke a joylesse melancholy yoke, the burthen a gawling pinching burthen, and to them hath our Saviour designed the *Χειρὸν*, here, as the most significative epithet to expresse the nature of the Christian yoke: we have rendred it but imperfectly, *my yoke is easie*, it signifies more richly, *my yoke is a benigne yoke*, all pleasure and profit made up in the word; *Κύριος Χειρὸν*, the Lord is gracious, 1 Pet. 2. 3. τὸ Χειρὸν τοῦ Κυρίου, Rom. 4. signifies, the bounty; wee render it, the goodnesse of God, that which immediately before is, the riches of his bounty, and proportionably the *Χειρὸν Χειρὸν*, a gracious bountifull yoke, a mine, a treasure of bounty, a good, a joyous, and a gainfull yoke; and he that is thus answered in all his objections, confuted in all his fears, and prejudices, and excuses for Libertinisme, if he doe not acknowledge the reasonablenesse of Christs advice, [take my yoke upon you,] take it for its own sake, though it were not laid upon you by Christ, my necessary, my light, my gracious yoke; hee that will not accept of some office in the house of so good a Master, I know not what kind of adrefe to make to him, I must leave him to Pythagoras's *sponde's*, that could cure a Mad man, *ἡ σπονδή*, rectifie the errors of his appetite first, and then his mind, first of his spleen, and then his brain, before any portion of this bread of life will be diet for him.

I have drawn you the lines which lie folded up in this Text, the filling each up with colours in the shortest manner I could devise, would prove a work of more time, then is now my portion. The expedient I have resolved on is, to leap over the two former, and onely fasten on my last particular, as that which includes, and supposes the two former, as that which will bring its reward with it, invite and feed your patience, and in all probability obtain your beleefe, because there is never an interest, never a passion about you that it contradicts.

Your patience being thus armed with a sight of the gesses, but one stage, and that the smoothest you ever pass'd; I shall presume

presume you ready to set out with mee, and it is to consider that anticipation of the third prejudice in the Epithet affixt to Christs yoke, in the fulnesse of its significancy, *ζυγόν μου χρηστόν*, my yoke is a benigne, a gracious, a pleasant, a good, and a gainfull yoke.

Yea, and that in this life at the taking the yoke upon you, a present goodnesse in it here, though there were never a treasure of rewards, never a heaven after it, at least as the present paradise of a true Disciple is considered apart, abstracted from that future expectation, my yoke is a good yoke, is for the present, the [ἐν, In] hath an influence on the *χρηστόν*, as well as on the *εὐαγγέλιον*, on the gainfulness of the yoke, as well as the supportableness of the burthen. And so you see the full of my scope, the utmost of my designe, the present advantages of a Christian course, the instant goodnesse of Christs service beyond all other callings and preferments in the world, a yoke, but that a good one, a yoke that shall never bee repented of by him that bears it, whatever it bee apprehended to cost him at the taking up.

And 1. you may please to observe that a yoke hath nothing of hardship in it, 'tis smooth'd and fitted to the neck, rather to ease, than presse; rather to defend, than gall; not as a weight or burthen, but onely an instrument of advantage, to make the burthen that is to be undergone more easie and supportable; and therefore our Saviour counts of it, as that which a rational man would be content to take up of his owne accord, if hee knew the benefit of it, [Take my yoke upon you,] and be richly rewarded in the taking, and you shall find rest unto your soule. The entrance on Discipleship making the New Vow converting to God, is this taking Christs yoke upon us, (as the performing the Vow, the practise of the severall duties, is the moving under the burthens.) And, to prevent mistakes, to forestall all possible objections, I shall acknowledge to you that there is some difficulty in that taking, though not in that yoke, *συνεστὸν ὁμοιωτον*, some difficulty in the first setting out, in the breaking off from the former course whatsoever it were; Somewhat of phansie, somewhat of interests against it.

Of *phantie*, to take leave of an old familiar, to carry out the whole body of sin to its funerall, (that *pompa mortis*, so much more grievous then death it self) to give up the earth to earth, corruption to corruption, with all the pompous solemnities attendant on an hearse; This, I say, hath somewhat of sadnesse in it, especially to the inferiour brutish part of the man, like the *Persian* Commander in *Herodotus*, his fall is lamented by the *Horses*, and *Oxen* and *Bæotians*, all the bestiall, rude herd of man joining in the *ἑννοδία*.

So besides, there is somewhat of *interests*, some uneasinesse again in the motion necessary to so vast a change, some injury to the old possessors, *aliquid iniqui*, somewhat of pressure in the change it self; Some paine in spiritualizing of flesh, racking it, fetching it from the *lees*, rarifying and attenuating the *πνύμα παρρησιαστικόν ἀπὸ μαχθνεῖς διαίτης*, the spirit in craffate by vicious diet, as *Philoponus* calls the habituate sinner, of returning the grosse habite of sin to a sparenesse and slenderesse of stature, an exinanition of that carnall appetite, which hath brought in all the grosser joyes, which hitherto wee have fed on; and the truth is, this even with *St. Paul* himselfe goes for a mysterious piece, *1 Cor. 15. Behold I shew you a mystery, we shall all be changed*; the change of the naturall to a spirituall body, is a greater work than the rising of the dead: no wonder then that the naturall man generally is not so well satisfied with this, *Saul* is faine to be struck down in the place, a kind of *ἀνποσύχα*, or swooning fit, an expiration of the animall man, necessary to so great a change, as the *LXXII.* have cast *Adam* not into a sleep (as the *Hebr. Text*) but into an *ἐκστασις*, a being hurried out of himself to make him capable of an helper; thus when *Christ* was first born in *Bethlehem*, *Herod* the King was troubled and all *Jerusalem* with him, such great stupendious felicities are not brought forth without some pangs at birth, some unpleasant throws at the delivery; the very earthy *Canaan* is not come to, but by passing through a proœmiall wildernesse. Thus much by way of concession of the some difficulty to the carnall man in taking up of *Christ's yoke*, the minute of the new creation; but that being supposed,

Let me now tell you, this is all that is of hardship in the Christians life, all the unacceptable even to flesh and blood, the instant of putting on the yoke, of entering into the traces, of harnessing for the future race, *ὁδὸς δαδάτω*, as the Greek in the *Acts* reads it, *the child-birth pangs of dying to sin, of mortifying* *μὴ ἐνὶ γῆς*, the affections that are so fast'ned on the earth, that like a *Plantagins* torne from its soyle, they bleat and roar again, the concussion or flesh-quake that follows the sudden stop in the vehement course, the *Vertigo* that the forcible turn in the rapide motion begets, the smart that the passing thorow the purgative fire costs us; and the fear of this one sharp minute is that that betraies us to all the drudgery, and torments in the world, that which makes us so shie of piety, so fraid of all spirituall conceptions: As, you know, that one terrour of dying, parting of such ancient mates, makes some good men not over-willing to be with Christ, though they acknowledge it never so much a more valuable state; Whereas could we but arme our selves for this one act of spirituall daring, the paine of ascending the Mount *Tabor*, and being transfigured with Christ, we should soon resolve of the *bonum est esse hic*, *it is good for us to be here*, and set presently to build us *Tabernacles*, never to return to our old shapes or tents again; Could wee but resolve to set out on this voyage, encounter this one Gyant, son of *Anak*, the breaking off from our old customes, there were then nothing but *Canaan* behind, that *ὁδὸς ἀπόρτος*, as once *Homer* called *Greece*, *the pap of the earth*, that fountain of milk and hive of honey, (all the bees and hornets being driven out of it) a succession of uninterrupted felicities streeming through it. Could we but repell the phansie, or support the pangs of one short travaile, in contemplation of the joy which the man-child will within a few minutes bring into the world with him, *ἡνὶκὸν δὴ* *Hes. l. 1.* *ὡς ἡνὶκὸν*, I am confident Christ would be once more not only *ὡς ἡνὶκὸν*, in *Jacob's* prophesie, not onely the expectation, but withall the joy, the sensuality of the very Gentiles, that which flesh and blood, man in every of his most inferiour capacities, the ratiōall, the morall, yea and the carnall man would thirst with more joy, tast with more ravishment, devoure with lesse satiety than ought, which his present confessions of

luxury did ever yeeld him, and thence brake out into the *Virgin-mothers Magnificat*, a transportation of joy for the approach of the birth of so much blessednesse; or into old *Simoon's Nunc dimittis*, desire no more joy in this life, than that which infallibly attends the taking a Saviour into his armes, those intimate embraces of Christ in the regenerate heart.

To make this more visible and acknowledged in the retails, than 'tis in the grosse; in the coyne, than 'tis in the bullion, I shall require your patience but to these two heads of probation: One, by viewing severally some of the chiefe Duties of Christianity. The other, by enumeration of the speciall Good things which have ever been prized by mankind.

The first, I say, by surveying the duties of a Christian, the tasks that are prescribed him by Christ, the particulars of his yoke and burthen. Consider them a while, and if they be not the object of all other mens envy, if his toyls be not demonstrably the vastest pleasures, his exercises the most joyous diversifements, and highest rank of entertainments that any mortall hath arrived to, I shall be content with *Cassandra's* fate, never to be credited in my affirmations.

For instance, Wel-doing in generall, in the first place, the conscience of any degree of that, of having discharged any part of duty, that [*euge bone serve*] from the God within thee, what a ravishment is it to any the meanest undertaker, what an elio

* Μίτε ἐρπὺν
ἀλλότῃ ἡγῶνται
ἢ τὸ τὰ δέοντα
πράττειν.
And Diogenes
in Plutarch, de
tranquill.

* Ἀνὴρ ἀγαθὸς
πάντα ἡμέραν
ἐορτὴν ἡγεῖται.
* Herod. l. 8.

of all high tastes compounded together? Their very enemies could say it of the Athenians in *Thucyd*: * That there was nothing
ought. And the * Persians when they beheld the solemnity of the Græcian Olympick games, such courage and patience of the combatants, and no reward expected but an Olive crown, exultate with *Mardonius*, Why dost thou bring us to fight against those who fight not for money, but vertue? A conscience of having done well, serv'd in with a few leaves about it, was it seems the daintiest dish, and most animating, emboldning reward in nature. And if a Christian cannot outvie those Hea then, if it be not in our breasts, as it is in the Translations of our

our Bibles [a merry heart, all one with a good conscience] and the attribute of that a continuall feast to thee as it was to Solomon, beleeve it, thy taste is mortified, thou art no competent judge of dainties : And that is one part, or indeed the summe of all Christs yoke, ἀγαθὴ συνείδησις ἐν παντί, in all things a good conscience.

In the 2^d place, not to lead you out of the most vulgar rode, that our discourse may be the more demonstrative, the Trinity of Theologicall vertues, Faith, Hope, and Charity, what are they but so many elevations of the Soule above all that's meane and painfull ; so many steps of entrance into obedience and blisse, into discipleship and paradise together.

For Faith, 'tis St. Peters expression, Πιστεύοντες ἀγαλλιάσθε, belee-
ving you doe exult for joy; Faith naturally hath that acquiescence and joy in it, and that a χαρὴ ἀκινῆτος καὶ ἀβυσσῶς, an inexpressible and glorified joy, even in this life. Take it but in the manner of its offices, as it is a trusting God with our temporall weale, a full submission not onely to the will, but wisdom of God, a resolution that God can chuse for us better than we for our selves, that whatever he sends, his hottest or bitterest potion, is fit for our turnes, and so absolutely better and even to us (when we see 'tis his will) more eligible, more desirable than any thing wee could have prayed for. That cheerfull valiant resignation of all into Gods hands, with an old Eli's Dominus est, It is the Lord, let him doe what seemeth him good, what a blessed pill of rest is this unto the soule? what a Sabbath from all that servile worke, those horrid perjuries, those base submissions, that the covetous Mammonist, or cowardly trembler trudges under? though the earth shake, or the hills be carried into the midst of the Sea, he is the Cube indeed that Socrates pretended to bee, hee hath a basis that will not faile, his feet stand fast, hee beleeveeth in the Lord. Hee hath gotten a superiority of mind, that all this region of meteors cannot disquiet; hee hath rifled all the Sects of the old Philosophers, robb'd each of them of his master-piece, the Sceptick of his ἀδιαφορία καὶ ἀπεργασία, indifference and untroublednesse, the Stoick of his μὴ πῶνι τρυφή, he hath none of the tragical complaints

plaints how tragicall soever his sufferings bee, and *Epicurus* of his *γαλήνη*, tranquillity or calme of mind, to the acquiring of which all his philosophy was designed, a thing so hugely pleasurable, that he hath been taken for a carnall voluptuous swine ever since, upon no other merit, but for seeking out those great composers of the soule, so much beyond all other sensuality: Those boasts, I say, and prides, those dreams and wishes of those Philosophers, are now the reality and acquisition of a Christian, an Epicurisme which faith, and onely faith, undertakes to furnish us with. A thing so deeply considerable, that I cannot but resolve all the differences of mens estates and fortunes, as well as souls; their secular felicity, and infelicity, as well as piety and impiety, to proceed from this one fountaine opened by Christ to the house of David: No Prince more happy than the Pezant in the present advantages of this life, but as hee hath more faith than hee, the spring of our daily misery as well as our sinnes is the [*ὦ ὀλίγη πίστις*, O yee of little faith.]

And so certainly for Hope, that second Christian gemme, that royall High Priest of ours that enters within the vaile, takes possession before hand of all that's rich or secret, brings down all the treasures of another world to be our daily portion in this, hope of Eternity, hope of Heaven, you will not wonder if I assure you 'tis a far pleasanter companion, than the possession of all worldly preferments. You would bee amazed to hear a *Papist* describe his *Purgatory flames* so scorching, and yet goe cheerfully out of this world into the midst of those flames, but he will satisfie your wonder when he tells you, that the expectation of the heavenly joys that those flames do confirm and ascertain to him, though after never so many hunded years,

* Μέρηδ' αὐ-
τίδ' ἐλάτεις.
* Τύχουα ἐν
Διδὸς ἀνελῶ.

* the pretious hope that dwells there, and the assurance of a title* in heaven, a portion in that glorious *ἔννεον*, or enrolment, is richly sufficient to allay those flames, to make those scorchings supportable: And then judge what a confluence of pleasures is this one grace supposed to bee, which is resolved sufficient to sweeten and recommend a *Tophet*, to make torments desireable, like the kind gales and benigne vapours under the line that *Manardus* tels of, which make the torrid'st clime habitable, and the presence of that fourth in

N. Buchad

Nebuchadnezzars furnace, which makes the *three children* sing in the midst of flames.

As for *Charity*, that's certainly the *μεῖζον τῶν*, superiour to either *Faith* or *Hope*, for joy and pleasure, as well as use and excellency. Can there be any thing so ravishing as *love*, love of so for ever-satisfying a beauty, that heroicall improvement and elevation of soule, the want of which is as great a punishment as 'tis a sin, as much of hell in the extinction of *this* flame, as in the raging of *that*, in the chill numn'd, as in the raving tormented spirit, as fatal a lethargy from the one, as feaver from the other. If any man love not the Lord Jesus Christ, let him be anathema maranatha, saith St. Paul. Blessed Apostle, I cannot imagine thy Gospel-spirit could permit thee to deliver those words as a wish, or prayer for curses on any even enemy of Christ; may not this form of speech be a scheme of Apostolick rhetorick? If any man love not our Lord Jesus, hee is, and shall be, for the very present he is the interpretation of those thundring sounds, *anathema maranatha*, a miserable accursed creature; the very not loving, the chilling of that blessed passion within his breast, is the saddest curse that the Devill could designe his hated'st enemy.

Adde unto this that other branch of *Charity*, that ray which *Prometheus* in the figure stole from heaven to inspire, and warm the world with, that inferiour elementary fire, love of our fellow-men, our fellow-Christians, and tell me if there bee any thing so capable not onely of the *quam bonum*, but the *quam jucundum* too, that hath so much of the pleasant, as well as the vertuous in the composition. The ground of all pleasure is agreement and proportionableness to the temper and constitution of any thing; the reason, saith *Boethius*, that men love *Musick* so well, is the answerableness of the notes in that to those observed by nature in the fabrick of our bodies; And say me, is there any thing so agreeable and harmonicall, so consonant to our reasonable nature, to the ingenuity of our kind, and consequently so universally delightful to all, that have not put off Man in exchange for Panther and Tigre, as that which Christ hath left us our duty, yea and our reward, the loving of the brethren; that language, that song of love that we are to practise here, that wee may

F

chant

chant it in heaven eternally? 'Tis said to be a speech of Christs which the Nazaren Gospel hath recorded, though our Bibles have not. (and it seems by St. John, all was not written which Christ spake to them) *Nunquam leti sitis nisi cum fratrem in charitate videritis*, There is no spectacle of delight to a Christian, nothing of value sufficient for a Disciple to rejoice at, but to see his fellow Disciples embracing one another in love; and they say, Mahomet was such an admirer of this quality, that he once resolved to have inserted a precept of good-fellowship among his laws, because he thought he had observed (though most ridiculously mistaken) that that which is indeed the bane, was a promoter of this Charity. I conceive I have the suffrage of all mankind, that Charity is a pleasing grace, and

* Ἡδὺς γὰρ τῶν ἡμετέρων
* Ἡδὺς γὰρ τῶν ἡμετέρων
* Ἡδὺς γὰρ τῶν ἡμετέρων
of the wisest and most pondering observers, that friendship is ** the* onely sweet neighbour and companion of life, that which being drained from its baser mixtures, (which would otherwise cause satiety) becomes the prime ingredient in the glorified Saints, of whose state we understand little, but that they are happy and love one another, and in that forever happy, that they forever love one another; *charitas nunquam excidit*, and so their blisse *nunquam excidit* neither: And then behold and admire the goodness of this yoke, Christs designe even in this life to set up charity, friendship above all virtues, as high as it is above all felicities, to settle that for the prime Christian duty, which hath most of present blessednesse in it, to make that our burthen which is our blisse, our yoke which is our boon, and withall to separate it from all those mixtures, which would either imbitter or shorten, coole or satiate our love, the lusts and excesses and the prides, that would make the most ingenuous delight either lesse ingenuous, or lesse delightfull, that love of my brothers virtues, love of his soule, love of the nature that Christ assumed and died for, and carried to heaven with him, love of the image of God in him, that most transporting durable pleasure; and all this will be abundantly sufficient to make up a second instance of the *χρηστὸς ζυγός*, the graciousness & pleasantness of this yoke.

A 3. shall be, by referring you to the most extemporary view of the Commands of the Decalogue, which Christ came not to destroy, but to fill up and perfect; Temperance is the onely Epicurisme; Continence or conjugal chastity the one Superfides

to that black flame, that is the incontinents daily hell even in this life: But above all, that precept of the Old, and mystery or craft of the New Testament, [*Thou shalt not covet*] that of Contentment with whatsoever lot, the prohibition of * *all desire*, which seemeth such a gawling restraint to the carnall man, with his * bored tub of insatiate desire (as *Iamblicus* calls it) about him, but to him that hath taken this yoke upon him, is the gainfull'st, not duty, but donative; not burthen, but purchase, and preferment, that any mortall is capable of. The Philosopher could resolve it the way to help any man to whatever he wanted, *detrahere cupiditatis*, to paire so much off from his desires, as his desires were larger then his fortune. To bring down his ambitions to his lot, would be as rich a prize, as the compassing, and acquiring all his ambitions: Contentment is (in earnest) the Philosophers stone, that makes gold of any thing; the *Pandora's* box, that hath all wealth, and honor, and pleasure in its disposing; makes the poorest Hermite, the richest possessor; the most scorned abject, the most honorable person; the Recluse, or the mortified Christian, the most voluptuous liver in a Kingdome; every diminution that can come by the malice of men or devils, * a pleasurable calamity; * whilest the largest possessions in Nature, without this one skill, [*ἡμῶν δὲ μαμύνημα*,] this soverain piece of Alchymy, are still the perfectest beggery imaginable: The Devils whole map, or landskip of all the kingdomes and glory, if (as liberally offered, so) actually bestowed, is not able to satisfie the lusts of one eye; much lesse to fill up the angles and vacuities of one heart without it: That one prudent instruction of [*Quod sis esse velis nihilque malis*,] in one Poet, or [*Permites ipsis expendere numinibus* in another, or [*Ἄλλ' ἔχε στή μῦθος, ἐντρέφον δὲ θεοῖσιν*] in a third, [stand still and see the salvation of our God,] is a farre richer provision, then all their more glittering fictions of golden apples, & golden showers, & golden fleeces, and golden rods, that could make such sudden metamorphoses, yea and of the *χρυσὰ δίχτυα*, the golden nets, the golden ages can afford us. In heaven, saith Christ, they neither eat, nor drink, marry, nor are given in marriage, and yet are better satisfied and pleased, than they below that are fed in *Mahomet's* dining room, or lodged in his *Seraglio*:

* *Πᾶσα ἐνδομῖα.*
* *Πίσθη* *τε*
την *ἐν* *τῷ*
ἀπερ *αὐτῷ*
ἐνδομῖα.

* *Καλὸν ὧ μὴ*
τέρπωνται.
Ἡελ. ἐρ. ἡμ. l. i.

Od. 19.

Od. 16.

* ὁ δὲ σὺ δὲ
μακάριος, ἐν ἡμῖν
τῇ.
Hom. hym. in
Matt.

The not desiring those pleasures of life is to them the same thing with advantage, that the enjoying them is to others (as the Poet that begs two things of Murs, * either valour for war; or peace, that he may not need that valour, would be richly provided for, which so ever was granted him : And this is, in Christs language, being *ισαγγελοι*, equal to the very Angels. It seems, 'tis the Angels special advantage above us men, that they desire not the *ταῦτα πάντα*, the all these things, which the luggage of flesh about us make to us so necessary, and no such crane, such engine to elevate our nature to this *ισαγγελία*, to this so Angelicall a state, as *μὴ ἐμπυμεῖν*, this so liberall a science of contentment, which not onely makes Romanes creditable, finds mines in our closets, under every cushion we kneel on, rains down both the Indies into our treasury, satisfies all our needs, fills all our vacuities, but is withall the noblest act of wisdom, of superiority of mind, of prowess, and conquest of our selves, that any Book but that of life, any place but heaven can give us story of; and therefore sure a *ζυγὸς χρεσὶς*, a yoke, a command of Christ, but that a benign and gainfull yoke in the third place.

A 4. instance I cannot omit, though I suppose the most vulgar phansie hath prevented me in it. (because Aristotle hath a note in his Rhetoricks, that some kind of auditors are most wrought upon by such,) and that is from the Catalogue of the blessing graces, in the 5 of Mat. *Blessed are the poore in spirit, the meek, &c.* In the present, they are blessed, yea and would be so, though there were never a heaven of blessednesse behind for them. Will you examine the truth of this in a few of them?

1. Poverty of spirit, whether a preparation of spirit to be poore, and then 'tis blessed contentment that just now we parted with: or whether it be *humility*, blessed humility, and then, beside the advantages it hath toward another life, *grace to the humble, to the humble more grace*, and at last heaven to the humble, yea and more heaven (as in the learned rules of husbandry they are appointed * *to plow, to sow, and to reap too all naked*, humility portraied by that nakednesse, being the onely auspicious posture, the onely catholick qualification for all seasons :) beside these advantages, I say, 'tis over and above, even in the eye of the world, an amiable gracefull quality, hatha present secular blessednesse in it,

* Τυμνὸν σπεί-
ρειν, θυμῶν τε
βρωτέων, θυμ-
νὸν δ' αὖμαρξ.
Hes. l. 2.

Magnificat, it would be certainly in the Virgin *Maries* stile, *humilitatem famuli*, that he were a meek servant of Gods, rather than a Prince of so many myriads of subjects. And for pleasure, I shall professe my sense so farre from doting 'on that popular idoll, *Liberty*, that I hardly think it possible for any kind of obedience to bee more painful, than an unsestrained liberty: were there not some bounds of Magistrate, of Laws, of Piety, of Reason in the heart, every man would have a foole, they say, I adde, a mad tyrant to his Master, that would multiply him more sorrows, than the briars and thornes did *Adam*, when hee was freed from the blisse at once, and the restraint of Paradise, and was sure greater slave in the wildernesse, then hee was in the enclosure: would but the Scripture permit me that kind of idolatry, the binding my faith and obedience to any one visible, infallible Judge, or Prince, were it the Pope, or the Musli, or the grand Tartar, might it bee reconcileable with my Creed, it would be certainly with mine interests, to get presently into that posture of obedience. I should learn so much of the Barbarian Ambassadors in *Appian*, which came on purpose to the *Romans* to negotiate for leave to bee their servants: 'Twould bee my policy, it not my piety, and may now bee my wish, though not my faith, that I might never have the trouble to deliberate, to dispute, to doubt, to chuse (those so many profitlesse uneasinesses) but onely the favour to receive commands, and the meeknesse to obey them; so demonstrably true is the *μακρότης οὐ τοῦ αἵματος*, (the very meeknesse is their blessednesse) and from thence this part of the gainfulnesse of this yoke.

I will detain you but with one more of that Catalogue, that of *Mercifulnesse*, the pleasurablest burthen in the world, there's no such kind of inward delight, and sensuality, as it were. * *Liberality* is a kind of tickling to the soule, 'tis hard to conceal the pleasure of it, to keep it from Boyling over, from running out at mouth in vain-glory. To make a poor man happy, and by a seasonable alms, to reprieve and rescue him that was as it were appointed to death, is that God-like quality, as *Pythagoras* agrees with Christ, that kind of creative power, that of all things men are best pleased with, and therefore naturally they love those better,

* *Ὁς μὲν γὰρ
μὲγα δύν, καὶ
σε τὸ δῶρον
τίμιον.*
Hec. l. i.

better, as their creatures, whom they have thus obliged, than any their liberallest benefactors: This the good-natur'd tyrant *Phalaris*, if his image be truly drawn in his Epistles, took more joy in, than in all his other greatnesse, designed that tyranny (that cost him and others so deare) to no other end, than that it might yeld him *that one pleasure, the power of obliging many*; and accordingly he wooes, and beseeches to bee allowed this favour, nay quarrels and threatens his *Bull* to those that would not afford him this joy, *of pouring out his largesses upon them*. This so delightfull peece of duty, so perfect voluptuousnesse to any ingenuous man, is withall, let mee tell you, bee it never so incredible, the gainfullest trade, the thrivingest way of merchandise for the wealth of this world, that any Projector can direct you to: Give mee leave for once to interpose in secular affairs thusfar, as to assure you of that, that I will pawn my whatever is mine for the truth of it (and for which I conceive I have so many plain promises in the Scripture, that 'twere infidelity (in me, I am sure) to doubt of it) that the exercise of this duty of *almes-giving* was never the impoverishing of any family, but constantly the enriching. Let it be tried, and I will once set up the Ensurers office, that whatever goes out on that voyage, shall never misse to come home with gain; there is no man that parteth with any thing for *Christs sake*, saith he, *but hee shall have an hundred fold more in this life*. Adde but this *χρησιμος* to the *χρηστος*, this of *gain*, to that of *delight*, the policy to the even sensuall ravishment of it, and you will resolve that Christ was a good Master; that if you had been called to counsell at that great Parliament; had had your negative in that power of making laws for mankind, you would not have chosen a smother and more agreeable yoke for your selves, then this that Christ hath designed for you.

I promised to make this as evident by another head of probation, the enumeration of the speciall goods that have ever been prized by mankind; but that were a new Deep, and you have no stock of patience to hold out that voyage: Among all that have ever pretended to that title, I will suppose that of Honour hath gotten the primogeniture, supplanted all other pretenders in an ingenuous auditory. And therefore one
word

word to that, and I shall think I have made good my undertaking.

Honour, I conceive to bee the daughter of heroick action, and specially of victory: and is there any such sweeping triumphant Conquerour in the world, as the regenerate Christian? *νικᾷ το κόσμον*, hee overcommeth the world, Overcomes himself, that Lyon and that Bear that *David* combated with, his furious ragefull passions, *Achelus* in all his shapes, and is alwaies in pursuit of that victory, *νικᾷ*, stil in the present, hee is alwaies overcoming; Overcomes enemies, * the injurious person by not retributing of injuries, the very tyrant Persecutor, (whose adoration hee hath when hee can get none of his mercy, whilst t'other that is frighted out of his conscience and integrity, is scorn'd and kick'd into hell by him) yea and the Devil that *τὸ πονηρὸν*, the evil one, whom when the Christian resists, he conquers, (*fugiet*, hee shall flie from thee) yea and overcomes, and reproaches, and triumphs over all the world besides, practises those duties upon Christs commands, which neither Jew, nor Heathen ever thought themselves obliged to. *Athenagoras* can challenge all the Philosophers, and Law-givers of the world to equall Christ in one precept, or Christians in one practise of theirs, that of blessing of enemies, and no *Goliath* of *Gath* being able to answer his challenge, no uncircumcised Philistim, of confidence to meet him, (*Μὲν οὖν ἀνὴρ συλήσας ἑλαν στρατόν,*) the Christian is the onely victor, he conquers the whole world about him, yea and those glittering courtiers of the superiour world, outvies, and conquers Angels in that one dignity of suffering for Christ, and so becomes the renowned'st champion under heaven.

To this I should adde again, if I had not said so much of it already, and if 'twere not a baser earthier consideration, the profit and secular advantage, of which the Christian life, (let the insensate worldling think what hee will) hath the peculiar onely promise from him which hath the sole disposing of it. Some mistakes there are in judging what worldly prosperity is; Let it bee rescued from these mistakes, as particularly from that of signifying a present few months vicissitude of power and wealth (so sure to be paid (and confuted from deserving that title) by that of the Prophet, *When thou ceaseſt to spoile thou shalt*

* Πονηρὸν
ἐχθρὸν.

be spoiled (let it signifie, as alone it doth truly signifie, that *competency*, not that *superfluity*, which hath all the advantages, and none of the pains of wealth in it, and no question the doing our duty (though it bee the present leaving of all for Christs sake) is that which doth not use to fail of the liberal sort of harvest, the hundredfold more in this life, *i. e.* all the true advantages of those possessions, without that addition which would be bare profitlesse encumbrance; and which, if it were added, would prove a most disadvantageous diminution. I shall venture the brand and punishment that belongs to the most infamous cheat, when ever any disciple of Christ shall think fit to call mee his underminer or enemy for this doctrine, when he shall think fit to tell me really that honesty is not the onely prudence, the surest foundation and treasure of worldly blis.

I have done with the particulars I promised: And now put all together, and you will never think the Preacher a tyrant more, never pity the melancholy, but envie the ravishments of him that have taken up *this yoke* (yea though it have a *croffe* annexed to it) to follow Christ, you will never put in for your part in *Mahomet's* paradise, exchange your purer Gospel for a grosser Alchoran, having in this very yoke of Christ a satisfaction to all your longings, a richer harvest of joies in the present possession, then all the false Prophets and false Christs could feign for their clients in the latest reversion. And having thus fortified you, I shal now challenge the rival Satan, to come out to thee, to bring forth his pleas and pretensions for thee, to interpose his exceptions if hee have any, why this hour should not bee the solemn *era*, the date of thy long farewell to the kilns and fleshpots of *Egypt*, why this minute should not be that of the blessed shril trumpets sound, that of proclaiming a *Jubile*, a manumission for thee (and all thy fellow captives) never to return to his gallies again, who are offer'd so far a more gainfull, more easie, more pleasant, and more liberal service. Satan, I am confident, dare not say his wages are comparable to those, that here I have tender'd thee from Christ; let him shew mee in all his kingdomes of the earth, in his treasury of gold, or *gynaeceum* of beauty, any thing fit to bee

a rivall with the graces, not which the Poets feign, but which the Sermon on the Mount prescribes, (ingredient and constitutive of a Christian) both for the gain and pleasure, the commodity, and the delight of them even to flesh and blood, (when the one bedlam heat of youth, or lethargick custome of sin is over) and I shall no longer pretend to get any profelyte out of his hands.

And if after all this I must be content with the fate of other Sermons to have play'd a vain-glorious prize, *d'icez d'icy*, wounding none but the aire this whole hour together, If I must miscarry in this so charitable undertaking, and may not bee heard when I come but to comply with you in all your interests, to direct you through one *Canaan* to another, to lay you out a paradise here for your rode to an eternall heaven, I confesse I am fallen upon a peevish auditory, a company of sick phanlies and creft-faln souls. For whose cure,

I might yet farther set off all this, and improve it into little lesse than a demonstration, by the view of the contrary not onely unpleasant, and unprofitable, but even painful tormenting trade of sin; those so many *limbo's* in passage to the deeper hel; that *Sodom* of filth and burning in the way to a *Tophet* of worms and flames. But I had rather phansie you the *sheep* in *Aristotle* which the green bow would lead, than the *goats* in the same Philosopher, that the nettles must sting, whom the cords of a man might draw, than the whips of Scorpions drive into Paradise, into *Canaan*; Being confident that I have at this time revealed such precious truths unto you, that hee whom they doe not melt, and charme, and winne to enter into this so necessary, so fecible, so gainful a service, Father *Abraham's* divinity would prejudice and conclude against him, that neither will that man convert, though one should rise from the dead and preach unto him. If there bee any here of this unhappy temper, the onely reserve I have to rescue him is my prayer, that God would touch his heart, that hee would say *Epphattha*, that if there bee any consolation in Christ, any comfort of love, any virtue, any praise, any such thing as Paradise here, or heaven hereafter, wee may every of us think of these things, and having entred into the blessed family of this good Master,

ster, wee may all serve him acceptably here, fight under his banner, overcome by his conduct, and reign with him triumphantly hereafter.

Now to him which hath elected, created, redeemed, called, justified us, will consummate us in his good time, will prosper this his ordinance to that end, will lead us by his grace to his glory : To him, &c.

F 2

EFRA-



Ephraim's Complaint.

The III. SERMON.

JER. 31. v. 18.

*I have surely heard Ephraim bemoaning himselfe thus,
Thou hast chastised me, and I was chastised, as a Bullock
unaccustomed to the yoke : turne thou me, and I shall bee
turned.*



His Text is a sad soliloquy of a provoking afflicted people. *Ephraim transmigrantem*, reads the Vulgar, and sure מתנורר which we read *bemoaning*, would be better rendred thus, The ten Tribes sealed up in a black night, a fatal last captivity.

To parallel our state with *Israel* in the *transmigrantem*, is not my designe, much lesse in the bemoaning, that's but a piece of unteasonable pusillanimity, that our English hath imposed upon the Text, and our Saviour hath inspirited us into a
more

more cheerfull guise in suffering, the χαίρει ὁ ἀγαλλιάσας, rejoice and bee exceeding glad, the most blisfull joyous condition of any.

The parallel, I fear, will prove too perfect in the words themselves, which Ephraim then was over-heard to utter, and perhaps some Infidel hearts may be a whispering now; and that I may prevent this parallel, I have pitcht upon the words, I have surely heard Ephraim, &c.

The sense of Ephraim's μωμὴ thus sadly muttered, 'tis possible you may not articulately understand, I shall briefly bee his Interpreter, by giving you a plaine paraphrase of the Verse.

I heard the ten Tribes in a melancholy reflexion on their state, thus whispering within themselves, We have long been punished by God, and no more wrought on by those punishments, then a wild unmanaged Bullock, i. e. not reformed or mended at all by this discipline (the Targum hath cleared the rendering **ולא אלפנא**, We have not been taught, and the Septuagints [*αὐτοὶ δὲ ἀγχοῦντες] hath done so too) but then *Turn thou mee, return my captivity, restore us to our liberty, and our Canaan again, and then no doubt wee shall bee turned, reformed and mortified by that change.

* And accordingly St. Chrysostome's Greek Copy must bee corrected, and read thus, ἐπισκευάσας με Κύριε καὶ ἠνεπάιδευσέ με, ἀλλ' ἐγὼ ἄγχοῦνός εἰμι, ὡς βοῦς ἀδάκτου. Thou hast instructed mee, Lord, and I was not instructed, but I became as an untought, unmanaged ox or heifer. i. 6. Ser Ewangelise Deum Vet. & No. Test.

* That this is the meaning of the words wil appeare by the consequents, when they are once rendred and understood aright, which now seem

to resist this interpretation, and that is caused by the ill rendering of them. They are to bee read thus, vers. 19. Surely when thou shalt have turned mee (or brought mee back) I shall repent, when thou shalt shew mee (thy mercies) I shall strike my thigh, (a ceremony which was used by the Jewes in the dayes of Atonement or Expiation, diebus **כפרים**) I am ashamed yea and confounded, because I beare, &c. (i. e. I am so troubled at my punishment, that I can have no leasure to mend.) 20. Is Ephraim my Sonne? (Filius honorabilis mihi, saith the Vulgar) is hee my darling? (filius delicatus my fondling?)

ling?) i. e. Sure hee must thus thinke of himselfe, and beleeve of mee, that I am so fond that I cannot live without him; for else sure hee would never say thus, that he will not repent, unlesse hee bee well used, unlesse I bring him back to his countrey againe. *When I have spoken enough with him,* (admonished, advised him sufficiently) *I will in any wise remember him,* (i. e. his impenitence, and chastise this obduration of his) *therefore my bowells are troubled about him,* (i. e. I am very angry with him, for bowells note any violent affection,) *Can I in any wise have mercy on him?* (when all my chastisements work not upon him, when he will not amend without prosperity.) That this is the sense, and not that which our English inclines to beleeve, appears by this, that these Ten Tribes returned not, and therefore the next Ver. 21. must be applyed to the Twelve Tribes, not the Ten.

Having thus laid bare the words before you, you will presently discern the summe of them, *A people unreformed under Gods rod, petitioning to bee released from that smart, because it did not mend them, pretending that prosperity would work wonders on them.*

And this you will dissolve into these three specialls, each worth our stay and pondering.

1. Gods ~~judgment~~ judgment, what course is fittest to reform sinners, not the delicate, but the sharp, that of smiting, *Tu percussisti, Thou hast smitten.*

2. Mans judgment, or the sinners flattering perswasion of himselfe, quite contrary to Gods; a conceit, that roses are more wholesome than wormwood, that prosperity will doe it better; and a bribing God with a promise, that it shall doe it, *Converte & convertar, thy smittings have done no good on mee: Turn thou mee, and I shall be turned.*

3. The stating of this difficulty betwixt God and man, and in that, the falsnesse of mans judgement; and the fallaciousnesse of such his promise: 1. In respect of God, who will never send them prosperity, that adversity wrought no good on. And 2. of prosperity it selfe, which would never doe that work on those, if God should send it, intimated in the Prophets recounting and upbraiding this speech of Ephraim, *I have surely heard Ephraim, &c.*

I begin first [with the first], Gods judgement, what course is fittest to reforme sinners, not the delicate, but the sharp, that of smiting.

And all the prooffe I pretend to have from this Text for this, is the *percussisti*, in the front. 'Tis clear, God had smitten Ephraim, and Gods actions are a declaration of his judgment, his *smiting* a sufficient assurance that nothing else is judged by God so likely to reforme Ephraim, and that upon this two plain heads of probation.

1. That whatever is, whatever is come to passe, is certainly Gods will it should be.

2. That what was thus Gods will, was designed to some benigne end, and in short, to nothing in Ephraim, but his reformation.

1. That whatever comes to passe is certainly Gods will. Not still his will, so as to be matter of decree (save onely of permission) that thou should'st doe it, and therefore even those things that are most necessarily to come, shall bee matter of the greatest guilt, and woe to those by whom they come, *Mat. 18.7.* But his will, his over-ruling decretory will, that I should suffer it, his hand and his counsell, *αὐτοῦ ἐστὶν ἡ θέλησις*, *Acts 4. 28.* predetermining that to be done, which none but Herod and Pilate, Gentiles and Devil, against the expresse will of God, and his child Jesus were gathered together to doe. All the sin and furies, guilt and damnation of hell may be in the *ποιεῖν*, the doing or executing Gods will, (as believe it, there is not a more formidable trade in the world, than that of which Satan alone hath the Parent, and men doe but intrench on hell, whensoever they exercise it, that of the *licitor & carnifex*, of being Gods rods, Gods executioners) but then all the mercy, and all wisdom, bounty, and divinity, sometimes the redeeming of a world, in the *θέλησις*, the being done. Not the softest affliction, or bloudest tyranny had ever come into the world, had not God permitted, & for our sins decreed to permit the doers to be open for it. Not the lightest wound, or deepest furrow on a poore Christians shoulders, but hath characters of Gods hand in it, superscribing him *ἡ σφραγὶς τοῦ Χριστοῦ*, in Ignatius's phrase, the coyn of Christ, a stamp of his impressing; and as the Painter had so interweaved his own

own face in *Minerva's* picture, that you could not behold one without discerning the other, so when the image of Christ is imprest on us, I mean the image of the crucified Saviour, the thornes on the head, the spitting on the face, the sponge of vineger and gall at the mouth, and the one wound on the whole body, when the conformity to this image of the Son, Rom. 8. is sealed upon us, that seale of the *Tiphereth*, or the *Magnus Adam*, (as the Cabalists are wont to call it) I mean, of the archetypall sufferer Christ, is imprest so hard, that it prints quite thorow the bottome of him, leaves the impression on the *Malcuth*, the bride, the house of *Israel*, the poor crucified Church here below, when I say, that sad originall is thus copied upon us, there is no avoiding the sight, no escaping the acknowledgement of that great Painters face, that drew these parallel signatures both on Christ and us, or in St. Pauls phrase, *predestined us to be conformable to that image of his Son*, *αὐτὰν ἀπεικονίσεν*, Col. 1. by way of correspondence, of antitype, to fill up the remainders of his sufferings in our flesh, and as punctually elected us to this *συνάσφαισις*, this co-suffering for, and after Christ, as to the *συνδοξάσεισθαι*, wee trust hee hath, to the also being glorified with him.

Καταξίμενοι,
Acts 5. 41.

These are the *σ'γματα*, *ἱνοῦ*, literally, and exactly, the prints or brands of Christ, the works of his hands, as well as the transcripts of his sufferings; and as this may give us a perfect satisfaction in whatsoever the most smitten condition, a *πᾶσαν χαρὰν*, all joy when we are thus vouchsafed and dignified, especially if wee shall have transcribed the active as well as passive part of his image, or if this suffering teach us to transcribe it, so will it bee a first proof of the point in hand, a declaration of Gods opinion by his prescriptions, that nothing is so fit for our turn, as smiting.

But then this first-proof will not perfectly come home to the conclusion, unlesse we improve and sharpen it with the second, that this smiting, as it already appears to be Gods will, so 'tis by God designed to Ephraims good, the greatest good for rebellious Ephraim, the bringing him to repentance, and that if any thing else could have tended so directly to that end, Ephraim had never been thus smitten. The foundation of this lies in the superlative
love

love of God entended even to enemies, and that evidenc'd by his manner of prescribing that to us, with an *ab exemplo*, from the example of his owne perfection. *Mat. 5. 48.* who, it seems by that argument, is a benefactor and *blesser* even of *enemies*, and whatever he sends to the most hostile *Ephraim*; it is method of deliberate charity, the bitter'st *Recipe's* design'd on purpose (neither by chance nor malice, those two heathen principles of theology, *τύχη & φθόνος δαιμονιοί*, but, I say, on purpose) from love and pond'ring, from judgement and from bowels, as that which as long as there is any hope of recovery, will do it, if any thing, and therefore cannot in charity be withdrawn, while there is hope; and when there is none, is then to be spared, not lavish'd out, like *Galens* generous medicaments, that must not be dishonored, or cast away on the desperate Patient, but preserv'd to do noble and signall cures, on those that are capable and worthy of them.

Such are these caustick plaisters, preparatory to the Incarnative, the knife and the lance that *Hipp:* reckons among the *μαλακιστικὰ γάρφα*, the mollifying preparations, that the Physician must always carry about with him: This is the new, and, as late artists tell us, the truer notion of the *feaver*, not as of a disease, but an indeavour, and strife of nature to cure one, as when there is a thorne in the hand, or burthenous excrement in the body, nature heaves and plunges, puts it selfe into a passion and flame to thrust it out; and then to cure that *feaver*, to quench that flame, to allay or trash nature in that march, is to dis-arme the friend, and side with the adversary: and such it seems was the messenger of Satan to Saint *Paul*, that medicinall thorne in the flesh, to prick the rising, and let out the putrid humour, that he might not be puff'd up; and exalted above measure, and God would not be so unkind, as to hearken to his importunity, in giving it leave to depart from him.

If you will further see the opinion and judgement of God in this matter, I shall mention but one evidence more of it, the notes of his constant practise thorow the whole Scripture.

The briers and thorns were immediately designed by God

H

to

to the first sinnes, to repair the errours, and crimes of Paradise.

Afterward, the *rod*, was the onely engine, by which *Moses* was to work all his miracles, on the *rock*, on the *Ægyptians*, on the more obdurate *Israel*; all the exchange and variety was onely this, the *rod* sometimes transformed into a *Serpent*, or else multiplied into an army of *Frogs*, and *Flies*, and *Locusts*, when an obdurate rebellious sinner, a *Pharaoh* was to be *sofined*: and if you mark it, when upon the importunity of *Moses*, God was perswaded to withdraw that *rod*, to intermix deliverances, these never wrought any good upon *Pharaoh*, when *Pharaoh* saw that there was respite, respite but for a minute, he hardened his heart, &c. *Exod.* 8. 15. An observation that made *St. Basil* resolve, that 'twas Gods patience, or *ὑπομονή*, that hardened *Pharaohs* heart, the removings of his plagues, intercalations of mercy: the taking of the water from the fire, and letting it cool again, that as *Aristotle* saith, makes it freeze so hard and so speedily. The devill and the Magicians would have been better at the cure of a hard heart, then *Moses* and his prayers; they could onely conjure up more blood, and more frogs, but could not remove any, and that it seems was the most likely meanes to have kept him humbled, and therefore in the New Testament, 'tis the Apostles saving method in such great cures to call in the Devil into consultation, to deliver men up unto Satan as the last and surest remedy; the continued stripes and the no respite, to give the impenitent to drink of the *ἀνεσθαι* *καὶ ἐσθῆναι*, in the *Apoc.* that hath so posed the Interpreters, the unmixt mixt wine, the all myrrhe but no water, the all manner of imbittering, hightning, but none of the allaying, cooling mixtures in it, and so still the potion of our crucified Master, i. e. by the way of this Text, all smitings, and disciplining; reall, corporeall inflictions of Satan, to the diseasing and destroying of the flesh, and it seems no popular Empiricall means so probable, for the *ἵνα πνεῦμα σωθῇ* that the spirit may be saved in the day of the Lord.

And then my brethren, to bring down this first particular unto ourselves, was there ever such a course of soure discipline, such a delivering up unto Satan, as this Nation of ours hath for
some

some yeare been under? Was there ever such real buffetings, not like that in Saint *Jeroms* Dreame, to convert the *Ciceronian* into a *Christian*, but as upon a waking *Bedlam*, a daily constant exercise of stripes, or like that on the possessed in the Gospel, the spirit taking us, and tearing us till we foame againe, (and our base reviling and slandering one another, is that foam) ô how many sad falling fits hath this poore demoniack been wrestling under, and unlesse an over-ruling mercy interpose, perhaps the bitterest part of the agony still to come, in the struggling of life to returne again! Is not this the antitype of a smitten *Ephraim*? I speak not this particularly of those that have been the sufferers under this rod; beleve it, the catalogue of the smitten is larger then so: You may mark it, that the Rod it self is smitten, whensoever it smites, at every blow wounded and torn by way of repassion.

And so the most distant atomes of this kingdome are once united, in this one sad notion of stripes and wounds fit to become one common *ἑξαρχῶ* *ὑμῶν*, precentor in the first note of this sad anthem, the *flagellasti me*, thou hast smitten me, ô that we could get but one word farther, joine all in the *ἁποστασίων*, or counterpart, *flagellatus sum*, in the reall passive, and *I was smitten*.

This were but justice unto God that hath taken all this pains with us, been at such an expence of culters with these stony fallow hearts of ours. You shall see how rhetorically he expostulates it, *Amos* 3. 4. *Will a Lyon roare in the forest to have no prey? shall my chidings and threats, and thunderbolts tearing your Ephod and your Altar, rending not the vayle, but the Temple it selfe from the top to the bottome be spent all to no purpose? Will a young Lyon give forth his voice from his den that he may take nothing?* (that is the best rendring of the place) shall all this tragicall scene designed and acted by God (all but our sin-parts in it) be but a beating of the air, or a scourging of the sea, unprofitably? no one sin in such a legion brought downe, or vanquish'd by all this storming?

Nay, shall we at once evacuate and reproach, surstrate and defame his methods? pronounce unto all the world that God

hath lost his designe for want of conduct? shall we set up for the master wits? get Profelytes away from heaven to Ephraim here? preach backe againe to Gods rod? and tell him, that afflictions are very improper engines to make batteries on soules? If so, then are we just the *indomiti juvenes* in this Text, so perfectly untamed after all this smiting; I wish we could say as true in that that follows, the [*Turne thou us, and we shall be turned*] that the resolvednesse not to benefit by stripes, were not so like the blasphemy against the holy Ghost, that when this hath failed, any other method might hope to prove successful. That prosperity might do it, was Ephraims phantise, though distant enough from Gods, which brings me to my second particular, *Mans judgment, or the sinners perswasion of himselfe, that roses are more wholesome then wormwood, that prosperity will doe it better, and a bribing God with a promise that it shall doe it; Converte & convertar, turn, &c.*

And this we shall not fully carry away with us, if we do not view it distinctly in three notions:

1. As *'twas a perswasion or act of belief in Ephraim, that so 'twould prove: turn thou me, &c.*
2. As *a promise that it should be thus: turn and I will, &c.*
3. As *in truth it was, an excuse to get off the Rod, or to procrastinate the repentance, the present method of smiting may be superseded, turn thou me, &c.*

The first, an act of judgment in Ephraim. The second, of temporary resolution. The third, of artifice and designe. In each of these Ephraim may chance to prove our mirrour, 'twill be worth your patience that I shew you how. And

1. As it was *a perswasion, or act of judgment in Ephraim, that prosperity was the way to make them better.*

'Twas a truth of Gods owne pronouncing; *that his thoughts are not like our thoughts*, consented to by the Philosopher, *ὅτι δέμας ἀνθρώπων ὁμοίον ἐστὶν νόμῳ*, saith Xenophanes, *God hath no more of our phantasies then of our shapes*, heaven earth are seldom of an opinion. Twill be most pertinent and visible in matters of his providence.

When God hath designed the crosse, the constant post and stage in our gesses to heaven; we must needs set up another
economy,

economy, phanſie it a kingdome of uncompounded felicitieſ, croud all the Godly into one throne, and the ungodly into one footſtoole, bring Chriſt unto this earth again, on a ſecond more prudent errand, to have an age of reigning, not of ſuffering, among a world not of followers, but of fellow-kings, and ſo, in the Apoſtles judgement, incloſe him in a kingdome of baſtards, whom we are reſolv'd (quite contrary to Gods pronouncing) to be the onely ſons and ſaints of the *Millennium*. To this end muſt Propheſies be precipitated, and what belongs to the future (perhaps long ago paſt) converſion of the Jewes, or our yet more future bliſſe, ſhall be all anticipated preſently, the Croſſe condemn'd and baniſh'd out of the world, and none like to be of the Order of the new Diſciples, but he that will caſt off that unchriſtian luggage, and ſo not follow Chriſt. Can there be a greater contrariety unto Chriſts judgment, a more perfect Antipodes to all that hath hitherto been Goſpel, then that which by pulling out one pin in the ſcene, hath been thus ſhifted into its ſtead?

And as in the generall, ſo in the particular too, [*In what ſtate ſoever I am, therewith to be contented*] is not to be had by Saints Pauls own confeſſion; without a *μεμύμη*, a great deale of myſterious inſtruction, ſuch as in the *Eleuſinia ſacra* coſt the Client ſo many ſighing patient yeares of attendance and purgation; before he could aſcend to the *τελετὰ* & *ἐνοπτεία*; the *highs of chriſtian contentment*: but eſpecially to have any good opinion of afflictions, when they are actually on our ſhoulders, to be ſo tame as to think ſuch a proportion of earth, which wornwood imbibed, can prove uſeſſull or medicinall to any.

Will not a brave golden ſhower of cordials diſpell poyſons, raiſe a collaps'd habit of ſoul, infuſe a new ſtock of ſpirits, more probably ſar, then a courſe of ſteel or quickſilver? Would not an army of ſun-beams, that have light as well as warmth in them, ſubdue and thaw the moſt hardned heart in the whole quarry, diſſolve the moſt icy cryſtall ſpirit, better then a ſtroke of *Moſes rod*, or a crack of thunder.

Thus hard it is for flesh and blood to beleve that God can chuse best for us : *Are not Abanah and Parphar rivers of Damascus, better then all the waters of Jordan ? May not I wash there and be clean ? Would not a little kind usage, a few fatherly kisses and embraces, an inheritance, or portion given me in my hand, a fair demeans to keep hospitality upon, be more likely to work upon wel-natured sinners, that do not love to be forced, will be as thankfull as any man living, if they may be courteously treated, but with a froward handling cannot chuse but shew themselves unfavoury ?* This driving and forcing men to repentance, is a violation of the Gospel-liberty, a kind of constraining and violencing of the spirit, if it be enslaved to these beggerly rudiments of stripes and terrors, and favors much of the spirit of legall fear, that *Hagar* or mount *Sinai*, that engendrich unto bondage, quite contrary to the free-born *Sion*, or *Jerusalem*-spirit, whereby we cry *Abba* father.

Farther yet, I have heard *Ephraim* a murmuring as well as a bemoaning, I am so encumbred with the pressures of a villainous world, such a hurry of passions of indignation and impatience, of a tumultuous grief and shame, that I have neither heart, nor joy, nor leisure to mend any thing. Thus it followes, *verse 19. I am ashamed and confounded, because I bear the reproach of my youth ;* no possible reforming in such a state of confusion, such a kind of *Tophet*, and hell as this.

And I heartily wish, I did not speak to men that can think *Ephraim* in the right all this while, that with *Jonas* in the withering of the Goard can justifie against God himself, that they do well to be angry even unto death, that can really perswade themselves that afflictions are not for their turn, that they are as noxious to their soules, as to their bodies, that as *Hippocrates* resolved of the *Scythians*, that the *νιδ μυστα*, if they came from God (that all the curses and il-turns that heaven had to spare) would be confined to the poor, because their wants set them always a murmuring, and a blaspheming of God: So, I say, I wish we had not some of that *Atheists* conceit, that cannot tell how to imagine, that stripes would bring forth any thing, but clamours and execrations, more ferity, more sullen *Atheismes*, more bestiality to drown, Opiate potions to benumn the sense

of our calamities; And many of us do this out of pure judgment that affluence is far the more probable way toward mending, that a Canaan were able to inspire Israelites, as the good soyle in Plutarch was thought to infuse poetry into the Oracle: and having experience to demonstrate the first part of Ephraims speech, being no more wrought on by all Gods smiting, then the most untractable steers, they go on with a presumption of the truth of the second, *that prosperity will do all, that adversity hath not done: Turn thou me, &c.*

But then 217. I told you there was a second notion of these words, as they are an act of promise and temporary resolution, that if God will turne our captivity, we will infallibly amend.

And 'tis very possible at a distance for a man to think himself in earnest when he so promises: 'Twas Dio's observation of Nero's Mother (that profest her self content to be kill'd by her Son, on condition he might be Emperour) that 'tis very ordinary at a distance to enter such obligations; we'll venture any the sorest payment from Satan after this life, so we may get but his kingdome of the earth, his *Seraglio* of carnall felicities at the instant. The hypocrite or falsehearted professor will make any bargains with God for the future, will not doubt but to be a disciple of Christ, so he may but first go and bury his Father, or with *Jephtha's* daughter, have a month or two to go up and down the mountains, and bewail her virginity; she and her fellowes: Be it the Cloyster or the Altar, chastity, or death it self (as you know 'tis not resolv'd which 'twas that that vow belong'd to) a little present felicity will be sufficient payment for either of them, only when the date of the undertaken returning begins to commence, when the fore part of the bargain comes to be perform'd, the Nero to kill, as well as to raign, the Cloyster, to be actually entred, and with that the ἀμεταμέλητος μετάνοια, a vow never to return *ad seculum* again, then the votary begins to understand himselfe better, finds it as improper to turn penitentiary in a Palace, as it was in a Prison, as irrationall to be condemn'd to *Tantalus*, as to *Prometheus* fate, to be abstemious in a river of delights, as patient of fastning to a mountain of torments: and had he known it, that he should thus have been taken at

at his word, have had his turning required as soon as his captivity was turn'd; his mortification expected at the restoring of his peace, and with the festivity and rest, the holiness also and services of a Sabbath and Jubilee, he would have even courted his rod, embraced his pleasanter gyves, or dunghill, have continued a slave in *Ægypt*, rather than thus be circumcised in *Canaan*; have been bored through the eare by his old Master, rather than thus dignified with the title of *Freeman*, & denied the *libertinisme* that belongs to it.

But the truth is, there is a third notion of these words, which will be a *Superfedeas* to that of a *promise*, and that is, as this art of *promising*, is only an *excuse*, or *shift*, or *pretence* to get off the present smart of the Rod, or the importunity of the Prophet to escape the *smiting*, or the being *smitten*, the *croffe* or *following* of *Christ*.

Should the unmanaged Horse (in stead of the Bullock in the Text) desire his Rider to put off his spurs and whip, and at once to ease him both of bit and saddle, and then promise to be the tractablest beast in nature, but till then profess that all those instruments of discipline should never tame him, I beseech you, what would be thought of this oration? would you certainly be persuaded that the beast spake reason, that 'twas a serious designe of a generous obedience, a gallantry of a voluntary unconstrain'd virtue? If so, you may beleeve the beast within you, that makes the same proposall to God, and you. In the mean'time will not be amiss to resolve, that he that hath exceptions to Gods methods, hath some other Master to whom he is more inclinable to retaine, he that will not serve God for nought, that is all for the thriving piety, the gainfull Godlinesse, that must have his reward, just as he is a doing the worke, a payment in hand, even before he sets about the duty, will sure bring in little profit to God be he fed never so high, very thin returns of good life for all his donatives. He that will not now mend under the rod, edifie by so many dolesfull Lectures, as have been read on out of a *Zachary's* and a *Jeremy's* roll, that hath arrived to *Theodorets* *ὑπὸ ἀντιμω*, a mind that can reverebrate judgments, and make them rebound, in more provoking sins against the hand that sent them, is of the *Pharaoh*, the anvil-temper, and, let him pretend, or promise, or flatter himselfe what he

he please, by holding out his *White flag* for treaty, he desired to be in case to maintain his fort still against God, and 'tis it not victualling, and bribing; but starving and storming, must helpe to drive him out of it : which brings me to the third and last particular.

The stating of this difficulty betwixt God and man, and in it the falsenesse of mans judgment and fallaciousnesse of such his promise, both in respect of God, who will never send them prosperity, that adversity wrought no good on, and of prosperity it self, which would never doe the work, if God should send it.

For the first, in respect of God, who will never send them prosperity, that adversity wrought no good on. This you may judge of, not onely by that great rule of state in heaven of [*Gods resisting the proud*] and [*surely God heareth not sinners*] compounded into one Gospel-aphorisme, [*the incorrigible begger can never have audience in heaven, nor returns from thence, save onely of stones and thunderbolts*] but especially on that wise ground of divine economy, on which all these stripes are sent.

Gods first method of calling us off from the world, is the soft, and friendly, the [*having therefore these promises, let us cleanse our selves,*] a heaven, a paradise, and a Canaan, to confirm Angels, and bring men to blisse, to draw with the cords of a man, with the bands of love; and if that prevaile, afflictions are superseded, (and were it not, that there is another speciall use of them, to illustrate our Christian vertues, and improve our crown, and withall to confute Satan when he accuses us of unsincerity, the reformed Christian should never be thus exercised.) But when prosperity will not work, when the calmer Phylick is digested into nourishment of the disease, then, and not till then, the vomit comes in on the reserve, the tempest and deluge to drown those serpents, that had ingendred and thriven in the shallow and still waters, as to them that are sick of perfumes the noysome smell is the onely cordiall: and then, as *Cusanus* observes, there is in God *coincidentia contrariorum*, this severity is the only mercy, these wounds the only balsome, the hostile approach, the most obliging charity; and as by the heathen artifice in *Hero's* *πυρρηναν*, as soon as ever the fire was kindled upon the Altar,

the plummetts fell, and the dores flew open, and the God appeared upon the chair of state; so by this rarifying power of flames, and judgments the earthly obstacles are oft removed, and the deity set up and enthron'd in the heart; and then sure 'twas good for that man that he was in trouble. And generally the rule is true in *Gerson*, *Omnes pœne non exterminantes sunt medicinales*, all mulcts that are not undoing (and our law admits not of any, but such as are *salvo contentemento*) are a peece of charity and physick in the Judge. For this cause are many sick and weak, nay many slain asleep; if we will beleve the Apostle) and all these judgments of the Lord, the onely antidotes against that fatal poyson, the being condemn'd, and ruin'd with the world.

And then you will not blame the wit or piety of the old Heathens (*who deified all their Benefactors*) that they had Temples for such feavers as these, the friends that had so obliged them, I'm sure Saint *Augustine* makes it his wonder, that upon that score they had not erected one Altar more, *impietati hostium*, to the impiety and rapine of their enemies, which was constantly (if they had but the grace to make use of it) so royall a Benefactor.

The soveraign power of this *Recipe* being thus considered, you will give it leave to be the last in Gods prescribing, and the most depended on; and the Patient being not fit for the cost, or trouble of any farther experiments, when these have prov'd successlesse, the greatest mercy of the Physician is to leave him with these cupping glasses at the neck, that if there be ever a spark of vitall spirit within, it may by this assistance discharge it self of that poysonous vapour, and yet possibly overcome and quit the danger; but if not, 'tis sure too late to divert to any new course; the fetching out the cordials will but enhance the bill, and maintain the lamp a little longer, will never beget a new stock of spirits, or spring of life, when 'tis once so quite exhausted; and therefore the conclusion is clear, and the Prophet *Amos* hath exprest it by an apt resemblance, *Amos 3. 5. Shall one take up a snare from the earth, and take nothing at all? Shall God remove his judgments from a nation, while the sins are still at the high water? Infallibly he will*

will not do it: If he do, 'tis a sad presage, his soft hand is but absolute desertion, the leaving to our selves, is the giving us up to our bloudest enemies, that unseasonable heaven is the far worse *Tophet* of the twain.

Let but the present calamities work the cure on us, and then all the *Canaan*s in the world are ready at hand to perfect it, the old peaceable flourishing *England*, hid under that heape of thunderbolts, is ready to be our *bath* and *palestra* once again, to refresh and confirm what was thus acquired, and to beget a whole treasure of health in us; but till then, *prosperity* is quite beside the purpose, a meer ignorant Empirick-prescription which hath nothing of purging or medicinall in it, should it be administred, 'twould never reform, or convert any; the demonstrating of which, is the undertaking of the last minute of my last particular; that in respect of *prosperity* it self, which in this case will never do the work if God should send it.

The beast that is not tamed or humbled by the whip or goad, the rich pasture in all reason will never break, or work on. The liberty of that field is a new temptation, and the plenty strengthens for a sturdier resistance, and both *liberty* and *plenty*, *respite* and *peace* are apt to be mistaken for a reward of the former *stubbornness*, far from any restraint of them.

Will you see it exemplified in the most eminent stories of *deliverances*, and *prosperities*, that the Scriptures takes notice of? that will enforce the conclusion a *majori*.

You have *Lot* of *Sodom*, and *Noah* of the *old World*, the remnant preserved from that double deluge of *fire* and *water*, and as soon as they are landed in their faire havens, the same calme shipracks both, and their *prosperity* is branded by *holy Writ* for the mother of their two bestiall sins, *incest* and *drunkenness*.

Look back from thence into *Eden*, and there that happy at once and innocent paire, are not by *plenty* secured from *coveting*, *beauty*, and *sweetness*, and *desire of knowledge*, the perfections and temptations of *Paradise*, are the ruine to *innocence* it self; and then what do you think the *Swine* would have done there,

when the *Lambs* committed such early riots? what a havock would an army of *Roysters* have made in that Garden, where *Adam* himself (if you will beleieve the *Rabbins* rendring of the *Psalmists*, *ליל לא*) abode not one night in that state of blisse, and honour?

Passé we from *paradise* unto heaven it self, where there is neither eating nor drinking, marrying nor giving in marriage, and so no roome for carnall sins to doe any thing but sterve in, yet even there was matter for the filthinesse of the spirit to feed on, the *Angels* can grow proud and ambitious there, stumble and fall in plaine heaven; adore and worship (and so damne) themselves in the absence of all other Idols. And therefore from these experiments 'twould be no boast or hyperbole to affirme, (and perhaps worth your pains to consider it) that if a profane impenitent should (upon an impossible supposition) be so prosperous as to enter heaven it self, it would be very far from reforming or converting him; such a gratifying and rewarding of sinners would but confirm them in their course; as when an habituate demure adulterer, oppressor, or the like, gets confident of his salvation, with these crimes unreformed about him, there is not an engine imaginable to fetch him off from his sins, but by first robbing him of his assurance; he must be thrown out of his imaginary usurp'd heaven, before he will be really capable of coming thither. 'Tis true, there will be there in those sacred courts some good motives and attractives to reformation, examples of all the contrary vertues, if he were malleable enough to be controll'd by such; the *Seraphims* pure divine flames of love, to reproach and upbraid his prefaine uncleane fires of lust, and rage; a quiet calme subordination of saints and Angels under that great Theocracy, to shame that petulancy of his *ὁ δὴ αὐτῶν*, the irregularity of his rebel lusts against the *ὡς αὐτοῦ ἐστὶν*, the monarchy of that divine beame within him, the *Principalities* and powers, to make him blush and glow at those vile servilities, and mean submissions to the paultry sins, that he stands guilty of a whole volume of patterns of all holinesse in every Saint, to reproach and libell his imperitties: But when he hath in himself that one great example, that lust and pride, the filthinesse of the flesh and spirit can inherite, (as suppose the impenitent in heaven, and he hath this example

example) he will then rather expect to be imitated himselfe, to gain Profelytes to his delicate popular thriving heresie, to set up a new faction; or society in heaven, all for prosperous liberty, then conform to that old regular subordination, that prelacy or hierarchy of Archangels, and Cherubims, and Saints. In a word, we should have, in such a new supposed platform, more hope to bring over, and bebauch Angels, (were they not confirm'd) then danger of being disciplin'd, or reform'd by them, even raise Lucifers expectation, that he might return to his old country again, at least give him more ground for that hope, then Origens charitable heresie could ever afford him; and all this though impossible enough, yet far more probable, then for uncleane Atheists, or hypocrites, remaining such, to enter into the kingdome of Heaven, and then begin to reforme, when they are entred.

That divinity that first enstates impenitents in pardon, and so in blisse; and then will have them mend by way of gratitude, supposes a degree of piety and generosity in those impenitents, that nothing but a thorow conversion can plant in them. He that having a false graceless debter to deale withall, will first absolutely cancell his bond, and then expect that paymeat from gratitude, which law and Sergeants could not extort from him, shall be allowed to be of Ephraims mind, that the Sun-beams may dissolve that stone, that the hammer could not. The Platonists and the Papists have been a little more rational in ordering their fancies, placing their imaginary Purgatory in their way to Heaven, not at the journies end: and, if you mark it, they are not Purgatory streams, but flames which they dream of, a caldarium, or scalding bath, or furnace, to fetch out, and burn up drosse, not a flowrie Elysian field or Paradise, onely to upbraid it.

I shall make challenge to your memories and experiences, Did you ever see any man flatter'd and gratified out of his sins, by the encrease, and amiableness of his temptations? And yet it is certaine, that prosperitie, and ease, and peace, abound more with these then any other state, *Acrioribus stimulis animum explorant*, in Tacit, and as he, *felicitate corrumpimur*; so because they have no changes, therefore they feare not God, could David say, their uninterrupted felicities first made Atheists of them: It is likely that

a few more houres of those joyes would returne them Saints?

The Hermits indeed in *Theodosius* the youngers time, left their solitude, and came to study Perfection in the Kings Palace: but sure 'twas, because they were (or else conceived themselves to be) advanced and arrived already to a spirituall height, to a full pancratick habit, fit for combats and wrestlings, and so came out to practice in these *Agones*, that is, not because there were conceived to be lesse, but more temptations: And yet even for such, I should not be over-forward to commend the designe. Without question, the still privacie had been the prudent course. For so *Licetus*, that tells us of some Lamps which under ground continued light for sixteen hundred yeares, concludes his observation, that as soon as ever they were brought forth into open aire, they went out immediately. And I need not tell you, how many zealous burning, or faire-shining Votaries the world hath had, whose imprison'd, retir'd, cloyster'd, Piety hath done so too.

And do not think that 'tis an appetite to other mens possessions, or an insidious praising of a lost treasure, that so they that have taken it up may return it again, if I tell you that, which tis not these times have taught me, that affluence, and abundance of riches, of ease, of even Peace it selfe, is generally no safe commodity; there is not one of a hundred, but is lesse Christian for it. *Jeshurun waxed fat*, began to thrive in the faire pasture, and, it followes, *he kicked* presently. And 'tis *Aristotles Maxim*, πλεῖστον ὑπερβολὴς πονεῖν *Riches make men insolent and intolerable*. Nay we have mention of the πολλὰ καὶ κέρει ἐδυνάμενοι φέρειν, *Esther* 16. 2. and of *ferre fortunam* in *Horace*. Tis a weight that many are not able to move under, the talents of gold are the saddest lading, ready to sinke old *Charon* boate in *Lucian*. Tis sure that very bunch in the *Camels* back that made it so hard for him to enter that strait passage: And unlesse you have some confidence, and some experience of your extraordinary gifts, or faculty, of conquering the temptations of wealth and rest particularly, of taking out the sting, and teeth, that are peculiar to that Serpent, the exact skill of al-

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laying this quick-silver, beleieve me that peice of ancient advice would be no unsafe counsell to many of us, *when riches encrease*, instead of *setting the heart on them*, not so much as to lead them an eare, to be deafe to the knocks of riches, when they are most importunate at the door. All the joyes, and high tastes, that they can helpe you to, being not able to requite you for the damning sin of one insolence, one luxury, one impiety, nay for the paines, that not only *Petrarch*, but *Aristotle*, the Heathen, as well as Christian Moralist tels you it will cost the rich or idle man, to resist those temptations, much lesse to repaire the wound of a wasted conscience, that the courting of wealth, when tis shy or coy, the βέλαιος πλῆτῆρ, the resolving to become rich, or continue so, doth constantly cost us.

This is the most perfect earnest in the world, never was there Christian of any extraordinary proficiency, but was resolv'd of it as of a principle, and therefore put it into his prayers, not onely under the Petition against *leading into temptation*, but interpreted his *daily bread*, to that sense, τὴν ἐκείνην ἐπί τῇ ἡμῶν ἀμύκτορῃ, that which is most agreeable to every of our conditions, the *neither poverty, nor riches*, with *Solomon*, but the *panem dimensi nostri*, that which is just even to the wants or cravings of a regular appetite, which is the only wholesome diet in the world.

And as this hath sufficiently demonstrated the doctrine, so will it prove the most advantageous rise for Use and Application, and the conclusion of the whole matter. And that is in the Prophet *Micah's* phrase, to *shew thee O man what is good*, good to thee as thou art a man, in al thy capacities, to put thee upon a project, give thee a patent and monopoly of the greatest treasure, and riches of the world, a secret that the worldling hath not known; for had he known it, he would never have disquited the neighbourhood for such a warme prize, snatcht just out of the mint, such a singeing weight of gold that will so soon fire its passage, and flie from him again. And it is that treasure of Christ shall I say? nay, of *Epicurus's* Philosophy, (as for want of his owne writings the Greek Scholiasts on *Aristotle* are faine to tell us.) In the one, the γαλήνην καὶ ἀταράχην τῆς ψυχῆς καὶ πότμα, the
calme

calme untroubled constitution of mind, that all the *ταῖς*, the present or possible tempests of this world (which are all extrinsecall, perfectly extrinsecall to a Christian) have not in their power to afflict or disquiet, to put out of that magnanimous pace of equable constant piety: In the other that not effect or fruit of faith, but faith it self, 1 *Joh. 4. νικῶνται*, *Faith the victory and triumph over the world*, using it as a tame conquer'd captive creature, contemning and defying it, and against all our tempters vindicating and maintaining that title of ours, which the *bloud of Christ* help'd to purchase for us, that of superiority & conquest over the world. Not only that of contentment with a little, a tame privative contentment, (which yet the Spaniard thinks fit to make rivall with *Jupiter*, enough, when 'tis attain'd on earth, to get away al the love and value from heaven) but of preferring the conveniences and advantages of that little, (nay that admirably valuable condition of the nothing at all) the quiet and dignity of being fed immediatly from Gods own hand, of being a speciall part of his solicitude, nay of rejoycing in tribulations, the glorifying and magnifying God in that behalf beyond all others, and so being as in a state of ascendancy stil, (a yet more glorious condition) that of being under Gods managery and discipline, a part not only of his retinue, but his skill, a piece of his craft and workmanship, hewed and squared and carved by those keen sharp instruments of his, to become so many *ἑτάματα Θεῶν*, *incarnate statues of his divinity*; And I beseech you to tell me, is this a formidable condition? not that of the prosperous Atheist far more formidable? Tell me as men, as Christians, and not only as cattel of the herd, look but up on it with those eyes, that hope one day to behold the face of God, (and he that hath this hope, must purifie himself) and pronounce if there be any thing in the smitten Ephraims fate, beside Ephraims sins, that may discompose, or terrifie a servant of such a master, muchlesse drive us into tempests and rages of feare, with oathes, and curses, and damning of our selves, that we know not that Christ that would lead us, or bring us into this condition; A condition, (look it never so sadly) which (believe me, or believe your Saviour upon his Mount,

Mount, his Pulpit, or but believe your own soules, when ever you come to trie it) shal prove a mine of comfort to you, even in this life, the true fountain, from whence the old *ἡδονιστοὶ*, the voluptuous, or pleasurable, drew but drops or lappings, but will yeeld the illuminate Christian full streams of all the reall joy, and Epicurism in the world.

Which as it shall be the summe of my present addresse to you, so of my prayers to God for ever for you, that he that knowes best how to choose for us, will not suffer us to doe it for our selves, wil answer the necessities of our health, and not the importunities of our appetites, that he will take our Soules part against our enemy Flesh, and not our bodies, our estates, our Satans against our soules, will teach us that patience, and that joy, that tranquillity, and that serenity, that courage, and that Anthem of his three Martyr-children, that we may sing also in the midst of flames, denudate us of all, when that may fit us for our prizes, prescribe us any the scorchingst Furnace here, which shal prove most instrumentall to our present Reformation, and future blisse, to our life of obedience here, and of glory hereafter: Which God of his infinite mercy grant us all, for his Son Jesus Christ his sake, to whom with the Father, &c.

KJOHN



John Baptist's Warning.

The IV. SERMON.

MATTH. 3. 2.

Repent, for the Kingdome of Heaven is at hand.



Two difficulties there are in these few words: what is meant by the *Kingdome of heaven*, and what by *Repentance*, and then one plain matter of Practicall Divinity that results from the union of them. The difficulties must be explained, or else the Doctrine will not be come by: the Earth removed, ere the Oare be sprang; the vail be rent, and then the Oracle will appear.

The former, what is the *importance of the Kingdome of heaven*, as being more disputable, I shall propose more civilly, and tenderly, and unconcernedly, as willing to give an Example of that meeknesse, and that charity, that in matters of Opin-

on will keep a Christian from noise or quarrell, but the latter being more practicall, to which your eternal weal is more closely consequent, (a little mistake in repentance being like the loosing of a pin in a Watch, the actions and Motions of the whole life, even the success of every temporall enterprize or hope depending on it) you must give me leave to be more dogmaticall, to affirme confidently, and if need be, contend and quarrell you out of such errors. To begin with the first Difficulty.

The Kingdome of heaven in this place, I conceive to have a peculiar criticall sense, different from what belongs to it in many other places; and to signifie the destruction of the Jews, that remarkable vast *παραστροφή*, or finall subversion of that Church and State, wherein the power, and so kingdome of Christ was most illustriously visible against his persecutors; and if you must have the reasons of my conceit, I will give you a taste of them. 1. The parallel use of the phrase in some other places; Not to trouble you with many. In the 11 *Luke*, where our Saviour having mentioned the beginnings of sorrowes, *ἀρχαὶ ὀδύνης*, beginnings of their throwes of travaile, and pro-lutions of this so bloody day, (*Jerusalem* encompassed with Armies, and the prodigies that should be observable about that time, the signes in the Sun and Moon, &c. *ver. 25.* parallel to the relations in *Hegesippus*, and *Josephus*, and predictions in *Joel*, *The Sun shall be turn'd into darknesse, and the Moon,* &c.) he then concludes in the words of this Text, *When ye see these things come to passe, know ye, that the Kingdome of God is nigh at hand.*

A second Argument you may take from the Preacher, the Baptist, whose office it was to warn the Jews of this destruction, as you may see, *Mal. 1.* Behold, I will send you *Elijah the Prophet*, i. e. *John Baptist* a prophesying, before the coming of the great and dreadfull day of the Lord, and he shall turn the hearts of Fathers, &c. directly the Sermon of Repentance, Conversion in my Text, *lest I come and smite the earth*, (*הָאָרֶץ יִנָּחֵץ*, i. e. in the Scripture phrase, peculiarly the Lord of *Ju-dea*) with a curse, the cleare interpretation of this Kingdome.

A third Argument you may have from the consequents in this Text, where the Baptist saith it over again to the Pharisees in other words, the μένουσα ὀργή, the wrath ready to come, and the axe laid to the root of the trees: and so it seems this kingdome was a heavy slaughtering hewing Kingdome.

And so indeed the propriety of the word will bear, (which will serve for a fourth Argument) there being two notions of a Kingdome; the one, as it signifies reigning, the other as executing judgment; the first ruling, second coercing or punishing: the first the golden scepter, the second the iron rod, that διακονῶν Θεοῦ, royall Officer of God, being ἐκδικητὴς ὀργῆς, Rom. 13. an avenger or executioner for punishment; and for the matter in hand the case is most clear, Christ was never so demonstrably a King, as in that royall act of revenge upon his Crucifiers, then was his standard set up, his enigne displayed, the signe of the Son of man appearing in Heaven, and they shall see the Son of man coming in the clouds of Heaven with power and great glory, Mat. 24. 30. Once more, there is but one interpretation of this kingdome of Heaven that can pretend against that which we have now given you, and that is, that it should signifie the preaching of the Gospell, which at John Baptists Sermon was not yet present, but ἤρκεν, was at hand; but how could that be the thing meant, when Christ himself (who was this King, and his preaching, this kingdome) doth still continue the same stile? Mat. 4. 17. Jesus began to preach and say, Repent, for the kingdome of heaven is at hand; the other kingdome was already come in Jesus preaching, but still this kingdome is to come, yet future, though 'twere at hand. Yea, and when the Apostles were sent out a preaching, which sure was the presence of that kingdome, the same stile was still continued by them, Luke 10. v. 9. ἡ βασιλεία τοῦ Θεοῦ ἔστω ἐν ὑμῖν, the kingdome of God is at hand upon you, and then immediately to give the interpretation of that kingdome, they shake off the dust against them, a direfull ceremony, and it shall be more tolerable in that day for Sodom then for that City, verse. 12. the destruction that Sodom met with, was more supportable then this.

I will now flatter my self that I have given you some hints
(and

(and 'tis in kindnesse to my auditory that I doe no more) to acknowledge it not improbable, that the *kingdome of heaven* may have a peculiar separate notion in this and some other few places, from that which it ordinarily signifies, and so denote the fatall finall day to the *Jewes*, and that will give our *Baptist* a *preacher of repentance*, just as *Jonas* and *Noah* were, Gods œconomy the same, and the stile but little changed, Gen. 6. 3.
 [Repent, for within 120 yeares the world shall be drown'd] was the summe of *Noah's* Sermon, [Repent, for within 40 daies *Nineveh* shall be destroyed] was *Jonah's* Sermon, and [Repent, for the *Kingdome of God* is at hand] within the compasse of this generation shall *Jerusalem* be destroyed, was the *Baptists*, the *Christs*, the *Apostles* Sermon. And so I have done with my first difficulty.

The second will not detain or importune you so long; what is here meant by *Repent*: 'tis in a word, the amending of our lives, that μετανοια ἀπὸ παλαιῆς ζωῆς, Heb. 6. 1. repentance not for, but from dead works, the giving over the sins of the former life. The Versicles before our Confession in the front of our *Liturgy* have directed and have authorized this interpretation, Amend your lives, &c. and all other Languages agree in this Divinity, μετανοια in Greek, a change of mind, הַטּוּבָה in Hebrew, returning or conversion, Resipiscencia in Latine, a returne to our wits again, and Reformation or amendment of lives in English.

Having thus past through the rougher part of your task of patience, seen what is most probably meant by the approaching kingdome of heaven, and what undoubtedly by Repentance, (the first of which hath brought home the Text very neere the present condition of this Kingdome, Blessed Lord that the latter might bring us home Profelytes unto the Text) there is but one syllable left behind to exercise you, and that is the [For] betwixt this *Kingdome* and this *Repentance*, and the importance of it comprehends these two things: 1. That Repentance is the only proper use of such direfull denunciations, 'Tis the only designe of Gods threats to extort Repentance from us, the same Baptist that denounces the approach of the bloody slaughtering Kingdome, requires Repentance

of his Auditory; *Repent, for the kingdom of heaven is at hand.*
 2. That Repentance is the only way of averting that that is now at hand, and will otherwise undoubtedly invade them, *Repent, for it is at hand.*

You see the double aspect of the [*μετάνοια*, *Repent*:] one upon the [*βασιλεία*, the *Kingdome*;] the other upon the [*ἔγγυς*, *it is at hand*:] the double propriety of this grace, first, as the Use of the Doctrine, secondly, as the means to avert the judgement; To answer Gods importunity, and to deprecate his wrath: A duty of justice to him, and of prudence to ourselves: An Aphorisme of Divinity and policy too, they will both come seasonably to our wants: we had need to make better use of the impendency of Gods judgements, then God knowes hitherto we have made, and we had need to find out some stronger Antidote, some more approv'd *αἰσθησιμὸν*, then hitherto we have taken, the Baptists [*For*] will be instrumental to you for each of them. I begin first with the first, that Repentance is the onely proper use of such direfull denunciations.

And that I must infer thorow these two steps, or degrees:
 1. That no other use is sufficient, but Repentance; and then that no Repentance is sufficient but the *μετάνοια*, the change, which is here defined.

1. No other use sufficient but Repentance.

To passe by those so frequent, but abominable uses which are made of these present calamities; In one, a supine stupidity, a constant wretchednesse, an intermitting all the duties of our callings till the times be better, and so making it impossible without a second Miracle, that Peace should prove peace, *i. e.* bring prosperity after it; In a second, the relieving his melancholy thoughts with a cup of *Lethe*, a sleeping pill of good-fellowship, calling to the Ocean to drown, when the Hills will not be so kind as to fall upon him: like *Saul*, sending to the Minstrell when the evill spirit came upon him; or like his second addresse, that to the Witch, (for such is the cup wherein he divineth) to charm the judgement that is ready to invade him: In a third, the multiplying of sins as fast as God multiplies judgements, like the Elephants by the bloud of the

the Mulberies in the *Macchabees*, the more enraged in our *Σοφισμῶν*, our fightings against God, by the bloudiness of the spectacle before us, advancing even to profaneness and Atheism, like the Emperor that in stead of reforming or trembling, would thunder back against *Jupiter*; all which, I cannot compare better then to the effect of the famous plague in *Thucydides*, that saith he, *was pestilentiall to their soules as well as bodies, made them Σφοδρῶς & ἀγρίως*, swept away civility and humanity as well as men, left nothing but ferity and savagenesse among them; To omit these, (which sure are no sufficient use, none of that *καρῶν δαλευέιν*, serving the time, which can be mistaken for *κρείψ*, serving the Lord) many other uses there are, with which Men are willing to content themselves, many inferiour vulgar graces the Devil can allow us to be taught by these calamities, if by that means he may keep us off from this one grand necessary of repentance: when the Whale approaches the Ship, 'tis the Mariners stratagem to throw him out a Barrel or two to sport with, to keep him from that nobler game he came for, the tossing and drowning the Ship. When *Xerxes* was in danger in the tempest, *Herodotus* tels us of his Nobles, *πρὸς κυνέϊας ὑπὸ πηδῶν*, *ὡς δαλαῶντες*, they made their obeysance and leapt over-board to save the Princes life: and so when the *Leviathan* in the text, a devouring denunciation makes toward us, that naturally delights in that charitable cruelty the tossing and drowning the sinner-part of the man and state, wounding the Vessel thorow the ribs, ship-wracking the affections, the lusts, the reigning sin, the heathen prince, the Devil in it (that grand important work, that joy of such Angels, or messengers of Heaven, that (to them so delightfull) game of repentance) some lower meaner Vessels we have to cast out to us, some inferior contents to sacrifice, some Nobles to leape over-board, some very vertues and graces we can have our great pilot *Satān* leave to retribute to these storms, these denunciations, so the body of reigning sin may be kept unshiprack'd, so that fatal worke of repentance may not be required of us.

One or two not unconsiderable graces these times may already have wrought in the most of us; In one man perhaps contempt of the world, having by our present miseries learn'd so much

much of the contemptiblenesse of it, and by the worlds contemning and affronting of us, had provocations to all returns of contumely and revenge on a *villainous world*; and he that upon such unworthy usage, such barbarous reproachfull incensing behaviour, can but hold up a slight quarrel with this petulant enemy, charge it with some unkindnesse, and in that pet break off that strict league, of friendship, vow never to love the unkind treacherous false world so well againe, perswades himself he hath made a most excellent sanctified use of these times. I confesse I am glad to see such quarrels, glad that any thing can allay that mad passion, that *ἰσχυρία*, as *Isidor* calls it, that *fury of love* and doting on our earthen Gods, glad that they that have been so long tormented in their own Gallies, *suo calculo damnati ad metalla*, by their owne tyrannicall covetous minds condemn'd to that old Roman punishment, *a digging and hewing in the Minerals forever*, are by the bounty of these ill times returned from their thraldome, their captivity before their yeare of *Jubilee*, expell'd from these gallies, banish'd out of this inquisition, glad that the worlds forsaking of us can work any degree of cure on our fits of spleen, our hypochondriack passions to the world, 'tis possible that the man thus dispossest of his old familiar may at length have hospitable thoughts for some noble guests, that the ill usage from the Harlot may bring the spouse into favour againe, that the sent of the *ill Master* that we have drudg'd under so long, may make us seeke out some more gainfull service, that the unprosperousnes of the arme of flesh, the severall failings of the second causes which we have idolized so often, the many delusions and ill successes we meet with in the world, may make some forsake those Atheisticall colours, and bring in Proselytes to Heaven, and so this contempt of the world may be a piece of proœmiall piety, an usher or Baptist to repentance; but till it be thus improv'd and built upon, till this excellent piece of Philosophy be, as *Clemens* saith of the Pagan Schoole, *πλεον μὲν διὰ Κεῖς*, baptiz'd by that Baptist, christianiz'd by the addition of repentance, till the thorns that are now in the flesh, enter to the pricking and wounding of the heart, to the letting out all worldly trusts, and aieri
hops

hopes out of it, till he that is fallen out with this world, and his Egyptian Master there, come with me in the Gospel unto Christ in quest after the blessed heavenly master, *running, and kneeling, and asking, Good master what shall I doe to get my portion in another world?* and pursue Christs directions to the utmost in that designe; that contemner of the word must still know, he hath not yet taken out the Baptists copie, not made such use of the doctrine of the rod, as is expected from him, he is not yet advanced so far as to *Johns baptism*, to that [*ὅσον χριστιανός*] *the so much as almost a Christian, which the Baptist could have made him.* O then let him go on to the perfection of the Text, not satisfie himself with that use of it.

In another perhaps the complexion of the times have had a yet nobler influence, inspired him with a perfect valour, an athletick habit of soul, a contempt of life it self, brought him to a dreadlesse approach of that supreme terrour, and that not onely the *martiall man*, whose calling is to *beard that Lyon*, but even the *soft Courtier*, who had inbibed no such bold principles; 'tis now no newes to heare death kindly treated. We can think of death as of a preferment, of the grave as one of the greatest dignities in the Church, and not only *παῖσιν*, but *μαγιστρῶν*, blesse this enemy, (when we have not so much meeknesse or charity for any other) count them happiest and blessed't that come earliest to it, Each discontented *Jonah* hath his [*take I beseech thee my life from me*] the whole Kingdome is become wildernesse, a many prickly Juniper trees scatter'd every where in that wildernesse, and an *Eliab* sate downe under every one of those Juniper trees, [*a sighing out his request for himself, that he may die; It is enough now O Lord, take away my life*] and I see this passeth with some for a speciall piety, and mortification; which, let me tell you, consider'd aright, is an act of the sullenest Atheisme, a felonious intent against themselves, which because (like *Saul*) they are too cowardly to execute with their own hands, God must supply the Armour-bearers place, be call'd in to doe it for them: But I am not so uncharitable to think that all our thoughts of kindnesse to death are the congelations of such black melancholy

choly vapours, 'tis, I hope, in some an obedience to *Plato's* precept, the *πεινάειν ἐν ἡμετέροις*, the endeavouring to behave ones selfe comely in whatever fortune, a Christian submission to Gods will in either of the *δύο πιθότα*, which way soever the æconomy of providence dispose us, even as far as to death it self, no hatred or satiety of life, but an indifference to either lot, the hating life onely as we are commanded to *hate our Parents*, not with an absolute, but comparative hatred, (the denotation of the Hebrew *שנא*) only chusing the rest, preferring the dormitory, the being asleep in Christ, in paradise with Christ, rather then to be in those uneasie postures, laborious marches that an hill on earth provides for us; and then I shall commend your righteous judgment, but yet still not flatter you, that this is a sufficient use of this Baptists Sermon, of the present impendency of Gods punishments: Thou may'st not only be content, but *wish to die, and be with Christ*, which is far better, more desirable even to the carnall man, most gladly exchange the torments of a brickle life, for the joyes of an eternity, and yet not have deposited the lusts and basenesses of this nauseated life, the former is but an act of the judicative faculty, a conclusion that such premises once considered cannot chuse but extort from us, but the other is an act of the will, which is not so easily brought to perform its duty, to mortifie the flesh with the affections and lusts, the *worke of repentance* here required of us: and I beseech you let us not be too confident that we have performed our task, though we could resolve to be content, nay *'glad to die with Christ*, (for so you know *Peter* could doe, and deny and blasphemie him after it) unlesse we have that second martyrdom (that *Cyprian*, or somebody in his disguise, hath writ a Booke of) that vitall martyrdom of our exemplary Sainly *penitent lives* to improve and consummate t'other: and so still we are not got so far as *repentance*, we require more storms, more thunder-bolts, more rousing tempests, more pressing calamities yet to drive us thither.

A third sort may have arrived to a third and greater degree of proficiency yet in the schoole of judgements, to a *resolution*

and practice of patience under Gods hand, how heavy soever it prove, and yet let me tell you, come short of repentance still: for, I beseech you observe, there is a double submission unto God, to his *will*, and to his *wisdom*, that to his will reveal'd, as well as *secret*, reveal'd for the duties, secret for the sufferings of this life; the first in an *active*, the second in a *passive* obedience to Heaven. The submitting to Gods will in suffering what he layes upon us, (the utmost degree of patience that the most of us attaine to, and when we have done that, thinke our selves *Champions* and *Martyrs* of the first magnitude) is but a very moderate degree of Christian fortune, that which Christ needed not have ascended to the Crosse to preach unto us, a man must be a kind of mad Atheist to come short of that, for what is it but Atheisme to think it possible to resist his will, and what but madnesse to attempt it? 'Tis that higher Philosophy of submitting to his wisdom, the acknowledging God the best chuser for us, the stripes which he sends far fitter for our turns then all the boons we pray for; his denying of our demands, the divinest way of granting them, and in a word, the resolving that whatever is, is best, whatsoever he hath done, best to be done, whatsoever permitted, best to be permitted (*in dy' avrois deũ táyis pánisla*, that very fury, and madnesse of earth, and hell, is a piece of Gods economy) whatsoever is revealed to be his will by its coming to passe among us, (though the Actors in that tragedy shall pay dearly for it) yet better and more desireable and eligible for us, then all friends and patron guardians in heaven and earth, yea and our own souls could have contrived and chosen for us; The good Hezekiahs [Good is the word of the Lord which he hath spoken] when it denounced destruction to his whole family, old Nabums *נמו למכ* even this for good to the heaviest news that ever came, so oft repeated, that we find him in Elias Levica, surnamed Gamzo, even this, the firm adherence to the truth of that Apostolicall aphorisme, that all things tend to good to them that love God, from tribulation through seven degrees to sword or death it self, and the forming all our lives by the plastick virtue of this one Article; This submission, I say, to his wisdom superadded to that other to his will, and that attended with its naturall consequent, a rejoicing in tribulation, is the lesson,

Gods rod must teach us, yea and submission in actions, as well as sufferings, to his precepts, as well as to his decrees, doing cheerfully, as well as patiently enduring his will, or else we are still but punies in Saint Pauls Academy, but triflers in the school of the Crosse of Christ.

Once more, denunciations of Gods wrath may set us a praying oftener then we were wont before, make us assiduous and importunate in that duty; The tempest in *Jonah* may cast the heathen Mariners upon their knees, crying man every unto his God, and yet for want of the cleane hands to spread forth toward Heaven, of the new soule to exhale and breathe forth those prayers, the liveliest of those flames, like all those, which our earthly fire brings forth, faint and extinguish long before they come to to that region of purity. 'Twas the blind mans divinity, *we know that God heareth not sinners*, a principle of blind nature; and *Hierocles* a Philosopher descants excellently upon it, *The sacrifice of such unreform'd fools, is but πνεῖς τερεῖν*, but a feast for the fire to prey on, their offerings to the Temple *ἱερῶν τοῖς χερσὶν*, a prize for the sacrilegious to seize on, the wise-man is the only priest, the only friend of God, *μὲν ἄνθρωπος εὐχάδης*, the only man that knows how to pray, offering up himself for a sacrifice, hewing his lower soule into an image, his upper into a temple of his deity. I might shew you some more of these inferiour uses, imperfect sudden motions, that these judgments may have forced from us: and so still like Chymicks in the pursuit of the Philosophers stone, we meet with many handsome experiments by the way, please our selves in our journey, though never attain to our journeyes end: These sad times and this forced study and contemplation of God in his judgments may have cast us upon some considerable Christian virtues, and yet not advanced us within any ken of that great transcendent treasure, to which all the ignis and the sulphur, the fire and the limstone of his judgements, that vast expanse of thunder-bolts, to the emptying of his armoury was design'd. Repentance is a higher pitch then any or all of these, and it is only repentance is the proper use of this sad doctrine, and not all kinds that passe under that title neither, and that must be shewed you in our next stage.

And first, the *repentance* we speake of is not *sorrow* whether for *misery*, or for *sin*; For *misery*, that sluice which lets out such rivers of tears, which get away all the custome from *godly sorrow* or *humiliation*. Such *sorrow* as this, is admirably described by God, *Hos. 7. 14.* and call'd *assembling themselves for corne*, fasting and praying, only upon the losse and for the recovering of worldly plenty, and this, it seems, very reconcilable with all the impiety in the world, for it followes [*and they rebell against me.*] Nor bare *sorrow* for *sin* neither, that which some men call *repentance*, and by so doing have fill'd Hell with none but *Penitents*, for I am confident there is not an unhappy creature there which hath not both these parts of *sorrow*, both for his *misery*, and for his *fall*, that betray'd him to it; Had he not, hell where not half so much hell as 'tis, two of the forest Tormenters would be missing, the sense of the flames, and the gnawing of the worme, the one *extorting the teares*, the other the *gnashing of the teeth*.

Nor secondly, *humiliation* alone, though that were a great rarity to be found among us, for though that might prevaile to avert or deferre secular calamities from a Kingdome, as it did from *Abab*, (and therefore our *Satan* that accuses this Nation day and night before God, will not allow us this common grace; After all our sufferings the whole Nation, God knows, is as unhumbl'd as ever) yet will not a bare *humiliation* under Gods rod be accepted for a sufficient return, when *repentance* and *change* is call'd for.

No nor thirdly, the sudden passionate motions toward reformation, the shooting up of the seed in the stony ground, many such weak false conceptions there are in the world, and an *expulse*, or *speedy abortion*, the common fate of them all, like the Goates in the Philosopher, that give milke when they are stung, but never else: When he slew them, they sought him, and turned them early and enquired after God; Every one of these is but a poor imperfect payment of that great arreare, that Gods terrors and imminent judgements are come, like the *umpetns*, in the Gospel, to arrest us for, and if we do not presently make our peace with our adversary, by rendering him that only royall

tribute, the sincere, impartiall, uniforme obedience of our whole age to come, and counting the time past of our lives sufficient to have wrought the will of the Gentiles, give our selves up an early and voluntary sacrifice to Christ, first to be slaine before him, then brought forth (like Antinous in Homer, *Ἄλλ' ὁ μὲν ἦν δὴν κῆρυξ ἐς αἴθερ' ἐπ' αἶσιν παῖσιν*, there lies the sin, laid out a spotted Corps, that hath brought all the misery upon us) and then offered up upon his Altars, so many devoted mortified new creatures that have the addition of fire to that of aire and water in the mixture, the active, vitall, as well as the sighing, weeping penitentiaries, (the imitation of the sacrifices of old, *χρυσὸν κρεῖσσι μερμήριον*, gold pour'd about the horns of the sacrifice) not only the One or bestiall part slain, but righteousness and mercy to the pure used as the ceremonies of breaking off our sins, of slaying that sacrifice, (as in the primitive times no Penitent was re-admitted to the Church, without *ἀγαθὰ ἔργα*, or almes-deeds, and for him that was in the Church there was yet no coming to the Sacrament without an Offertory) then still after all this passionate variety hath Gods message not yet had audience from us, & til God may be heard by us, there is small hope that we shall ever be heard by God; for repentance is not onely the onely use of the denunciation, but withall, the onely preservative or phylactery, the onely way of averting the judgement which is now at hand, my last particular, Repent, for it is at hand.

And here I shall be able but onely to draw you a scheme of what I had design'd you, a rude draught of dead lines, and not venture to importune your patience with a *ζωγράμω*, but onely tell you that I had purposed,

1. To explain to you that mystery of Scripture, the distribution of Gods judgements into reversible and irreversible.

And 2. to give you the mark or character in Scripture discriminating the one from the other, the reversible under Gods word only, the [Niniveh shall be destroyed] and yet Niniveh repents, and Niniveh is not destroyed: the irreversible under Gods Oath also, Though these three men were in it, Noah, Daniel, and Job, as I live, saith the Lord, they shall deliver neither sons nor daughters, &c.

3. The commonnesse and frequency of the motion, of the *πενοχή*, or proficiency of one of these states into the other, the change that some addition of judgments, and yeares, and sins, and intercalary mercies may make in Gods decrees, their improvement into *irreversible*. Thus it is very possible, that upon the first breaking out of these judgements upon this Land, the beginning of this rousing Sermon, the fate and state of this Kingdome might be a *reversible* mutable state, like the Soules of Men in *Maximus Tyrius*, *ἀποσβητήσιμοι ἐν ματείῳ*, in a *pendulous middle posture*; But since the prodigious unkindly working of these medicinall inflictions, as of the bitter water in the triall of jealousy, *making the thigh to rot, and the belly to swell*; since to all the sins that before we had borrowed from our Neighbours, we have added so many more from the fiends and furies, to the rising and impoverishing, as it were, of Hell itself; since those Armies of high *uncleannesse*, of *lies*, of *crafts*, of *multiplied Oathes*, a strange discordant grating harmony in the eares of God, of *sacrilegious rapines*, and *profanations*, of— (I beseech you save me the pains of confessing them for you) that sin might be exceeding sinfull, and destruction exceeding destructive, and (after some intermission of judgments, but none of provocations) since a dove-like embleme of peace hath been hovering over our heads, but not permitted to rest upon us, disclaim'd and driven out of our region, as a Vultur or Screech-owle, the most ominous hated enemy; since the concurrence of all these, I say, 'tis also as possible we may be now improv'd and advanc'd to our full measure.

But then 4th. I should have shew'd you also the *indiscernableness* (to the eye of man) of the difference of these distant states, till God by his promulgate sentence have made the separation; (we have not such skill in palmestry as to interpret the lines and strokes in Gods hand, which hath been long upon us; nor in symptoms, as to judge whether *ἀλέθειν κατὰ λῆαν*, whether it be infallibly mortall or no) and from thence the possibility yet, that it may not be too late for us to *returne and live*; to set God a copie of *repenting*; but then.

5. Till

5. Till this be done, every minute we breath, we suck our poyson, we run upon all the spears and cannons in the world, nay if God should heare us before we have answered him, if *mercy* should interpose before *repentance*, and *reformation* made us capable of it, that very *mercy* were to be deprecated as the greatest judgement in the world, a kind of hell of desertion, a [*why should you be smitten any more ?*] a not vouchsafing us the medicinall stripes, a delivering us up to our selves, as to the fatall revengefull enemies, the most mercilesse, bloudest executioners; God may spare us in wrath, relieve us in fury, give us a treacherous settlement, a palliate peace, (the saddest preface and forerunner imaginable) and such it is sure to be, if the surface of the flesh be heal'd before the *depth* of the wound in the heart be search'd and mollified, if God *repent* before we *repent*; and against such mercies we have more reason to pray, then against all the *miseries*, and intestine flames, all the *Tophits*, and Purgatories, and hels, that the fury of Men or Devils can kindle within our coasts: the same motive that made Saint *Basil* call for his *feaver* again, to wit, if the recovering of his health were the re-flourishing of his pride, may move us to pray for the continuance of this State-feaver, till our impenitent hearts be humbled. I will make you my Confessors, till this Kingdome be really and visibly the better for stripes, I cannot without some regrets, some feares of uncharitablenesse pray absolutely for peace for it. *Lord purge us, Lrrd cleanse us with thy sharp infusions, cure and heale our Souls by these Causticks of thine, and then thou mayst spare that charge, poure in thy wine and thine oyle, in stead of them; But till then, Domine nolumus indulgentiam habere, Lord we are affraid of thy indulgence, we are undone if thou be too mercifull, we tremble to think of our condition, if thou shouldst give over thy cure too early, if thou shouldst tear off our plaisters and our flesh together, restore our flourishing before thou hast humbled and chang'd our souls.*

I have done with my last particular also.

Please you now but to spell these Elements together, the sad threats of a direful Kingdome, the but one word between us, and that; only *Repentance*, to sanctifie it to us, and avert it from us, the Baptist miraculously born to preach it to them, and the same voice now crying in the Wilder nesse to this Nation, in the midst of a whole *Africk* of monsters, a desert of wilder men; and if this Raven sent out of the Arke, the place of Gods rest in Heaven, thus long hovering over this Earth of ours (going to and fro, only on this errand to see whether the waters be dryed up from off the Earth, whether the deluge of sin be abated) may not yet be allow'd some rest for the soale of her foot; If at the heels of that, the dove-like Spirit moving once more upon the Waters, may not find one Olive lease among us to carry back, in token that we are content to hear of Peace, to be friends with God; If having *Moses* and so many *Prophets*, the rod of the one so long on our shoulders, and the thunder of the other in our ears, we cannot yet be brought this day to heare this voice, this *φωνὴ κειζουσα*, this clamorous importunate voice, Repent or perish irreversibly, I must then divert with that other Prophet, with an [*O altar, altar, heare the word of the Lord,*] because *Jeroboam's* heart was harder then that, with an [*O Earth, earth, earth,*] with a [*Heare O Heaven, and hearken O Earth,*] flie to the deafeest creatures in the world, because I can have no better auditors. In this case preaching is the most uncharitable thing, apt only to improve our ruine, like breath when it meets with fire, only to increase our flames: there is nothing left tolerably seasonable, but our prayers, that our hearts being the only whole creatures in the Kingdome, may at last be broken also, that by his powerfull, controlling, convincing Spirit, the proud Atheistical spirit that reigns among us, may at last be humbled to the dust; that in the ruine of the kingdome of Satan, his pride, his forceries, his rebellions, may be erected the humble heavenly kingdome of our Christ, that meeknesse, that lowlinesse, that purity, that mercifulnesse, that peaceablenesse, that

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power of the Gospel-spirit, that we may be a Nation of Christians first, and then of Saints; that having taken up the cloze of the Angels antheme, *Good will towards men*, we may passe through *peace on Earth*, and ascend to that *Glory to God on high*, and with all that celestially Quire ascribe to him the Glory, the Honour, the Power, the Praise, &c.

GOD



God is the God of Bethel.

The V. SERMON.

GEN. 31. beg. of v. 13.

I am the God of Bethel.

THe story of Gods appearing to *Jac:b* at *Luz*, *Gen. 28.* is so known a passage, so remarkable even to Children by that memorative Topick, *the Ladder and the Angels*, that I shall not need assist your memories, but only tell you, that that passage at large, that vision and the consequents of it, from the 12 *verse* of the 28 to the end of the *chapter*, is the particular foundation of the words of this Text, and the rise which I am obliged to take in the handling of them. That *hard pillow* which the benighted *Jacob* had chosen for himselfe in *Luz*, (and became so memorable to him by the vision afforded him there,) he *anointed*, and *Christned*, as it

were, *named it anew*, on that occasion, into *Bethel*, the house, or residence of God, consecrated it into a Temple, solemniz'd that consecration, endow'd that Temple with a vow and resolution of all the *Minchahs*, and *Nedabahs*, acts of obedience, and free-will-offerings, duty and piety imaginable; and the whole businesse was so pleasurable, and acceptable to God, Gods appearing to him, and his returns to God, that in the words of my Text, (twenty years after that passage) God puts him in mind of what there pass'd, and desires to be no otherwise acknowledg'd by him, then as he there appeared, and revealed himselfe, *I am the God of Bethel*, &c.

For the clear understanding of which, it will be necessary to recollect the chief remarkable passages that are recorded in that story, and seem to be principally referr'd to here, and then I shall be able to give you the survey, and the full dimensions of *Bethel*, the adequate importance of this Text:

And the passages are more generally but three.

1. Gods signall promises of mercy and bounty to *Jacob*, emblematically resembled by the *Ladder* from Earth to Heaven, God standing on the top of that, and the Angels buie on their attendance, ascending and descending on it; and then in plain words the embleme interpreted, the hieroglyphick explained, *v. 13, 14, 15. I am the Lrd God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it, &c. And thy seed shall be as the dust of the earth, &c. And behold* (there is the signall promise I told you of, that belongs to every Pilgrim Patriarch, every toss'd itinerant servant, and favourite of Heaven) *that carries the simplicity, and piety of Jacob along with him, though he be for the present. in that other title of his, the poor Syrian ready to perish) behold I am with thee, and will keepe thee in all places, whither thou goest, and will bring thee againe into this Land, for I will not leave thee untill I have done that which I have spoken of thee of.*

The second passage is, *Jacobs* consecrating of this place

of Gods appearance, anointing the Pillar, and naming it *Bethel*, in the 18, & 19. verses.

The third and last is, *Jacobs* vow unto God on condition of that his blessing him, verse 20. *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I goe, and will give me bread to eate, and rayment to put on, so that I come to my Fathers house in peace, then shall the Lord be my God, and this stone which I have set for a pillar, shall be Gods house, and of all that thou shalt give me, I will surely give the tenth unto thee.*

These are the three principall passages in that story, and in relation to each of these, I am now obliged to handle the words, and consequently, to divide them not into parts, but considerations, and so look on them as they stand,

First, In relation to *Gods* promise, there made, and so 1. *God is the God of Bethel.*

Secondly, In relation to this dreadfull, this consecrated place, as *Bethel* signifies the residence, the house of God; and so 2^{ly}. *God is the God of Bethel.*

Thirdly, In relation to *Jacobs* vow there made, and so 3^{ly}, and especially and most eminently, *God is the God of Bethel*, as it followes in the verse, *I am the God of Bethel, where thou anointedst a pillar, and vowedst a vow unto me.*

I begin first with the first of these, The relation of the words words to Gods appearing, and making promise to *Jacob*, to *eg* *Deus Bethelis, God is the God of Bethel.*

And in that first view you will have tender of three severals, I will give you them as they rise.

1. That *God* takes a great deale of delight in making; and recounting of promises made to his Children; the free omnipotent Donour of all the treasures of the world, is better pleased to behold himselfe our Debtor then our Prince, triumphs more in his punctuall fidelity, then his superabundant mercy toward us; he that loves us passionately, that once put himselfe into a dropping sweat in a meer agony of love, pour'd out his heart-bloud in that

passion, that delights to doe us good, joying more in dispensing favours, and obligations, then any man living in receiving them, doth yet most effectively rejoyce and triumph in seeing himselfe engaged and obliged to us, in being faithfull and just (which relates to his performing his engagements, that which by promise he hath bound himselfe to do, and so becomes his righteousness, and his payment of dues) then in the honour of being unlimitedly free to poure out acts of all mercy and unexpected bounty, matters of absolute choice whether he will doe them or no; In the very story of which this Text is a part, God certainly might have enriched *Jacob* by what means he pleased, conducted him home to his Country upon that one score of his free mercy, (as well as he may bring his chosen to Heaven meerly by acts of free grace) but you see he chuses to do it on that other stile, as he is the God of Bethel, that ever since the mutuall compact betwixt him and *Jacob* there, hath stood obliged to this poore Syrian, must deny himselfe, if he be not constant to *Jacob*: thus *Deut. 7.9.* The Lord thy God he is God, and the onely attribure that there he proclaimes him in, is that of the faithfull God; the faithfull, and that farther insisted on, which keepeth Covenant and Mercy; first Covenant, and then Mercy; and so *Isa. 49. 7.* Because of the Lord that is faithfull: and how many times is this stile repeated in the New Testament, God is faithfull who will not suffer you to be tempted above what you are able; and, God is faithfull which will not forget your labour of love, &c. is as exact and punctuall in performing Covenants, as strictly accurate in fulfilling of bargains, as the most covetous griping Merchant on earth would require his Chapman to be: And the reason or design of this method of Heaven, the aime of this œconomy is presently discernible also.

First, to regulate and moderate the expectations and hopes of men, which are apt to be very sanguine, and very precipitious, hoping proportionably to Gods power, i. e. infinitely, unlimitedly, whatsoever our carnall hearts can aspire to, to have sins pardon'd before they are mortified,

tified, to see God without any kind of purifying, Whereas this God of Bethel that will be looked upon onely as such, must be required to do no more then he hath promised to do, our hopes must be terminated in his revelations of his will, not whatever he may do by his infinite free power, and grace, but what he in wisdom hath thought good to promise, as the Rector of the Universe, not as an absolute irrespective Donour; And that is so far from a confinement or restraint, that it is a mighty enhancement of the mercy. His promises being generally conditionall promises, and so exacting all manner of sincere honest endeavours toward cleansing, reach out to us together with the mercy offer'd, an engagement of that purity and that sanctity; which, if it may be wrought in our hearts, is far the greater blessing of the two, hath more of divine and heavenly treasure in it, then the rescuing out of a fullen Labans clutches, and so as 'tis observed of Pomponius Atticus, that by lending to the poor, and requiring payment againe of the loane at the day appointed, he did more good then if he had absolutely and freely given; taught them justice, and industry, as well as reliev'd their wants, (and the two former the far richer Donatives) so God by this course of promises, conditionall promises, conditionall liberality, gives us duty and piety also into the bargain, all manner of obligations to it; and so is a thorow-Paraclet, an exhorter and comforter both, puts Jacob in mind of his vow'd necessary obedience, by the mention of the promises made in Bethel: and that is one prime aime of this method, of Gods magnifying himselfe in this relation.

A second (benefit at least to us, and consequently) aime in God there is, to teach us by this copie, discipline as by this example, that we take care to allow God our proportionable returnes, to be as just with God, as punctually faithfull in all our promises to him, as forward to put God in mind of what we have obliged our selves to perform to him, as he by proclaiming himselfe here the God of the promises in Bethel, and in so many other places:

ces the God of Abraham, i. e. that God that made so many promises to Abraham, (in which all the people of the world are concern'd) hath done unto us. This were an admirable lesson from hence to be transcribed into hearts, to have our frequent set (weekly or monthly) audits with God, to tell him freely how much we are in his debt, not onely to recount those desperate arrears, the sins committed for which we come now for pardon, but especially the obligations enter'd, which we might set our selves bodily to perform, most freely and cheerfully cotumemorating before him, not onely the *θειὰ παραγγελία*, & *ἐντολὰς*, the divine admonitions, and holy laws whisper'd inarticulately in our hearts, which the Heathen Porphyrie tells of, the obligations that lie upon us as men and creatures, and must be discharg'd by us, if ever we aspire to the dignity of Christians or Saints, *πρῶτον δὲ ἄνθρωπον εἶναι, καὶ τότε θεόν*, we must approve our selves Men first, and then Christians, live a reasonable, before we are ever capable of the Angelicall life, (first, that which is naturall; and after, that which is spirituell) but also the promises, and engagements of an higher indenture, those of the Christian, either that one standing obligation entred at the font, which must be resolv'd to have a close influence upon every minute of the age after, or moreover all the many penitentiall resolutions, all the occasionall quarrels against sin, the indignations and vow'd revenges on those beautefeux that have so disturb'd our peace with Heaven: Would we but spend our time in this recounting and discharging of promises and obligations, pay God his plain dues of obedience, that which we are most strictly bound to by the law of Christ, and for which our own hands are so many times produceable against us, we should not need much to take up our thoughts with the pride, or confidence of our free-will oblations, the boasts of our charities, and almes towards Heaven; he that would but consider that to be faithfull (as in God towards men, so in man toward God) signifies not so much to believe the promises of others, as to performe our owne, that the Faith by which the just doe live, consists in the paying of our vows to Christ;

Christ, as well as depending on his blood, or promise for salvation, would endeavour to recover Christianity, and Faith to a better reputation in the world, then now ordinarily seems to belong to it, would live more justly, and more Christianly then he doth. And let that serve for the first part of your prospect, the first observable in the first view.

The second thing from this title of Gods, as it refers to his promises of mercy to *Jacob*, made in *Bethel*, and repeated now at his departure from *Laban*, is this, That God would have us consider the blessings we enjoy, and observe particularly *how*, and whence they descend to us. This is the direct end of this vision to *Jacob*, verse 11, 12. *Lift up now thine eyes and see, All the rams, &c.* The thriving of that *stratagem* of *Jacobs*, the invention of the *peeled rods*, whereby he was grown so rich, *Chap. 30.* in despite of *Laban's* malice, God will have ponderingly consider'd, and imputed as an act of his special interposition, or providence, partly in justice, that the covetous *Laban* should not too much oppress him, [*I have seen all that Laban doth unto thee*] partly to make good his promise at *Bethel*, made then, and now most particularly perform'd, *I am the God of Bethel*. And believe it, there is not a duty more necessary and yet more negligently perform'd, more fruitfull, and nutritive of piety, and yet more wretchlessly despised, and intermitted then this; this of observing this *Ladder from Heaven to Earth*, of beholding all the good things that we lawfully enjoy, descending in an *Angels* hand, and that fill'd (as the pitcher out of the well, or as *Aarons* Sons hands from his Father at the entering on the high *Priests* office) from the hand of God standing on the top of the *Ladder*. He that would thus critically examine his estate upon interrogatories, put every part of it upon the rack, and torture, to confesse without any disguise, from whence it came, whether down the ladder from Heaven, or up out of the deep, (for there it seems by the Poets, *Pluto* or riches hath a residence also) by what means it was convey'd, by whose directions it travail'd into that coast, and what the end of its coming is, and so learn

the genealogy, as it were, of all his wealth, would certainly acknowledge that he were fall'n upon a most profitable enquiry. For beside that he would find out all the ill-gotten treasure, (that Gold of *Tholom* that is so sure to helpe melt all the rest, that which is gotten by sacriledge, by oppression, by extortion, and so take timely advice to purge his lawfull inheritance from such noisome unwholsome acquisitions, and thrive the better forever, after the taking so necessary a purgation) he will, I say, over and above, see the originall of all his wealth, all that is worthy to be called such, either immediately or mediately from God; immediately, without any cooperation of ours, as that which is left us by inheritance from honest Parents, (our fortunes and our Christianity together;) mediately, as that which our lawful labour, *our planting and watering* hath brought down upon us wholly from Gods *εὐπορία*, or *εὐδαιμονία*, his prospering or giving of increase: And when we have once thus discern'd the peculiarity of our tenure, only that of *allodium* not from any *ἀλλ' ἐκ αἰδῶς*, but from God, (as the Lawyers have derived that word) all that we have held in *capite* from Heaven: As this will be the sweetning of our wealth to us, give it a flavor or an high tast, whensoever we feed on it, more joy in one well-gotten morsell (the festival of a good conscience) then all the *πρᾶξις*, or *μετρίαι*, the portions, fetcht from the bloody polluted Heathen idoll Altars ever would afford us, so will it enflame our souls toward so royall a benefactor, teach us piety from our fields and coffers, (as even *Aristotle* can talke of his *εὐρυγία φιλοθεῖα*, that rich men will love God, if for nothing else, yet because he hath done them good turns; and *Hippocrates*, that though the poor did generally murmur, and complain, yet the wealthy would be offering sacrifice) yea and inspire our whole lives with an active vitall gratitude, by the use of this wealth to demonstrate; and acknowledge, whence we have have received it, by refunding and imploying it not on our wayes, our own humours, our own vanities, but as that which God hath convey'd into our hands, as into an Ecclesiastick treasury or *Corban*, a store-house of Gods, whence all his poor family is to be victuall'd; that which

God pours out of Heaven into our hands, being as particularly mark'd out for charitable, pious, *i. e.* heavenly uses, as that which by the bounty of men is intrusted to us particularly for those ends, and every rich man as directly and properly a Steward of Gods, to feed his household, when they want it, and as strictly responsible for this Stewardship as ever the ἀντιλήπται & κυβερνήται were, the auxiliary Governments, the Deacons in the ancient Church, ordain'd by the Apostles for that charitable Ministry. You remember the πτωχολογίον, the *poore mans* thing among the Jewes every yeare, and till that was paid in Deut. 26. 12. and given to the Levite, the stranger, the fatherlesse, and the widow, that they may eat within thy gates and be filled, their estates are to be counted profane and unhallowed, no looking for a blessing from Gods holy habitation, *verse 15.* He that sacrifices all to his owne desires, be they in the eye of the world never so blamelesse and justifiable, to his owne belly, his owne back, nay his owne bowels, (as his own good nature, and not Christian charity suggests to him) he that hath not a month *Abid*, a green stalk, a first fruits for Heaven, an effusion of bounty, to consecrate, and blesse all that is kept for his owne necessities, is either very unkind, or very imprudent, either sees not from whence he hath receiv'd, and that is Atheisticall stupidity, or else never thinks of securing his tenure by the payment of his homage, of making so much as acknowledgment to this God, whose providence hath so wholly enrich'd him, the God of this Bethel in the Text, and that is the unthriftiest piece of ingratitude, the wildest and most irrational il-husbandry in the world.

The third and last observable in the first view, in order to the promises of Bethel, is this, that our prayers and humble dependence on God, is the means requir'd to a-tuate Gods promises, to bring downe his blessings upon us: In Bethel there were ascending Angels, parallel to which must be those two Ambassadors or Nuntio's (*i. e.* Angels) of every honest Christian heart, before any messages from God, any descending Angels are to be

expected thence; and as it was then typified there, so God ever loves and appoints to have it still, *I am the God of Bethel*: and therefore whatever we want of either outward or inward accomplishments, secular, or spirituall good successes, prosperities of Kingdomes, or of soules, would we but look critically into our selves, we should goe neer to find imputable to the want in us of one or both these ascending Angels, either that the things we would have, we dare not justifie the asking or expecting them from God; because they are such only as we desire to spend on our lusts, and then *we have not because we ask amisse*, or else we are so overhasty in pursuit of them, that we utterly forget the dependance, and waiting upon God, the [*stand still and see the salvation of the Lord.*] If he be not ready with his Auxiliaries on our first call, deliverance shall come in some other way, the Witch must prevent, and supply the *Samuels* place, the first creature that will look a little kindly upon us, shall get away all the applications from Heaven, (as some Countries, whatsoever they chanced to see first every morning, they solemnly worship'd all the day after) the most airy appearances of relief from the improbablest coast shall be able to attract our hopes and trusts, and unbottome us utterly from God, as *Socrates* is brought in by the Comedian with iris [*ὦ δεινὸν ἄσπ.*] a making his addresses to the aire, or clouds, when he had turn'd out all other worships out of his heart; the thing that makes a worshipping such a piteous creature, such a meteor, in Christ's, such an unstable wave of the Sea, in Saint *James's* stile, toss'd perpetually betwixt ebbs and flotes of hopes (even without the association of any wind to drive him) while the onely poore patient waiting Christian that hath sent out his good *genius* on his message up the ladder, and waits contentedly and calmly for his returne again, is the onely fixed star in this lower firmament, *his feet stand fast* on the pavement never so slippery, *he believeth in the Lord.* That *Orphens* that in his life-time had made his applications to many Gods as there be dayes in the yere, (and thence per-

haps it was that Mexico had so many Temples) grew wiser by more observation, and left in his Will *ὅτι ἐναι μόνον*, that there was but one; 'Twere well if we might do so too, profit by his experience, devest our selves of all our airy poetick dependences betimes, and roll our selves wholly upon God, 'twere the onely probable thriving policy in the world.

I have detained you too long in the first Isle of this Bethel, that which gives you a view of Gods promises there made: I hasten to the second, the *atrium interius*, to consider God in relation to this dreadfull, this consecrated place, as Bethel literally signifies *Beth El*, the house, the Temple of God, and so God hath a peculiarity of respect to that, *I am the God of Bethel*, in the second sense, *i. e.* the God of Gods house.

And here were a copious theme indeed should we take a view of the materiall Bethel, and in it observe,

1. The voluntary institution and dedication of Temples even before the Law was given to the Jewes (as after it the *ἑσθαιστα*, or feast of dedication, being of a meer humane originall instituted, (as the feast of Purim, and the fast of the first and seventh month in Zachary) by the Jewes themselves, 1. Mac. 4. and not by Gods immediate appointment, was yet celebrated, and consequently approved by Christ, in the 10. of John) and after the Jewish Law was laid asleep, yet the building and setting apart of Synagogues and Oratories, and Upper-rooms, and since *Basilica*, and *Kueionai*, (the parallels of the Bethel here) the Palaces of the great King and Lord, appropriate to his publick worship, whenever persecution did not drive it thence.

2. The vow'd dedication and payment of Tithes toward the endowing of Bethel, before there was any such thing as Judaisme in the world, which therefore 'twere strange that Gods subsequent command to the Jewes his owne people, should make unlawfull to a Christian, which otherwise had he not commanded it, must have been as commendable now as it was in Jacob.

These, I say, with divers others, are the so many branches of this second consideration of these words, *of the relation of God to Bethel*; But I have not that unkindness to my auditory as to pursue them with such a shole of unseasonable subjects.

There is another Bethel, the flesh of man, wherein God himselfe was pleased to inhabit, *σκηνην*, saith Saint John, *to pitch his tent or Tabernacle there; to consecrate it into a very Temple, our bodies are the Temples of that Holy Ghost, by which Christ was so long agoe conceived among us, and thence it is that his eyes and his heart are set so particularly upon this flesh of ours, to cleanse, and to drain, and to spiritualize it, to expostulate with us, whenever we put it to any common profane uses, as if we violated and ravished Christ himselfe, and forcibly joyn'd him to an Harlot, and at last, (if it prove capable of such dignity) to array it in all holinesse and glory, to cloth it upon with beauty and with blisse immortall, and so God is the God of this Bethel also.*

Beside this, there is yet one more invisible house of God wherein he delights to be enthron'd, and by Gods own confession, *Is. 66.* more then either in the Temple of his own building, or the Heaven of his own exalting, even the poor contemptible [*this man*] for whom no body else hath any kind looks, *he that is poor, and of a contrite spirit, and that trembleth at his word*; this is that lovely dresse that is so ravishing in Gods eyes, that sets out every Cottage into a Temple, the poorest Pezant into the consecrated delight of Christ, the most abject stones in *Luz* (once anointed with this grace) into an awfull royall Bethel, the ornament of a meek and quiet spirit, which is in the sight of God of great price, *πολυτιμητη*, God is content to be at a great deale of charge in the purchase of it, to pardon the absence of a great many other excellencies, which may possibly exalt us above measure, so he may acquire but this one desired beloved meeknesse, in stead of all. Let us but possesse our selves of this one jewel, the [*mecke*] in opposition to the *proud*, the [*quiet*] in opposition

to the tragicall or turbulent, murmuring, impatient, Atheistickall spirit, and the God of Bethel hath a peculiar propriety to us, he that ownes, and defends his Temples, that is the refuge of the very Sanctuary it selfe, and never, but for the pride and insolencies and provocations of his Church, suffers the Philistines to seise on the Arke of his glory, will be a refuge and sanctuary to us, the Angels at Bethel shall become thy guardians, the Cherubim-wings thy over-shadowing, untill this tempest, this tyranny be overpast.

I have done with the second view also, as the Bethel here is the dreadfull house of God, though it be not the dread of it, that hath made our stay so short there, but only my desire to hasten to my last, as my principally design'd particular, as Bethel refers to Jacobs vow there made, as it follows in the Verse, where thou vowedst a vow unto me, and God hath a most particular respect and relation to such vows, and so in the chief though last place, *Ego deus Bethelis, I am the God of Bethel.*

A Vow is a holy resolution, and somewhat more, then both is the same, a piece of holy valour, or courage, entering under Gods colours into a constant defiance of all the temptations and affrightments, invitations and terrors in nature: Only the bare resolution hath not the formality of a vow in it, is not made so immediately and directly to God, with such a particular invocation of him, as is required to the formality of a vow. Yet will not this difference be so great, but that in all reason the good resolution ought to be allow'd tittle of pretention to Gods owning, (as he is the God of Bethel) as well as the vow, i.e. the materiall, as well as the formall vow; God is a God of all such of either kind. I shall consider them undistinctly; whether resolutions, or vows, they are of two sorts either the generall necessary vow, or resolution, that God shall be our God, as in the 21. v. of that 28 Chap. And Jacob vowed a vow, saying, If God will be with me, &c. then shall the Lord be my God, a vow'd resolution of universall obedience unto God; or whether the mat-

ter of it be particularly qualified and restrain'd to free-will offerings, things that he was not otherwise bound absolutely to have done, but yet were very fit matter of resolution and vow, especially in such case as this, *If God will keep me in this way that I go, and will give me bread to eate, and rayment to put on, so that I come againe to my Fathers house in peace, then this stone shall be Gods house, and of all that thou shalt give me, I will surely give a tenth to thee, a free-will-liberality this, the businesse of this Vow.*

We shall look upon these two separately, and 1. on the former kind of them, and shew you how *God is the God of* such, the neer respect and close relation he beareth to them, and that most eminently exprest in three particulars: 1. In approving and applauding the making of them. 2. In prospering them when they are made. 3. In looking after them as his own property and goods, most severely requiring the payment, the performance of them.

For the first sort then, the generall necessary resolution or vow, that *God shall be our God*, the solemn ceremonious entering our selves into his family, the giving up our eares to this new ~~Vow~~ to be open'd, in the Psalmists, bored, in Moser phrase, so part with the benefit of all Sabbaticall years or Jubilees, to disclaim all desire of manumission, and to become his vow'd servants forever, this is that great duty of repentance, or conversion, or new birth, that is the summe of all Christianity, that spirituall Profelytisme, to which the *Iew* was wont to be wash'd, as the Christian is baptized, and both to take upon them new names, new kindreds and relations, as if they had entered into the mothers wombs againe, and come out in new families, new countries, born neither of blood, nor of the will of the flesh, nor of the will of man, i. e. none of the principles of this world, *οὐκ ἐκ τῆς σαρκὸς οὐκ ἐκ τῆς τοῦ κόσμου*, the naturall, the carnall, nay none the morall vertuous philosophical elements, but of God, of supernaturall heavenly origination.

In a word, the cordiall renouncing of all the impure scandalous doubtfull wayes, that either our selves, or any of the vicious company about us (the Lacedemonian servants

that God hath permitted to be drunk and bestial before us, to practise all villanies in our presence, that we might detest, and abominate them the more) have at any time formerly been guilty of: such was *Jobs* covenant with the eye, that that shall not run its riotous courses over the beauties, or wealth of others: such the Covenant with the tongue, to break it of its customary oaths and loose language.

It were infinite to number up the severall branches of these so necessary resolutions; That *this God of Bethel* is the God of such, is the thing that we are oblig'd to demonstrate. And 1. in respect of Gods approbation of such resolutions as these, There is no such snare, or artifice of taking, and obliging God to us, as our dedicating and consecrating our selves to God; If *Solomon* consecrate a Temple to God, God binds himselfe to be present there, to hear, and hearken, and answer what prayers and supplications soever any sinner shall make toward that Temple: And sure the same privilege belongs to the animate, as well as dead Temple, to the Temple of flesh as well as of stone, to the anointed pillar at *Luz*, when that turnes *Bethel*, I mean to the stony heart of man, when by the unction of the Spirit that is mollified and fitted and squared, vow'd, and consecrated into an habitation for God, when out of these stones a child of *Abraham*, the faithfull resolved new creature is raised up; No such good newes to Heaven as this, not onely approbation but joy in Heaven over one such convert Prodigall; the mulicke that *Pythagoras* talks of in the Orbes, was that of the Minstrels which our Saviour mentions at the return of that Prodigall, to solemnize the *Euge's*, the passionate welcomes of Heaven powr'd out on Penitents.

And if you please, I can doe more then the *Pythagorean* would pretend to, make you auditors of one of those aires; No sooner doth the poor penitent votary begin to God in the Psalmists note, [Then said I, Lo I come to doe thy will O my God] (and let me tell you, could you heare those words in the language that *David* sang them, there were without a figure, rythm and harmony, numbers, and

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Musick in them) but you may presently heare God himselfe answering in the *αὐτοὶ ᾄδον*, or counterparts ecchoing back a *Venite*, one in *Is. Ho! every one that thirsteth, come,* another in the Gospel, *Christ taking up his part in the concord, Come unto me all ye, yea and to make up the anthem compleat, the third Person comes in also, Revel. 1. 17, the Bride saith, come,* and after that, all the inferior Orbs are call'd in to bear their part in the Chorus, *the Bride saith, Come, and let him that heareth say, Come, and let him that is a thirst come, and Quicumque vult* is the title of Hymne that they all joine in, *whoever will thus come, (let him be sure of the hospitable reception) Let him take the water of life freely.* One signall evidence we have of Gods speciall approbation of such Vowes, in *Abrahams* circumcising himselfe and posterity; that you know was the solemnity of his coming to God, The ceremony of his proselytisme, the sacrament and seale of his resolute vow'd obedience unto God, of his renouncing that *ἀβυσσὸς ἰδωλολατρίας*, those abominable Gentile impurities, the *μεωρία γενεάς*, the unnaturall excrescencies of lust, which the rest of his idolatrous Country-men had long been guilty of, and which brought that fire and brimstone from heaven before his eyes upon some of them. *Abraham* it seems resolv'd and vow'd against those heathen abominations, covenanted with God a life of purity, and to that end a going out of that polluted Country, then seal'd this Covenant to God, (as the custome of the Eastern Nations was in leagues and bargains) seal'd it with blood; and see what an obligation this proves to God, not onely to call him, and account him a *friend of God*, to stile himselfe by him, as he doth here by *Bethel, I am the God of Abraham*, thorow the whole Book of God, but the obligation goes higher upon God, it prevails so far that he comes downe himself and assumes flesh on purpose to seale back the counterpart of that indenture to *Abraham*, in blood also, and in that, that *he is his shield, and an exceeding great reward* to all that shall but resemble him to the end of the world, in that faithfull coming, that vow'd resolution of obedience to his commands. The short of it is, the resolution

tions and vows if they be sincere, not the light transient gleame, the sighes onely that we are so ill, or wishes that we were better, but the *voluntas firma & rata*, the ratified radicated firme purpose of new life, even before it grew to that perfection as to bring forth the *καρπὸς ἀγίος*, the worthy, meet, proportionable fruits of such change; are instantly accepted and rewarded by God, with pardon of sin; and justification, and so *God is the God of Bethel*, hath a particular respect to these vowes and resolutions at the very making of them, and that was the first thing.

And so again 2^{ly}, for the prospering them when they are made; He that gives himselfe up to God, becomes by that act his Pupill, his Client, part of his charge and Family, an Orphan laid at his gates, that he is bound to provide for, engaged by that application (if once accepted) to be his patron-gardian, as among the *Romans* he that answers to the *κεφάλην ἀββὰ*, to the Clients calling him Father, is supposed to adopt, undertakes the protection of the *Heredipeta*, obliges himself to the office, and reall duty of a Father. And I remember the story of the *Campanians* that could not get any aide from the *Romans* against a puissant Enemy; they solemnly came and deliver'd themselves up into the *Romans* hands, by way of surrender, that by that policy they might oblige the *Romans* to defend them, and espouse their cause, with a *si nostra tueri non vultis at vestra defendetis*, if you will not lend us your help, preserve our region, yet now we are your own, you are obliged to do it, *quicquid passuri sumus, dedititii vestri patientur*, whatsoever from henceforth we suffer, it will be suffer'd by your Clients and Subjects: and so certainly the resigning our selves up into Gods hands, the penitent sober resolution of [*The Lord shall be my Lord,*] giving our selves up not as Confederates, but Subjects, to be ruled as well as to be aided by him; no such way in be world as that to engage Gods protecting and prospering hand, to extort his care and watchfulnesse over us. He that comes out but resolutely into the field to fight Gods battailes against the

common Enemy, God and the Angels of Heaven are ready to furnish, and fortifie that man; Resolution is self, courage but upon its owne score, is able to break through most difficulties, and the want of that is the betraying of most soules that come into Satans power; but then over and above, the prospering influence of Heaven, that is still ready to assist such Champions, the *κρηδία χρις*, which the LXXII. puts in into the last vers. of the 17 of *Exod.* the secret invilible hand, by which God will assist the cordiall *Joshua*, and have warre against *Amaleck* forever, fight with him, as long as *Joshua* fights, the cooperation of the spirit of God with all that set resolutely about such enterprizes of valour, his *συνοψιν* to our *εργαζον*, this is a sure fountain of relief and assistance to such resolutions. Do but trie God, and your own souls in this particular for the vanquishing of any sin that your nature and temper is most inclin'd to. Take but the method of this Text, Come into Gods presence, resolve sadly and advisedly in that *Bethel*, never to yeild to that sin again; resolve not onely on the end, but the means also that are proper to lead thither, foresee, and vow the same resistance to the pleasant bait that to the barbed hook under it, to the fair temptation that to the horrid sin itself, and then those weapons that may be usefull for the resistance, the fasting and the watching (that are proper to the exorcizing that kind of devill) be sure to carry out into the field with thee, and in every motion of the battail let the *Moses* as well as the *Jeshua's* hands be held up, the sword of the Lord with that of *Gideon*, implore and importune that help of Gods, which hath given thee to will to resolve, that he will continue his interposition, and give thee to doe also, that *having begun the good worke in thee, he will not lose the pledge, but go on also to perfect it*; and when ever thou art next tempted to that sin, recall and remember this resolution of thine, bid that very remembrance of thine stand by on thy guard, and, if you please, by that token that this day I advised you to doe so; and withall consider the temptation, that it is an expresse come just from Satan, that

sworn

sworn enemy of soules, against which in Gods presence the first time thou ever cam'st into the Church, thou didst thus vow and professe open defiance, and hostility, that this disguised fiend shakes a chain in Hell, be his addresse to thee never so formall, and is now come on purpose to supplant or surprise thy constancy, to see whether thou considerest thy reputation with God or no, whether thou makest scruple of breaking vowes and resolutions; and then in stead of treating with that sin, cry out to God to defend thee against it, either to give strength, or remove the temptation, and deale honestly and sincerely with thine owne soul, betray not those helps that God thus gives thee in this exigence, and then come and tell me how it hath prov'd with thee. In the mean, till thou hast made this experiment, be not too querulous of thine own weaknesse, or the irresistiblenesse of sin; Believe it, a few such sober trials and practisings upon anger, lust, and the like, and the benefit that would infallibly redound from thence, might bring the ancient Church order of Episcopall Confirmation into fashion and credit again; which had it but its due ingredients and advantages restored to it, (every single Christian come to years of knowledge, and temptations, in the presence of God, and Angels, and fellow Christians, repeating that vow in his own name, which was made by his Proxies at the Font, and the blessings of Heaven powerfully called down by those who have a title to the promise of being thus heard) as it would by the way fully satisfie all the pretensions and arguments of the Anabaptist, so would it also be a more probable effectuall restraint for sin, then those, which have so solemnly decried, or but formally practised that institutiō, have taken care to afford us in its stead.

But then thirdly, God is a God of resolutions, to exact performance of them; the paultring Trifler in this kind hath all the vengeance of the God of Bethel belonging to him, all that pertaines to the sacrilegious profaner of that Temple which himself had consecrated, the censure and reward not only of the impious, but the fools, Eccles. 5. 4. *When thou vowest, defer not to pay, God hath no pleasure in fools, and Prov. 20. 25. It is a*
snare

snare to a man to devour that which is holy, to prophane that heart, which is once consecrated to God, and after voves to make enquiry. To doubt of the performing, to falter in the execution of what is thus solemnly resolv'd in Gods service, is the fetching the sacrifice from the Altar, and is sure to bring the coale of fire along with it, the perfectest treachery to a soule, that any sacrilegious enterprize can designe it. And yet God knows how many such fools there be in the world, that solemnly resolve themselves to his service, come to the Font to make, to the Table of the Lord to repeat these voves, and all their lives after do but busie themselves to wipe off the water of one, vomit up, disgorge the other, bequeath themselves to Heaven in the presence of Angels, and then repent of the fact, and labour all their lives long to retrieve and recover themselves backe againe; and the Apostle hath given those men their doome. *It had been sure better for them not to have knowne the way of righteousness*, never to have raised an expectation in Heaven, that they meant any kindnesse to it, then thus to cheapen it, and not come to the price of a little perseverance, and constancy to go thorow the purchase; had they never undertaken Gods businesse, never put in for the title of friends and votaries, with a Lord! *I will follow thee whithersoever thou goest*, they had not been perjur'd, though they had been profane, but now the affront is superadded to the crime, the contumely to the impiety, and all the spirituall desertion, with-holding, and with-drawing of grace, and consequently the ἀδύνατον ἀναγνίζειν, the impossibility for such to renew or recover themselves, without some prodigy of new bounty from Heaven (which provokers have little grounds to expect) is directly become their portion.

I have dwelt too long on the portal to Bethel, the generall necessary resolutions, or voves that are precursory to those other particularly qualified; I must in the last place be so just to the Text and authority, as to reserve a few minutes for those voves of building and endowing a House for God, which was but a free-will-offering in
Jacob,

Jacob, design'd by him as a returne of acknowledgment for Gods care over him, if he shall bring him again to his *Fathers house in peace*; and so God hath a peculiar respect to such vows beyond all others, and in that relation, in the last place, *Ego deus Bethelis, I am the God of Bethel.*

He that hath a long and a doubtfull journey before him, a voyage of uncertainty and danger, and considers how little he hath of his owne to contribute toward his convoy, how nothing but the benigne gale from Heaven to wait him safely thither, (and such certainly is the condition of some of us here at this time) may well be allowed to call in and consult at *Bethel*, take directions from old *Jacob* here, how to set out and begin his journey; and that is with vowing a vow unto the Lord. This, I confesse, was the main of my errand, which hath beene thus prepar'd for, and prefac'd unto you all this while; And there is not a more prudent at once and Christian course, that hath more of piety and stratagem in it; nor a more agreeable seasonable proper use of the present distresse, and an engagement on God to deliver us out of it, then thus to take our selves now in the pliable season, and indent some acts of voluntary piety with Heaven most certainly and solemnly to be paid him hereafter, whenever God shall so be with us, as to return us home in peace, to restore us those halcyon dayes after which we are all so impatiently gasping; I say not with *Jacob* literally to build Houses for God, material *Bethels*; (To designe such stately structures, in an age of destroying, were but a Romance-project for any of us, nay blessed be God, we need not a *Solomon* to erect, or *Zorobabel* to restore, a prop to preserve from falling, will yet serve the turne) but from this blessed copie every emulous though weake hand to transcribe somewhat at the distance and in proportion to strength, One to undertake the building one roome of such an house, a private *πρεσβυtery* or oratory for God: I meane to vow unto God the so many dayly close retirements, by confession of sins and
delive-

deliverances, to acknowledge in prostration of soul if not of body also to bear it company) the provocations that have whet Gods glittering sword against us (every man the plague of his own heart, the ἑμὴν ἑγκλημα, in the stile of the ancient Liturgies, *my fault, my exceeding great fault*) and the fatherly goodnesse that shall have sheathed it again; and never to give over those constant returns of devotion (with *Daniel, three; nay*) with *David, seven times a day*, to keep some poor kind of proportion with such a deliverance. Another to vow the building a porch of such an house when God shall furnish him with materials where the poor may have but a dining place sometimes; I meane not the loose formall scattering of the crumbs of the table among them, but sequestering a set, and that a liberall part of all the revenue that God shall ever bestow, or now rescue out of the devourers hand, and provide or preserve for us, that God in his poor members may have a first fruits, a twentieth, a tenth, a fift of all; Every man out of the good treasure of his heart, not in obedience to any pre-script *quorum*, (I shall be sorry to wrong any man so much, as so to change it from being his perfect free-will-offering) but as out of a heart attracted by Heaven, a liberall cheerfull heaven-like effusion, the constancy and equability of which, yea and the performing it upon vow, or promise, will yet be no blemish to it, or make it lesse like that of heaven, of divinity it selfe. But among all the Epitomes of this *Bethel*, the *domicilia*, little (tents rather then) houses of God, which we are thus to consecrate and vow unto him, here was one at *Bethel*, that would never be wanting, never left out in our thriving'st, sparing'st vows, I mean that pure crysell brest of *Jacobs*, that God so delighted to dwell in, (as he was by the Poet supposed to doe in poor *Pyramus's* cottage) that *plain*, honest, well-natured, undisguised heart both toward men and God, Emble-matically expresse'd by those smooth hands of *Jacob*, the fair open *Campania* of even, clear, unintricated designes, far from the *Groves* and *Meanders*, the dark depths, the entri-go's, the

the dexterities and subtleties, and falsenesses of the Merchant-worldling. Might but this judgment that hath prey'd and gnaw'd so long upon the bowels of the Kingdome, but pair the heart of the Englishman into such a plain equable figure, leave never an angle or involution in it, make us but those direct-dealing honest fools that we are reproach'd to be, (but God knows are not guilty of that gracious *Jacob*-like quality) might it but have that benign influence upon us here present, might it returne us home with this one vow in every of our mouths, and hearts, to be for the rest of our lives, the English *Nathaniels*, the true *Israelites*, in whom there is no guile; might but this last minute of my hour, make this one impression, (I shal not hope on arude multitude, but, I say) on my present auditory, to be content to live and die with downright honest *Jacob*, thrive or perish on clear direct *Israelitish* principles (which will, I doubt not, one day have the turne of thriving in this world, when every thing else hath the reproach of imprudent and improsporous, as well as unchristian, the Dove advanced, when the Serpent is a licking the dust) and with *Drusus* in *Parterculus* in stead of the Artificer that would provide for the deep privacy (that *sevi animi indicium*, in the Orator) send for him that could designe the *diaphanous* house, wherein there might be all evidence every man thought fit to behold that without an optick, or perspective, which will never be disguised or conceal'd from the eye of Heaven; might we by the help of a fast Vow now stricken, and with the blessing of God practis'd every hour of our lives after, come home to our Fathers house, old honest *Jacob's* plaine Tent with peace and simplicity, cleanness, uncompoundednesse of spirit, (a quality that would be able to commend and improve, christianize and blesse that peace to us, and make it like that of God, a true and durable one) I should then with all chearfulness dismiss you with old *Jacob*, into the hands of this God of Bethel, the God of *Abraham*, and of *Isaak*, and of *Jacob*, that own'd and blessed the simplicity, and fidelity, the plainnesse, and the trusti-

ness of those three Patriarchs, before all the glorious
wisdom and politicks of the world; Whose sincerity,
and whose reward, whose uprightness, and accepta-
tion, integrity and crown, God of his infinite mercy grant
us all, To whom with the Son, &c.

THE



THE
Necessity of the Christians Cleansing.

The VI. SERMON.

2 COR. 7. 1.

*Having therefore these promises (dearly Beloved) let us
cleansc our selves.*

THere is not, I conceive, any piece of divinity more unluckily mistaken, more inconveniently corrupted and debauch'd by the passions and lusts of men, made more instrumentall to their foulest purposes, then that of the promises of Christ, whether by giving them the inclosure and monopoly of our faith, (the commands of Christ, and the threats of Christ, which have as much right to be believed as they, his Kingly and prophetick office to which he was as particularly anointed as

to that of our Priest, being for the most part set aside as unnecessary, and by many steps and degrees at last not onely left quite out of our faith, but withall, fall'n under our envy, become matter of quarrel against any that shall endeavour to obtrude them not onely so impertinently, but so dangerously, either on our Gospel, or on our Practice) or whether again by perswading our selves and others, that the promises of Christ are particular and absolute, confined to some few, and to those howsoever they be qualified, when the whole harmony and contexture of Christian doctrine proclaims directly the contrary, that they are generall; and conditionall, a picture that looks every man in the face that comes into the roome, but cannot be imagined to eye any man else, unrestrain'd to all, so they shall perform the condition, and an [*εσπερὶς καὶ τρυφὴ*] those diffusive store-houses seal'd up against all who doe not performe it.

Shall we therefore have the patience, and the justice, and the piety a while to resist these strong prejudices, to rescue this sacred theme from such misprisions, to set up the promises of Christ in such a posture as may have the safest and kindest influence, the benigneſt and most auspicious aspect upon our lives not to swell and puffe up our phancies any longer with an opinion that we are the speciall Favourites to whom those promises are unconditionally consign'd, but to engage and oblige our souls to that universall cleansing, that may really entate us in those promises, either of deliverance here, or salvation eternally, that may like the Angel to Saint Peter in Prison, even to God himselfe, shake off those gyves and manacles which have even encombred his omnipotence, made it impossible for him to make good his promises, temporall, or spirituall, to such unclean uncapables as we. To this purpose there is one short word in the Text which hath a mighty importance in it, the [*τρυφὴ*] the [*these*] annext to the promises: what's the Interpretation of that, you must enquire of the close of the former chapter, and that will tell you, that upon coming out from the pollutions, and villanies of an impure profane heathen world (and such is our unregenerate estate, I would I could not say, such is the condition of many of us
that

that most depend on Gods promises) on our going out of this tainted region, our strict separation from all the provoking sins of it, all the mercies of Heaven, and (which some have a greater gust and appetite to) of earth also, are become our portion, a most liberall hospitable reception, *I will receive you, and I will be a Father to all such proselyte ghests, and you shall be my Sons and Daughters, saith the Lord Almighty;* as if his Almightyesse which is here pawn'd for the discharge of these promises, could not bring them down upon us, unlesse by this coming out of *Sodom* (to which this Angelicall exhortation was sent to rouse us) we should render our selves capable of them.

In a word, the promises here, as all other in the Gospel, are not absolute, but conditionall promises, on condition of *cleansing from all impurity*, and not otherwise; and if there be in the whole world an ingagement to *cleansing*, an obligation to the practice of the most defamed purity, that a prophane Age can scoff or rayle at, this certainly may be allow'd to passe for it. *Having therefore, &c.*

The words are an exhortation to *cleansing*, and in them you may please to observe these three particulars:

1. The ground.
2. The addresse.
3. The exhortation it self.

The ground the fittest in the world for this turne when you shall consider it throughly, *ἐπισκευάς ταύτας, these promises.*

The addresse, adding somewhat of sweetnesse to that of rati-
onall advice, [*Having these promises, dearly beloved.*]

And, the Exhortation it self, in the remainder of the words, at large in the whole verse, We shall content our selves with the contraction of it, *καθαρίσωμεν ἑαυτοὺς, let us cleanse our selves.*

I begin 1. with the first, The ground or foundation of the Apostles exhortatory to *cleansing*, *ἐπισκευάς ταύτας, these promises.*

1. Promises.

2. and particularly, conditionall promises.

And

And yet 3^{ly}. more particularly, the conditionall promises of this Text, the [these promises] as they are set down in the end of the former Chapter, are the most competent, most engaging, effectual arguments or impellents to set any Christian upon the worke of Christian practice, that especially of impartiall universall cleansing.

'Twill be best demonstrated if we take them asunder, and view them in the severall gradations.

1. Promises are a very competent argument to that purpose, a baite to the most generous passion about us, our emulation or ambition, drawing us with the cords of a man, the most rational masculine affectives, I shall adde, (to an ingenuous Christian man, as that signifies neither Saint in Heaven, nor Beast on Earth, but that middle imperfect state of a Christian here) the most agreeable proper argument imaginable to set us a cleansing.

Two other arguments there are, both very considerable, I confesse.

1. The Love (in the Morallist of vertue, but in the Christian) of God himself; and that love if it be gotten into our hearts, will be very effectually toward this end, the love of God constraines, saith the Apostle.

2. The Feare of those threats, those formidable denunciations which the Gospel thunders out against all unmortified carnall men, that horrid representation of our even Christian God, as he is still under the Gospel (to all unreform'd, obdurate sinners) a consuming fire, and consequently, what a dreadful thing it is to fall into the hands of that living God; and knowing these terrors of the Lord we perswade men, saith the same Apostle; There is some rousing oratory, some awakening rhetorick and eloquence in this also; And let me tell you, though it be but by the way, that I am not altogether of their opinion, that think these terrours of the Lord are not fit arguments to work on regenerate men, that fear is too slavish a thing to remain in a Child of light, a Christian; I confesse my selfe sufficiently perswaded, that our Apostle made choise of no arguments, but such as were fit to be made use of by Christians, and those terrours are more then once his chosen arguments, even to those that had received the kingdome that came

not be moved, Heb. 12. 28. and are exhorted, *χαρειν ἔχουσιν*, to have grace, to make use of that pretious talent received (which supposes a gracious person) or possibly *χαρειν ἔχουσιν*, to be thankful to this munificent Donour for this inestimable gift, yea and this duty raised to the highest pitch that a Christian is capable of, to serve God *εὐαρέσας*, whether that refer to the persons, and signifie, *serving with all cheerfulness* and alacrity and wel-pleasedness, or to God as we render it, *serving him acceptably with reverence and godly feare*, you have still in that Apostle these terrours immediatly annext, to enforce this duty, *for our God is a consuming fire.* And so again you cannot but remember the advise of *working*, and *working out salvation*, and emphatically, *our own salvation, with feare and trembling*, not only with love and faith, but peculiarly, *feare and trembling*, this trembling fit enough to accompany the Saint to heaven gates, to salvation it self; and therefore the *ἀποβας*, without feare, in the 1 of Luke, which we ordinarily joyn'd with the *καταπεύειν*, as if we were thereby obliged to *serve him without feare*, is in ancient Copies and Editions joyn'd with the *ἐνδύσας*, that we being delivered without feare, (i. e. without danger) might serve him in boldnesse, &c. And so I think 'tis a little clear that the feare which is so cast out by perfect love, that as the Apostle saith 1 John 4. 17. *there is no feare in love*, is not the feare of Gods wrath, but of temporall dangers and persecutions: For so that love to Christ, if it be perfect, such as Christ was to us, Chap. 3. 16. (and is referred to again, Chap. 4. 17. that as he is, so we should be in this world) will make us content to adventure any thing for the beloved, even death it self, the most hugely vastformidable, (as 'tis there, *τὰς ψυχὰς παύειν*, to lay downe our lives for Christ) but sure not the displeasing of God, and torments of Hell, that were too prodigall an almes, too wild a *Romance valour*, would have too much of the modern point of honour, for Saint John to prescribe, and so certainly is but mis-applied to this businesse; and so still I cannot but think it wisdom and sober piety in him that said, He would not leave his part in Hell (the benefice which he had from these terrours) for all the goods of this world, knowing how usefull the flesh of the Viper was to cure his poyson.

poyson, the torments to check the temptations, the apprehension of the Calenture that attended, to restrain from the pleasant, but forbidden fruits, that were alwayes a soliciting his senses; and she that ran about the City (that *Neronius* tells us of) with the brand of fire in one hand, and bottle of water in the other, and said, *Htr businesse was to set heaven on fire with the one, and quench hell flames with the other, that there might be neither of them left, onely pure love to God to move or incite her piety*, had certainly a little of the *status* thus to drive her, her spleen was somewhat swolne, or distemper'd, or if one may guesse by her appearing in the street, she was a little too wild and aeriall in her piety. But this by the way, as a concession, that there is (not onely love, but) feare also that may set men a cleansing, as well as the promises in the Text; the denuntiation of punishments is as considerable an act of Christs Kingly office, whereby he is to rule in our hearts by faith, as that of proposing rewards, that other act of regality, *Rom. 13*. And the truth is, all's little enough to impress the duty; and happy is he that hath this threetold cord, this threefold obligation, *paternall*, and both kinds of *regall*, each actually in force upon his soule, and eternally happy if either or all may effectually perform the work on him.

But then still, if we observe distinguishingly, and exactly apply, and proportion the arguments to the imperfect Christian state, you shall find that promises are the most proper, congruous, agreeable argument, most apt and hopefull to doe the deed, to have the impression upon the heart.

Feare is an argument, but to an ingenuous nature not altogether so appropriate.

Hope, the relative to promises, is more generous, then that, more noble, more worthy of the Christians brest, a person of so royal an extraction.

On the other side the love of God, (for his own sake) love of his attributes and excellencies, that admirable, dazling, amazing beauty of his divine essence, ô! 'tis a warming grace; infinitely melting, and ravishing to those that have their hearts truly possess'd with it.

But, is not this again a little above the proportion of the imperfect, inchoate, very moderate state of the Christian in this life? is it not a little more proportionable to that of the future vision? The Christian, you know, here is made up of two Contraries, the *flesh*, and *spirit*, *ἐκ τινωμεν*, combin'd and yok'd together, and as the *fear* may be too *d generous* for the spirit, so the *love* of so transcendent a spirituall object, will be far too elevated and *generous* for the flesh, 'tis not capable of so pure, Angelicall a guest.

This of *hope* is of a middle temper, and so a little more congruous and apportion'd to the middle state, more ingenuous then *fear*, and not so elevated as *love*; Let Hell be let open wide upon us on one side, and it is apt to swallow us up with *horror* and *despaire*, and so that *fear* may miscarry and ruine us. Let the transcendent Excellencies of God be let loose on us on the other side, and they swallow us up againe in extasie and amazement. When our Saviour comes into *Peters* Ship, clothed but with one ray of this infinite beauty (the gracious miracle of the fish) poor creature, he falls downe at *Jesus* feet, with a [*depart from me, for I am a sinfull man:*] and the Text gives the reason, for he was astonish'd at such a presence of his; And you know what *Moses* thought of seeing Gods face, *ut videam & vivam*! he should be never able to out-live it. And as the beholding and the presence, so the high pitch of *love* let in by that beholding, fasten'd on the divine lustre; 'tis most what too high for our earthly state, even for the regenerate Christian in this life. The beholding him in the reflexion, and the dark beholding, is that which in the Apostles judgement is the richest portion we can aspire to in this life; and that is the beholding him in his graces and in his promises, as *hope* is but a glimpse of *vision*, and thus we cheerfully, and with delight to our very flesh, expect that *glory which shall be reveal'd*; not which is revealed already, or if it were, would burn up, and calcine this flesh of ours, turn the naturall into a spirituall body, could not consist with such temper'd or constituted Tabernacles, as now we carry about with us. And let that serve for the clearing the first step in the gradation, that Pro-

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mises

promises are a fit and proper argument. to worke upon. our present state, to set us a purifying.

And, ô that this might be our use of promises! no flattering our selves into Hell with a claime of Heaven, but as a craine or engine to raise us from the depth, fetch us from the lees of sin, and like the Sun-beams on this earth of ours, to attract and force us up toward its region of purity, that as the *Philosopher* in *Eunapius* was taller in his study, in time of speculation, then at any other time, so this meditation and study of this part of the *Book of life*, the *promises of Christ*, might be able to raise us above our ordinary pitch or stature, to ratifie and so to cleanse. Having therefore *promises*, let, &c.

2. Of all *promises* the conditionall are fittest for this turne, to oblige and engage us to purifying. 'Tis the property of conditionall promises never to belong to any but those that performe the condition: That which Christ requires of us in the great Indenture between him and us, as the homage to be perform'd to him on our part, be it never so sleight and unconsiderable, never so despicable a pepper-corne, so pitifully unproportionable to the great rent he might require, or to the infinite treasure of glory that he so makes over to us, that rite of obedience, of faith, of love, of purity, is yet most strictly required by Christ, even now (under the *Dispensation* of the Gospel) to be performed to him, the mercy, and the pardon, and the huge moderation of that Court, though it hath mollified the strict Law into never so much Chancery, will not proceed further, and mollifie obedience into libertinisme; it hath treasures of mercy for those who have not obey'd the law in the strictnesse of perfect un-sinning obedience, the Evangelicall righteousness shall serve turne, where the Legall is not to be had; but then still there must be honest punctuall payment of the Evangelicall, and without that, the Gospel is so farre from being *Gospel*, message of mercy, embassie of promises, that it is but an enhancement, and accumulation of much sorer punishments on them, that have sinn'd against that, that have not obeyed the Gospel of Christ: Our Saviour hath

hath brought downe the market, provided as easie bargains of blisse for us, as could be imagin'd; but this being granted, you must not now phanſie another farther second Saviour that must rid you of these easie gainfull tasks, which the first in meer kindnesse and benignity to you hath required of you.

Be heaven and the vision of God never so cheap a purchase, yet the *ἡμῶν* *ἡμῶν* *ἡμῶν*, the law of faith, of Gospel, is as that of the Medes and Persians, that no unclean thing shall enter therein, and that without holinesse (*ἁγιασμός*, all one with the *ἁγιασμός*, in the Text) without that sincere, though never so imperfect sanctification; without *cleansing*, mortifying here, no man shall ever see the Lord. Should any boyiterous, unclean, unqualified invader, *βιάζων* *βιάζων*, break in on those sacred mansions, commit such riots, such burglary upon heaven, heaven must be unconsecrated by such violence, cease to be the palace of God, a place of purity, or of blisse: & if this be not an argument fit to impress this duty; the necessity; but withall the ease of the performance, the no heaven without it hereafter, and yet the no grievance by it here, if this be not an obligation to cleansing, I know not what may be counted such. He that hath taken down all the promises of the Gospel, as absolute, unconditionate promises, that sees his name written indeleble in the Book of life, I know not through what tube or perspective, and resolves that all the provocations, and sacriledges, and rebellions against heaven, shall never be able to resist his Nativity, to disturbe his horoscope, to reverse his fatall destin'd blisse, may well be excused, if he be not over-hasty to cleanse, or purifie.

'Tis an act of the most admirable power of the divine restraining, or preventing grace, that some men that doe thus believethis doctrine of unconditional promises, are yet restrain'd from making this so naturall use of it, from running into all the riots in the world.

And certainly, 'tis as irrefragable a convincing testimony of mans free will to evill, even after this reason and the spirit of God have offered him never so many arguments to the contrary, that many men which believe the conditionate promises, doe not yet set resolutely a *cleansing*, the obligation hereto from reason,

reason being so direct, and conclusive, that all the Devils in hell cannot answer the force of it. Only our stupid, undisciplin'd, absurd, illogical hearts have the skil to avoid it, running headlong, and wilfully after the old impurities, even then when they are most fully without all dubitancy resolved, that all the joyes of heaven are forfeited by this choice.

I have done with the second step in my gradation, the speciall convincing energy of the conditionall promises to enforce cleansing.

Come we now to the third and last step in the gradation, the particularity of the [these conditionall promises] in this Text, Promises of Gods receiving us, upon our separating, his being our Father, and we his Sons and Daughters, upon our coming out, &c. in the end of the former Chapter.

God will not receive any uncleansed, polluted sinner, will not be a father to any, be he never so importunate, or confident in his request, will not owne him to any degree of Sonship, that doth not bodily set a purifying.

'Twas a virulent objection, and accusation of the heathen Celsus against Christ, that he called all sinners to come unto him, Publicans, Harlots, all, and had an hospitable reception for such; from whence his ignorance and malice was willing to conclude Christ's Church to be a sanctuary for such uncleannesses, a kind of Romulus's asylum, to be filled only with those inhabitants, which all other Religions had loath'd and vomited out; and 'twas Zozimus's descant upon Constantine, that he turn'd Christian, because he had committed those crimes, for which no other Religion would admit expiation. But Origen in his admirable Writings against that Heathens objections, makes a distinction of invitations; There is, saith he, the invitation of the Thiefe, and the invitation of the Physitian; of the Thiefe, to get as many companions, of the Physitian, as many patients as he can: the 1 to debauch the innocent, the 2 to recall the laps'd, to cure the diseas'd; the former to continue and confirm them in their former impure courses, the latter to purge out, and to reforme all their impurities; and the latter onely was the interpretation and designe of Christs calls, [that of sinners to repentance] the very language in this Text, the Come out and be you separate, and touch not the unclean thing, And so Christianity in Zozimus's style, but another sense then what he design'd it, *δὲ ἡ ἀποκατάστασις*

angrad & *aiapemā*, the strongest purgative in the world, the Angel a hazing and leading out of *Sodome*, with an escape, *flie for thy life, neither stay thou in all the plaines, and then, and not till then,* *אֲנִי יֹשִׁיעֶנְךָ וְאַתָּה יִשְׁעוֹנָה* and I will receive you.

And so still the peculiarity of these promises, these of our being Sons, or our being received, hath a most perswasive quickning force toward the duty of purifying; Will any man be content to be that abject from God, that loathed refuse reprobated creature, such an one that all the prayers of all the Saints on earth, intercessions and suffrages of Martyrs, and Angels in heaven, yea the very gaping wounds and vocall blood of Christ upon the Crosse, I shall adde, the minutely advocacy and intercession of that glorified Saviour at the right hand of his Father, cannot help to any tolerable reception at Gods hands? Can you have fortified your self sufficiently against that direfull voice of the *Go ye cursed into everlasting fire*, and not onely not God, but not the so much as *mountains or hills* willing or able to receive you into any tolerable degree of mercy, not one *Lazarus* with one drop to coole the tip of a flaming tongue, but only the gaping, insatiable pit, that irreversible abyse of pollutions, and of horror, that region of cursings and torments, of sin and flames, the onely hospitable to receive thee? If thou canst think comfortably of this condition, be well pleased to venture all this for the enlarging of thy carnall fructious oneminate longer, and withall, disclaim the whole birth-right of thy Christendome, the dignity and inheritance of Sons and Daughters of the Lord Almighty, if thou dost not repent of thy long tedious prodigall march, into the *Egyptian* far Country, onely to accompany with Swine, and besed with their *uexina*, to which the advantages of sin are compared, (that wooden, unhealthy fruit of the *Carobe*, or arbor *Ceratonia*, as *Discorides* and *Pliny* describe that which we render *husky* in the Gospel) if, I say, we can upon deliberation perfect this starving and pining in the hard, before feasting and being embraced in the Fathers house, this portion, of Swine before that of Sons, we have then a sufficient fortification against this argument in this Text, a serious *superseas* for purifying; But upon no cheaper condition then this can it be sued out; you must give your selves

1 Ioh. 3. 3.

up to the certain fire and brimstone of *Sodome*, if you will still continue in the impurities and burnings of *Sodome*; nor the least gleam of hope upon any tearmes but those of purifying; *Whoever hath this hope on him, the this*, that is, the conditionall hope, of seeing there or here of being received by God, if it be *ἐλπίς ἐν αὐτῷ*, hope on God, he purifies himself, saith Saint *John*. If he doe not purifie; 'tis either,

1. Not so much as *ἐλπίς*, absolute throwing off, disclaiming all hope, perfect fury and despair; or, if he have any hopefull thought about him, 'tis

2. None of the *ἐλπίς αὐτοῦ*, none of the rationable, grounded, conditionall, but a flattering, fallacious, foundationlesse, because unconditionate hope, which the bigger it swells, the more dangerous it proves; an aposteme or tympany of hope, made up either of air or putrid humor, and then *ἢ πλεον ἐλπίζουσι, παντὶ μᾶλλον κακῶς ἔχουσι*, like the consumptive Patient, the more he hopes, the farther he is gone, the more deeply desperate is his condition.

Or 3ly, no *ἐλπίς ἐν αὐτῷ*, hope on him, on God: 'Tis a dependence on some fatall chain (some necromantick trick, of beleiving thou shalt be saved, and thou shalt be saved) nay on Satan himself, some response from his Oracle, that *ἐν σαρκὶ καὶ αἵματι*, that wizard flesh within us, that hath thus bewitched us to its false pleasures first, and then its fallacious hopes, the fatale, horrid condition in the world; you may excuse the Preacher and the Apostle, if it carry them both into a kind of *πᾶσι*, an outcry of love, and pity, and desire, to prevent this unremediable ruine to which thou art posting, to catch thee when thou art nodding thus dangerously, with a most affectionate, compassionate compellation, of a *dearly beloved* [set us clean], which brings me to the second generall, The addresse, adding somewhat of earnestnesse, and somewhat of sweetnesse to the exhortation, Having therefore these promises, dearly beloved.

The Exhortation, to purifying, reforming, mortifying of sinnes, is an effect and expression of the greatest kindnesse, sincerest love, and tenderest affection imaginable. You shall see this exemplified by the most earnest lover that ever was in the world. Will you believe the Holy Ghost? Greater love then this hath no man shewed, then

then to lay downe his life for his friend; Now our Saviour you know laid downe his life, (somewhat more, then the life of a meer man; the life of the *dear Son*, that divine celestiall person) on purpose to fetch back this divine, but scorned purity into the world again: he gave himself for us, saith Saint Paul, that hee might redeeme us from all iniquity, and purifie unto himselfe a peculiar people, *Tit. 2.* Laid down his life for that onely prize, to which the Apostle here exhorts, this of purifying: you shall see it again, *Act. 3. ult.* God having raised up his son *Jesus*, sent him to blesse us, in turning every one from his iniquities; This turning from iniquities, the purifying in the Text, was the prime end and designe of Christs coming into the world, of all his glorious Offices, and the exercise of them; and that the most blessed work of mercy that could ever be meant to polluted soules, this turning is there the interpretation of his blessing of us [to blesse us in turning, &c.] 'Twere superfluous farther to assist this truth, in shewing you what an Act of benefaction and mercy, of charity and reall blessing it is, to contribute in any the smallest manner to the mortifying of any sin in any; 'Tis the rescuing him from the most noisom, miserable, putrefied, piteous condition in the world; the plagues of *Aegypt*, the frogs and flies, and lice and locusts of *Aegypt*, and the murrein and death of the first-born, were but the imperfect emblemes of these uncleanehated vermin in the soule, that devoure all the fruit and corn of the land, all the Christian vertues and graces, despoil and depopulate all that is pretious or valuable in it; and then what proud *Pharaoh* would not fall on his knees to *Moses* to make use of his power with Heaven, to deliver him from such plagues as these?

And yet to see, how quite contrary 'tis ordered in the world, God is faine to send suppliants to us, that we will but be content to part with an impurity, that wee will but endure so huge a blessednesse. You know wee are Ambassadors for Christ, and what is the nature of an Ambassage? why, setting up this impure unmortified sinner in a Throne (to have an Ambasse addressed to him is an argument of a Prince) and not onely men, but God himselfe, as it were, prostrate before his footstoolle, the King of Heaven to this proud reigning sinner

ner on earth, to beseech him but to part with these weapons of his hostility against God, these provoking impurities; *as though God did beseech you by us*, (God himselfe become the suppliant, and then wee Ministers may very well bee content with the employment) *we pray you in Christs stead, be ye reconciled unto God.* Thus through the whole Book of *Canticles* the beloved Husband of his Church most passionately awooing her to this duty, to this opening to him, giving him an admission, all upon this score that hee might come in to blesse and purifie, and O what Rhetorick is bestowed on her; far beyond the [*dearly beloved*] in this text, *Open to me my love, my dove, my undefiled, my fair one!* hee calls her fair and undefiled, on purpose that hee may make her such, and O that we had but that Saviour-like passion, that blessing kindnesse to our owne poore perishing Soules, some of those bowels of love to our owne bowels! That we have not, is the greatest defect of self-love, the most contrary sinne against our grand fundamentall principle, that of self-perswasion (which can combine with the Devill for the undermining, and ruining, and subverting of whole kingdoms, on that one commanding designe of getting off the Crosse from off our own shoulders, on whomsoever it be laid, but cannot think fit to assist Heaven in purging out one refuse impurity out of the soul) yet shall I not on such discouragements give it over as a forlorn impossible hope, but proceed one stage farther on this errand; to the last generall, *wherein* hortation it selfe *καθελθωμεν καθαρις*, &c. *Let us cleanse our selves.* 1. *Cleanse*, 2. *our selves*, 3. *us our selves*, the verb is active, the pronoun reciprocal, and the verb and pronoun both plural; And so beside the duty it self of *cleansing*, two Circumstances of this duty wee may learne from hence, namely, 2^{ly} that it is the Christians task upon himself, this of *purifying* then 3^{ly} that it ought to be the common united designe of all Christians, the Apostle and people together, to assist one another in this work, this of *purifying*.

For the first, the duty it self, *καθελθωμεν καθαρις*, *cleanse*. This is not the actuall acquiring, but the motion and proficiency and tendency toward purity.

And so there againe you have two things.

1. *What this purity is.*

2. *What this motion toward purity*

The purity is of two sorts; the first, opposed to filth. The second to mixture: as the Wine is pure both when 'tis fetched off from the lees and dregs, and when 'tis not mingled with water. In the first notion, the purifying here, is the purging out of carnality; in the second, of hypocrisie: the first, is the clean heart in David; the second, the right or sincere, single or simple spirit: the first, from the filthinesse of the flesh; the second, of the spirit: and you will never be prosperous Alchymists, never get the Philosophers stone, never acquire the grand Christian hope, if you miscarry in either of these.

The first kind of purity again, that of the flesh is twofold, proportionably to the two fountaines and sources of carnality, *ἐπιθυμία & θυμὸς*, lust and rage, that *κακίστη συνάψις*, infernall paire, that hath so undermined the peace of souls and kingdoms.

Lust, the common parent both to all fleshly and all worldly desire, to the lust of the flesh, and the lust of the eye; the lust of the flesh again, either the warm, or the moist carnality, the burnings of the incontinent, or the thirsts of the luxurious; that deluge of fire and water, that had, and shall have the honour to divide betwixt them the first and second ruine of the world. And for the lust of the eye, that cold dry piece of sensuality, that strange kinde of Epicurisme, that mad raving passion after stones and minerals, the deifying of that forlorne Element which, saith Aristotle, *μόνη κατὰ τὴν φύσιν*, could never get any advocate to plead for it, that which struck Moses into such a passion, these people have committed a great sin, have made them gods of gold; this love of the world, and things of the world, extravagant desire, hot pursuit of such cold embraces (like the Embalmers in Herodotus, that had flames toward the chilled earth, the Carcasses before them) this dry, juicelesse sinne, is yet able to pollute and defame the soule, as earth, you know, is as apt to soule and fully, as any thing, covetousnesse is as irreconcilable with purity, as incontinence, and intemperance, and all with the *ἀκαθαρσία*, the these promises in the Text.

So, in the second place, for that of rage, 'tis a fruitfull teach-

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ing

ing mother, which contains all the more sublimite kinds of carnality, pride and ambition, and all the generation of those Vipers, Gal. 5. 20. hatred, variance, emulation, wrath, strife, seditions, heresies, envying, murders, and the like, all prime workes of the flesh, ver. 19. though somewhat more volatile, and aereall, i. e. have more of *Satan* and *Lucifer* in them then the other; even hee that but sides in religion, that makes that band of all charity and humility, an engine of faction or pride, that saith, *I am of Paul*, &c. is hee not carnall? 1 Cor. 3. 5. the most undoubted carnality in the world; A multitude of finnes there are under this one head, able to bespot a man, and a Nation into a Leopard, and those spots are farre from being the spots of finnes, reconcilable with the promises of this Text. But above all, one that pollutes in graine, that crimson dye, the guilt of blood, in which those soules that are rolled, (as every malicious, unpeaceable spirit certainly is, though he never had the courage to shed any) looke so direfull in Gods sight, that in comparison with them, the mire and mud of the basest swine may passe for a tolerable beauty; the blood of men, saith *Psalms*, yeelding a fume or nidour, that the Devils (and sure none but of their complexion and dyet) are fed and fatned with: and *Maimonids*, to the same purpose, that 'tis the food of Devils, that he that can feed on it, is a guest *על שולחן חיים* at the table of Devils, and literally guilty of that which Saint Paul mentions so sadly, 1 Cor. 10. 20. *I would not that ye should have fellowship with Devils*, partake of that Cyclops feast, prepared, like Hell, peculiarly for the Devils and his Angels, (those great *Abaddons* and *Apollyons*) and cannot without injury and riot be snatched out of his hands, be swilled and wallowed in by us, those *Obstia Serva*, (that were so scandalously charged on the Primitive Christians, and cost *Justin Martyr* and *Athenagora*, such Apologies) their feasting on one anothers flesh, which charge should it be now resumed, and brought in by Turks or Indians against us Protestants (as they say it is, but certainly will be, when it is told in *Gath* and *Askelon*) Good God! what should we doe for an Apologist?

Come we then in the last place to the last degree of purity, that which excludes hypocrisie or mixture, the sinne which
hath

hath so dyed this Nation, given it an heir apperency to all the Pharisees Woes; Not only that notion of hypocrisie, which in our ordinary speech hath engrossed the title, the vain-glorious publishing all our own Acts of piety; Oh! that is but a puny degree of this sinne, I know not whether I should not do well to give it some good words, in comparifon to its contrary, the desiring to appear more impure, more impious then we are (that grosse, confident, bold fac'd devill, the farre more dangerous of the two) but, I say, the other more secret nice hypocrisie, the falsenesse to God, taking in rivals into the heart, the partiall, halting, mutilate, obedience, that which keeps a reserve for Satan, for Mammon, for my self, when all should be given up to God; But above all, that yet profounder piece, the Egyptian Temple, a most glorious Fabrick, most piteously inhabited, nothing but Cats and Crocodiles within in stead of Gods; that of the painted *Sepulchre*, the noisome, poysonous secrecie, under the loveliest disguise, the Vault or Charnel-house, of rottennesse, of all the impurity in the world, (the deep digged *Golgotha*, and *Akeldama*) under the fairest and most inviting inscription; that histrionickal piece of the Beasts tragedy, the couchant, but *ravening Wolves under the Sheeps cloathing*, the God brought in for the basest services, the impurest contrivances, and never pretended to, or thought on, till we had those vile employments for him; And this you will acknowledge sufficiently inconsistent with the *purifying* in this Text, and so with the [these promises.]

Having given you the severals of this purity by the contrary branches of the *impurity*, wee come now to the [*καθαρις*] the notion of *cleansing* or *purifying*, that is here so vehemently required of us; and that is not the having acquired this purity, having attained any perfection of this state in either kinde, but only the beginning on the way, the constant motion and growth, a setting out, and progress and proficiency in it, a dayly purging and rinsing of the soul, that good innocent kind of *καθαρismus*, that pardonable Pharisaism of assiduous washings, a dayly slaughtering of the great defilers one after another, one day of execution for lust, another for rage, one for the impurities of the tongue, the oaths, the lies, the prophanations, the

blasphemies, the noisome uniauroury discourses, (Blessed Lord! that this might but be the day of demolishing that *Babel* of strange heathen languages, the least degree of which is intolerable among Christians!) another for the impurities of the Eye, and a whole Ocean of purgations little enough for that; but above all, an every day care for the drying up the great Fountaine of Leprosie in the heart. In a word, a firme ratified resolution of mortifying and crucifying, a devoting and consecrating all, and making as much speed with them as we can. To that end, though the perfect purity be not acquired, yet must these three assaies be made toward it, these three degrees of ascent and proficiency observed.

1. Barring up the inlets, obstructing the avenues, against all future breakings in of the great polluters, the resisting all fresh temptations, (by the remembrance, how deare they have formerly cost our soules, what floods of tears, if wee have done our duty, what a whole shop of purgatives to get out one spot so contracted) but especially stopping the recurrence of the old prophane polluted habits, that *wee* *are* *stop* *so* *ev*, the cleansed swine returned to her old beloved wallowing again.

2. Our daily, minutely recourse to that *digitus Dei*, finger of God, which alone, say the Jews, can cleanse Leapers with a *Lord* if thou wilt, thou canst make us clean, thou canst prepare new *Jordan* of grace, beyond all our Rivers of *Damascus*, new bankes, new treasures of purity.

And then 3. taking the seasonable advice of the Syrian servants, going downe, and washing in that *Jordan*, acting upon our selves by the power of this grace, thus fitly co-operating with God to the utmost of our derivative strength, not lying like Crecples on the bank, when we have a *Bethesda* before us, which yet will cleanse none but those that goe into it; and that brings me to the former of the two circumstances (belonging to this duty) denoted by the *iaurès*, cleanse our selves, that it is the Christians task upon himselfe, this of purifying, *iaurès*, *let us* *cleanse* *our* *selves*.

'Tis the prerogative of the grace of Christ, that hee that is vouchsafed his portion of that, is thereby thus enabled to mortifie sinne, and advance toward purity, and it is the duty of all

all that are thus vouchsafed and dignified, to make use of that strength to that end, *to purifie themselves*. For as *Aquinas* observes out of *Aristotle*, that those things are possible for us, which are possible by our friends, so what we are enabled to doe by the grace of Christ, wee are able to doe; Hee that is born of God, is born an *Athleta*, and victor, the whole world is but a Pygmee before him; this is the priviledge of that high descent, that be he the impotentest creature in the world, considered in his naturall, carnall, or morall principles, either as *born of blood*, or of the wil of the flesh, or of the wil of man, he hath yet an acquisition of a kind of omnipotence, from the derived communicated strength of Christ, as hee is born of God; *ἐν τῷ κυρίῳ, hee can doe all things through Christ that strengthens him*. God by his preventing and subsequest grace workes in the Christian to will, and to doe, meerly of his good pleasure of bounty, and then the exhortation belongs to that Christian, to worke, and work out his *salvation*.

And were but the care and paines employed in the using and improving those talents which God hath given us, and calling to heaven for supplies, which is mis-spent and paultered away in pleading our impotencies and disabilities and wants of grace, (that is, in *accusing*, in the old heathen stile, Gods illiberall dealing with his children,) charging Heaven with all our failings) we might certainly reap better fruit of our time, be fairer proficientes in this art of *purging*; and in the meane, may spend our spirits most profitably in calling and hazening one another to this so possible, and withall so necessary task; and that is the last particular; that it ought to bee the united designe of all Christians, the Apostle and people together, to aid, and assist one another in this work of *purifying*, by intreaties, by exhortations, by all the engagements of love, and duty, *καὶ δαειζόμενοι ἑαυτοὺς, let us cleanse ourselves*.

The work; it is acknowledged, though possible to bee gone through with, in such a measure as shall be sure of acceptance, is yet of some more then ordinary difficulty; How long hath this poore Nation been about it? So many yeares in the Refiners fire, in Gods furnace for purifying, worne out and rent to peeces under the Fullers sope; and yet (God knows) as full of dross

and spots as ever, the poore Leaper kingdome thrust out of the camp, (the Temple) banished from the old priviledges of the Israelite, the Oracle and the service of God, God spitting in the face of it, in *Moses Aile*, (a kind of excommunicate state) al on that charitable purpose, that it might bee ashamed and apply it selfe to the Priest, to God for his purgatives; I shall adde, looked upon, prayed over by that Priest so many yeares together, and that cure still as farre from being perfected as ever, the leprosie spreading in the skin, the finnes a multiplying under the Priests inspection, under Gods rod; at the end of a seven years rinsing (not with sope, but nitre) a thousand times more odious spots, more provoking finnes, more hellish impurities, then before. I remember what poor *Porphyry* was faine to doe in pursuit of purgatives, the same that *Saul* after the commission of his sinne that rent the kingdome from him, betooke himselfe to *Devilish* *portents*, to magick and conjuring, made friends to the Devil to helpe purifie him. O that we having met with luckier prescriptions, (recipe's from heaven, that would be sure to prove successfull) would not betray all for want of applying them, that while it is called to day, while a poore spotted Kingdome lyes a gasping, the benefit of the last plunge, the *purging* *intrep*, might not be quite let slip, that this of purifying the only true expedient yet untryed (whilest all others are experimented to be but meer Empeiricall state-mountebankry) might at length be thought on, prosecuted with some vigour, every man entering into the retirement of his owne breast, there to search and view the spotted patient, the plague, the leprosie of his own heart; and again, every man making his arts of cure as communicative and diffusive, as charitable and Catholick as he can; that as *David* was ravished with joy, when they said unto him, *Let us goe into the house of the Lord*, (that pleasant news and spectacle, a conspiracy for piety) so we for that onely errand that sends us all to that house, the beginning and advancing of purity; Every man, like an Israelite in his flight from *Aegypt*, not only going out in hast, (a passover toward purity) but also dispoiling his *Aegyptian* neighbours, robbing one of his lusts, another of his detractions, one of his Atheisticall oaths, another of his swinish excesses, one of his Infidell tremblings and basenesses,

nesses, another of his covetings and ambitions, his jewels of silver, and jewels of gold, and rayments, his most valued pretious finnes, (the curses with which he hath clothed himselfe as with a garment, and which would one day, if they were not snatched from him, come like scalding water into his bowels, and oil into his bones) and so yet, if it be possible, come out a troupe, a legion of naked Wrestlers, a whole shole of *candidates* toward purity. Till somewhat be done this way, more then hitherto hath been done; peace may hover over our heads, expresse its willingness to light upon us, but *ad candida tecta columbae*, that dove will not enter or dwell where purity hath not prepared for her, or if she should unlearn her own humour; 'twere danger she should turn Vultur, that most desireable blessing prove our fattest curse, leave us in, and to a state of all impurities, to deprecate and curse those mercies, that had betrayed us to those irreverfible miseries. Lord purge, Lord cleanse us, doe thou break those vessels of ours that will not bee purified, cast us again into what fornace thou please, that wee may at length leave our drosse, our filth behinde us, and having used thine own methods toward this end, and purged our eyes to see that it is thou that hast thought this necessary for us, that hast of very mercy, very fidelity thus caused us to be troubled, work in us that purity here, which may make us capable of that vision, that peace, that fulnesse of sanctity, and glory hereafter; Which God of his infinite abyffe of purity grant us all, to whom with the son, that image of his Fathers purity, and the holy, sanctifying, purifying Spirit, &c.

CHRIST.



CHRIST *and* BARABBAS.

The VII. being a *Lent Sermon*

At OXFORD, *An. Dom. 1643.*

JOHN 18. 40.

Not this Man, but Barabbas.



His passage of story not unagreeable to the time, (every day of Lent being a *πεντηκοστή*, to the Passion Week) hath much of the present humour of the World in it, whether we consider it as an act of Censure, or as an act of Choice: both these it is here in the Jewes,

1. An act of popular Censure, *i. e.* most perfect injustice, very favourable to the Robber, and very severe to Christ; *Barabbas* may be releas'd, the vilest wretch in the world, one that was attach'd for robbery, and insurrection may become the peoples Favourite, be pitied and pleaded for, and absolutely pardon'd. *Dat vianiam corvis*, the blackest Devils in Hell shall passe without any of our malice, our indignation, our animosities;

ties, but an *innocent* Christ, or any of his making, one that comes from Heaven to us, upon errands of holiness, of reformation, that by authority of his doctrine and example would put vice out of countenance, discover our follies, or reproach our madnesse, and in the Wisemans phrase, *upbraid our wayes, and reprove our thoughts*, he that hath no sins to qualifie him for our acquaintance, no oathes, no ribaldry to make him good company, none of the compliances or vices of the times to commend him to our friendship, at least to our pardon, none of that new kind of popularity of being as debauch'd and profestly vicious as other men, shall be suspected, and feared, and hated, the most odious, unpardonable, unsufferable neighbour, *grievous unto us even to bebo'd*, *Wisd. 2. 15*. Innocence is become the most uncomely degenerate quality, vertue the most envious, censorious thing; the not being so near Hell as other men, the most ridiculous scrupulosity, and folly in the world. And the misery of it is, there is no discouraging, no reasoning this humour out of us, they had cryed once before, and the crossing doth but more enflame them; the charm, that should have exorcized, doth but enrage the evill spirit, *Then cried they all again, saying, not this man, but Barabbas*.

But beside this, I told you, these words might be taken in another notion, and under that it is that we are resolved to handle them, as an act of the *Jewes choice*, of their absolute unconditionate decree, their *living* of Barabbas, and *hating* of *Jesus*, not before they had done either good or evil, but after one had done all the evil, t^o other all the good imaginable; then hating the *Jacob* and loving the *Esau*; electing the *Robber*, and rejecting the *Saviour*; the *Barabbas* becomes a *Barabbas* indeed, according to the origination of the name, a son of a father, a beloved son in whom they are well pleased, a chosen vessell of their honour, and *Christ* the only refuse vessell of dishonour, the onely unamiable, undefirable, formlesse, beautilesse reprobate in the masse: *Non hunc, sed Barabbam, Not this man, &c.*

In the words under the notion of the *Choice*, you may please to take notice of these severals:

1. A Competition precedaneous to this Choice, presumed here, but express'd in Saint Mat: *tuus dicitur in illis, which of the two will ye, &c.*

2. The Competitors, *Barabbas* and *Christ*.

3. The Choise it self, not onely preferring one before t'other, *non hunc sed*, but 1. absolutely rejecting of one, *non hunc*, not this man, and then by way of necessary refuge pitching upon t'other; *non hunc, sed Barabbam*, Not this man but *Barabbas*.

And of these in this order,

And 1. of the first, That there is a Competition before what the Competitors are, or what the Choice.

1. I say that there is a Competition, a canvasse, or plying, before we come to choose any thing; This is a truth most constantly observable in all, which we are most concern'd in, in that transcendent interest, the businesse of our souls. Were there but one object represented to the faculty, one *Christ*, one holinesse, one salvation, the receiving him would be any thing rather then Chocie, Chance it might be, or Necessity it might be: Chance it might be, that such a thing had the luck to come first, to prepossesse and forestall us, to get our favour when there was no body else to sue for it; And indeed he that should be godly, or Christian on such a felicity as this, thorow ignorance onely, or non-representation of the contrary, he that should give his voice unto *Christ*, because there was no body else to canvasse for it, that if *Mahomet* had plied him first, would have had as much faith for the *Alchoran*, as he hath now for the *Bible* been as zealous for a carnall, sensuall, as now for a pure spirituall Paradise; he that if he had been born of heathen Parents, or put out to nurse to an Indian, would have suck'd in as much of Gentilisme, as by this civill English education he hath attain'd to of the true Religion, that hath no *superstitions*, no fortification against worshipping of Sun and Moon, positing from one heathen shrine (as now from one *Sermon*) to another, but onely that Christianity bespake him earliest, that Idolatry was not at leisure to crave his favour, when Protestantcy got it, is, I confesse, a Christian, he may thank his stars for it, *planetarius Sanctus*, a Saint, but such an one, as

Jew would have been, might he have been a Changeling
 stoll'n into that cradle, or the most barbarous *Chinai*-Infidell,
 had he had as he of old, *fortunam Caesaris*, so *fortunam Christiani*,
 the Christians fortune to have tutor'd him: And so for vertue
 and sin lesnesse also, he in whom 'tis not conscience, but bash-
 fulnesse, and ignorance of vice, that abstains onely from un-
 creditable or unfashionable, from branded or disused sins,
 swears not onely because he hath not learnt the art of it, hath
 not yet gotten into the Court, or into the Army, the schools
 where that skill is taught, the stops where those reverst thun-
 derbolts, so tempestuously stot against Heaven, are forg'd, he
 that is no Drunkard, or Adulterer, no malicious person, onely
quia nemo, because he hath no company to debauch, no
 strength to maintain, no injury to provoke the uncommitted
 sinne, is all this while but a child of fate, born under a benigne
 aspect, more Lucky, but not more Innocent, more Fortunate,
 but not more Vertuous then other men.

Again, if there were no Competition, as it might be Chance,
 so it might be Necessity too; Thou art faine to be vertuous, be-
 cause thou canst be nothing else, goodnesse must go for thy re-
 fuge, but not thy choice, were there no rivall sin, no Compe-
 titor lust to pretend for thee.

'Tis therefore not onely an act of *wisdom*e, but of *goodnesse* too,
 observable in Gods wonderfull dispensation of things under
 the Gospel, to leave the Christian, *ἐν μαθηταῖς*, in the confines
 of two most distant people, improvable into good, and capable
 of evil, like *Erasmus's* Picture at *Rome*, or that vulgar fable, for
 tis no better, of *Mahomet's* Tombe betwixt two Load-stones,
ἀμφισβήτημα *ἡ ἀρετὴ καὶ τὸ κακόν*, as *Synesius* calls it, a stake between
 God on one side, and all the Devils in Hell on t'other, made
 up of a *Canaanite* and an *Israelite*, a law in the members, as well
 as a law in the mind, or as **Antonius*, *πύξις ἐν μέλεσι*, perswasions **πρὸς εἶναι*,
 in the members, many topicks of Rhetorick, many strong alle-
 tives to evill in the lower carnall part of the man, as well as in-
 vitations and obligations to good in the upper and spirituall.
 Thus did God think fit to dispose it even in Paradise it self,
 the flesh tempted with carnall objects even before the first sin
 had disorder'd that flesh; A Palate for the sweetnesse of the

Apple to please, and an Eye for the beauty to invite, as well as an upper masculine faculty, a Reason for commands to awe, and threats to deter; yea and it seems in Heaven it self, and the Angels there, where is no flesh and blood, that *officina cupidinum*, shop or work-house of desires, yet even there, is an inlet for Ambition, though not for Lust, a liableness to the *filthinesse of the spirit*, though not of the *flesh*, or else *Lucifer* had still stood Favourite, could never have forfeited that state of blisse. And so 'tis ever since in this inferiour orbe of ours, Behold! I set before thee life and death, blessing and cursing, on one side all the joies of Heaven to ravish and enrap thee, the mercies of Christ to draw thee with the cords of a man, with the bands of love, to force and violence thy love by loving thee first, by setting thee a copie of that heavenly passion to transcribe, but then withall death in the other scale, death which it seems hath something amiable in it too, it would not be so courted else, a *περὶ πάρεσθης*, as *Macarius* styles it, a gallantry of Hell, a purple garment of darknesse, that such sholes of men, and I tremble to think and say, so large a quantity of baptized Christians are so ambitious of, sell all that's comfortable and valuable in this life to purchase it: and were there not both these set before us by God, life on one side, and death on t'other, blessing on one side, and cursing on t'other, a double canvaſse for thy soule, a rivalry, a competition, and somewhat on both sides amiable to somewhat in thee, life to the immortall, death to the perishing part of thee, blessing to the rationall divine, cursing to the bedlam brutish part of thee, the man of God could not go on, as he doth in that place, *Deut. 30. 19. therefore chuse life that thou and thy sons may live.* Were there but one in our reach, 'twere necessity still and not choise, and that most absolutely destructive of all judgment to come: Hell might be our Fate, but not our Wages, our Destiny, but not our Reward, and Heaven any thing more truly then a *Crown of righteousness*.

A peece of the Philosopher there hath been a long while in the world, that hath had a great stroke in debauching the Divine, that the Understanding doth necessarily and irresistibly move the Will, that whatever hath once pass'd thr *judicium practicum*,

got not only the assent of the judgment, that 'tis true, but the allowance also that 'tis good, & fit to be chosen, cannot chuse but be desired, and prosecuted by the will; from whence the Divine subsumes that where Faith is once entred, though that but a speculative (I wish it were not sometimes but a phantastically) Faith, there works must, and will infallibly follow. I confesse it were admirable news, if this were true, if all that *know these things*, were sure to *doe them*, if there were no such thing possible, as sin against Light, sin against Gospel, sin against Conscience, if the lives of Believers could not prove Infidel, the actions of those that acknowledge God, that make no doubt of the truth of Christianity, could not avoid or escape being Godlike and Christian, if 'twere but a flash of Saint *Austines* wit, that the wicked Infidel believes contrary to faith, the wicked Believer lives contrary to it; There were then but one care left a Christian, to be catechized aright, which the Solifidian calls Faith, or to be confident of his own election, which the Fiduciary calls Faith, and then *Quis separabit*, any thing else will be wrought in me by Christ, or that any thing else will be unnecessary to be wrought. In stead of this Pagan principle, that ties up all in the chains of inevitable Fate, if it be examined, give me leave to mention to you one aphorisme of Christian Philosophy, which is but the interpretation of the *competition* that now I speak of; that the Will is no more necessitated to obey the suggestions of Reason then of the sensuall appetite, of the upper then the lower soule, that 'tis an indifferent middle faculty, able to chuse the *evill* and refuse the *good*, or (to satisfie the Philosophers importunity. which resolves it impossible to chuse the *evill*, unlesse under the appearance of *good*, you may take 'it in a clearer notion) able to chuse the pleasant and refuse the honest, to chuse the sensuall carnall and refuse the intellectuall spirituall good: And that you may see the ground of this, observe that the whole man is made up of three parts, *Spirit, Soule*, and *Body*.

1. The *Body* or *flesh* lusting against the *Spirit*. And 2. the *Spirit* again lusting against the *flesh*. Those two extremes perfectly contrary one to the other in their appetites, and therefore called by the Antients, *ἄρετις*, & *δύλας*, one the masculine,

t'other the feminine part, one the monarch in the soule, t'other the ὁ δῆμος, or communalty, one the πασις αὐτοῦ, the Master, t'other the παῖς, or Child, one the ὁ δὲ ἐν ἡμῖν, the voice and image of God in us, t'other the θνητὰ, the bestiall part; one the ἄνθρωπος, t'other the τετραπόδα, the four-footed creatures in us; and these are contrary the one to the other, so that you cannot doe, or, as the Greek, ἵνα μὴ ποῖντες, so that you doe not, this is a consequent of that contrariety, you doe not the thing that you would, i. e. perhaps perfectly, purely without some tack or mixture; however, I am sure, not quietly, stilly, without some opposition of the other: And then comes in in the third place, Ψυχὴ, the Soule, the Elective faculty, i. e. the Will betwixt them, courted, and solicited by both, as that which hath the determining, casting voice; If the beast can carry it, if the sensuall suggestions get the consent of the Will, obtain the embrace, have its carnall proposalls yeilded to, then in the Apostles phrase *lust conceives*, and within a while proceeds from consent to act, bringeth forth sin; but when the Spirit prevails, when the Reason, the Conscience, the God within there is allow'd to be heard, when that chaste, sober, matronly spouse gets the embraces, the consent of the Will, then the Spirit conceives, and from thence spring all the ἀγαθὰ πνευματικά, which the Scripture speaks of, the fruits and productions of the spirit. You see now the competition, the constant importunities and solicitations, the rivalry for thy Soule, not an action of moment or importance in thy life, but the house is divided about it, the Spirit for one way, and the flesh for another, and that that prevails, i. e. gets the Will of its side, denominates the action, and the action frequently and indulgently reiterated, denominates thee either flesh or spirit, either captive to the law of sin, or obedient to the commands and dictates of Christ, a carnall sinner, or a spirituall disciple.

And then my brethren by way of use;

1. You see the answer to that hard probleme, What is the reason and ground of the infinitesse of those punishments that await sinners in another world: Here you have the oyle that maintains that accursed Vestall fire, so much beyond Tulliola's or Pallar's Lamp in *Lycetus*, burning so many Ages under ground

ground and not consumed; I mean, this competition in this Text (the *τὴν δίκην ἐν ᾧ δέο*, which of the two infinits will you) and that other we mentioned of *life and death, blessing and cursing*; set before us by God, the leaving to our option whether of the two infinits we will have; This, and nothing but this hath made it most perfectly reasonable, that *Despisers* should *perish eternally*, that he that will contain immortall life, that *ἐν χρόνῳ αἰῶνα*, as *Clemens Saint Pauls* contemporary calls it, that eternity put into our hands by Christ, and make his deliberate covenant with death, that his immortall part may die eternally, should be thought worthy, as the Book of *Wisd:* hath it, to take his portion or part with it. And then,

2. O how much the more care, and caution, and vigilance will it require at our hands to keep guard over that one faculty, that spring of life and death, that fountain of sweet and poysonous water, that of chusing or rejecting, willing or nilling; never to dispense those favours loosely or prodigally, never to deny them rashly or unadvisedly, but upon all the mature deliberation in the world! *Keep thy heart with all diligence*, the heart this principle of action, keep it *above all keeping*, for out of it are the issues of life, *Prov. 4. 23*. That when I would do good, evil is present with me, temptations of the carnall appetite to the contrary, it matters little, so I hold off my consent, resist their importunity; and that all the Devils in Hell are a whispering blasphemy within me, it matters as little, so I reject the suggestions; Resist, and he shall flie, that he is loose to tempt. this is my infelicity perhaps, but not my guilt, I and that mishap improved into a blessing, *ἐδίδου ἐνέου*, this tempter a kind of donative of Heaven, to busie my patience, and exercise my vigilance, to set out my Christian valour, to make me capable of the victory first, and then the crown: the Nations left to prove Israel, *Jud. 3. 1*. yea and to teach them warre, *vers. 2*. at least such as before knew nothing thereof. Onely be sure that those Nations get not the upper hand, to that purpose that they be not pauper'd and led too high, till they grow petulant and unruly, that this *jumentum hominis*, as *S. Jerome* calls it, this Ass, or beast-part of the man prove not the Rider's Master: this is the greatest danger first, and then reproach in the world, which you will more discern

discern it you proceed from the competition to the Competitors, and consider who they are, in us spirit and flesh, God and the Devil, as in the Jews *Barabbas* and *Christ*, my second particular.

'Tis none of the least of Gods mercies among his dispensations of providence, that the competition falls to be betwixt such persons so acknowledgedly distant; and hugely contrary, a *Christ* and a *Barabbas*; the one so precious, and the other so vile, the *Prince of peace*, and the *Author of an Insurrection*, a *wise* and an *επιλυσις*, a *Saviour*, and a *Destroyer*; had it been betwixt a *Christ* and a *Nicodemus*, a *Carpenters Sonne*, and a *Rabby* or *Ruler in Israel*, the choice might have been more difficult, or the mistake more pardonable; But so God loved the world, such were the riches of his goodnesse to an infatuated rebellious people, he sets before them a beautifull *Christ*, and an odious toyle to make him more beautifull, to make it impossible for them to be so mad, as to refuse and finally to reject *Christ*; that was on such grounds, and in such company a suing and importuning for their favour, none but a *Barabbas* to pretend against him, that that notion had of him might serve in stead of the *fishes gill* to recover the *blind Tobits sight*, help the blindest naturall man to discern somewhat tolerable, if not desirable, in the *Christ*, that in so poor a choice, an undervalued, prejudg'd, scandalous *Jesus* might have leave to be considered, and owe a preferment *alienis vitiis* to the faults of the other, though not *virtutibus suis* to any thing amiable or estimable in himself. The same aconomy you may generally observe even from the first of *Paradise* to this day; When our first parents were the prize, the Competitors were of somewhat a distant making, God and the Serpent, not the King of Heaven and one of his chief Courtiers, God and an Archangel of light, but God and a damned Spirit, a black Prince, and he but in very homely disguise, but of a Serpent, which though he were then a *τετραποδον*, as *Cedrenus* out of some of the Antients wil have it, somewhat a taller and goodlier creature, then now the Serpent is, that his Legs be cut off, yet the Text saith, a *beast* for all that, I and that beast branded for *craft*, infamous for the *subtilty* creature, and so not likely to prove the most *honest* and *solicitous* of their

their good; and this cunning *Pytho* had made friends to speak, contrary to his kind, there was sure some sorcery in that, and all this, one would think, was enough to have added authority to God by such a prejudged Competitor. And just so was it to the Israelites at their comming out of *Aegypt*, God & a cruel *Pharaoh*, a Deliverer and a Tyrant, one to have them slaves in *Aegypt*, t'other to have them Princes in *Canaan*; a sufficient inequality betwixt the Pretenders, that it might be impossible for any to prefer the Onions and the Garlick before the Manna and the Kingdome. After 'twas betwixt God and a golden Calfe, a Calfe still, no very honorable creature, though 'twere of gold; and anon betwixt God and a brasen Serpent, Serpent & brasen too, neither form, nor metall to commend it, and all along through the heathen world the competition was yet more unquall, betwixt the God of Heaven, and Wood and Stone of the Earth, the most glorious Creator, and vilest Creature, nay the piece of wood, as the Prophet sets it, that was not fit for any use, not so much as to be burnt, *the very refuse of the refuse* is the thing the Idol was made of, and none but that Idol thought fit to be a Competitor with God for the adoration. If you look back to *Judea* again, at the time of the great competition for the hearts of *Israel* betwixt *Rehoboam* and *Jeroboam*, it was still of the same making, betwixt a Kings son, and a Servant, a right Heir and a cunning Seducer, a kinde of Serpent again, yes, and betwixt the glorious Temple of *Jerusalem* on one side, and the upstart *Dan* and *Bethel* on t'other, the high Priest on one side, and the basest of the People on the t'other, betwixt the Calves at that *Dan*, and the Cherubims at that *Jerusalem*, and so still there was advantage enough, one would think, on Gods side against such Competitors; And if we look now abroad into the most idoliz'd adored *Diana's*, the sins that get all the custome away from Christ, the onely rivals with him for our souls, we shall find them but little advanced above that old pitch, little lovelier thē the Serpent, just such are our crafts, our unsanctified counsels, our wily artifices, that have nothing but Serpent in their composition, little honourabler then the Calfe, just such are our Gods of gold, which I cannot mention, but in *Moses* passion, *O this people have committed a great sin, have made them Gods of gold!* all piety transformed and contracted into the worship of

that one shrine, our *gaine* the onely *godlinesse* we can hear of; and then a multitude more, of a yet viler making, fit onely for a competition with that knotty refuse piece of wood of which the Idol was made: the more shame they should outvie a most glorious God, a Christ, that if he had nothing in his life amiable, yet hath died for us, and so hath dearely purchased a title to our love, yea and a blessed Spirit, come downe on purpose to subline our judicative faculty, to convince the world of the unreasonable^{ness} of sin; yea and a poor thirsty panting soule (which hath some reason to expect kindnesse from us) a heaven and an immortal blisse.

Consider but a few of that glittering train of reigning sins in this our Land, in this my auditory, and be astonished O earth, that they should ever be received in competition with Christ. The oaths that all the importunity of our weekly Sermons turned into Satyrs against that sin, cannot either steal or beg from us, what gain or profit do they afford us? which of our senses do they entertaine, which of our faculties do they court? an empty profitlesse temptationlesse sin, sensuality onely to the devil-part in us, fumed out of hell into our mouths in a kind of hypochondriacal fit; an affront to that strict command of Christ, his *ego autem*, to his Disciples, *but I say unto you*, Christians, *swear not at all*: the best quality that it can pretend to, is that that *Hierocles* of old mentions with indignation *περὶ ἀπαλαστικῆς*, to fill up the vacancies of the speech, to expresse and man a rage, *i. e.* to act a mad man the more perfectly. And of him that hath in his time sworn over all the hairs of his head, I would still ask but this one question, *τί οὐκ ἐνέπρη*, what fruit had he then of this sin, (then when it was full in his mouth, a swelling his cheeks) *whereof he is now ashamed*, cannot chuse but blush, his eares glow, or be in some pain till I have done speaking of it: and yet beyond this, the end of those things is death, a severall fiend in hell most sadly to come, the payment of every of those gainlesse oaths. It were but a *λογος* or cold addresse to this kind of sinner, to bespeak him in that expostulating stile; *what advantageth it to gain the whole world and lose his owne soule?* 'twere more to his purpose to demand, *what*

*advantageth it him to gaine not one atome, or most diminutive part of the world, not the least acquisition of any thing desirable even to the carnall man, satisfactory to any part of his appetite, save that (in a manner, Platonick) designlesse love of sinning, and ruining his owne soule, and yet to doe that as sure, as if he had Satans iotum hoc, his whole Exchequer of wealth and honour in exchange for it? I shall rather adde, what shall that man give in exchange for his soul to get it back again, which he hath parted with so cheap without any barter, sold it for nought and taken no mony for it, in the Psalmists phrase, and now cannot redeem it with all his patrimony. 'Twould grieve one, I confesse, that did but weigh this sin in this balance, and observe the *Tekel* in the wall over against it, how light and keyy and impertinent a sin this is, to heare that any body should be damned for it in another world, part with such treasures for such trifles, make such African voyages, carry out the substantiall commodities of a good land, and return with a freight of toies or monsters, pay so hugely dear for such perfect nothings; and yet 'twould grieve one more, that this sin should glitter in a Protestant Court, become part of the gallantry and civility of the place, I and desame and curse our Armies, that the improsproufnesse, ruine, perhaps *παροδρία*, of a whole Kingdome should be imputable to one such and all our prayers to Heaven for you, be outfounded and drowned with that most contrary eloquence. 'Twere the sin, justest thing in the world, that he, that upon my present instance, (this more then *Αυτίμαρτυρία*, second admonition) will not now vow to part forever with this one sin, so threatfull to his Sovereigne, his Country, his own soul, to the hosts gone forth against the enemy, to all that is or should be precious to him, and so absolutely gainlesse to himself in his vilest capacity, even as a sensuall brute, should never be admitted within these dores againe, never be preached to more, never be considered a Christian so much as in profession, that will part with his true Christ or Jesus, rather then with the names of them to blaspheme by; That he should be delivered up to Satan, as the primitive Offenders were, *βιτανίζεσθαι*, to be corporally tormented by him, *εἰς ἀποδοῦναι σαρκός*, to*

the tearing that foule tongue, that noysome piece of flesh out of his mouth, that by that means at least, *παιδεύει καὶ βλασφημῶν*, he may be disciplined or taught not to blaspheme.

Will you look into another sin (a time of humiliation may be an excuse for the digression) that of uncleanness, whether of the eye, the libidinous look, that men are so hardly perswaded to believe to be a sin, (*i. e.* in effect, that Christ forbade any thing under that phrase of *looking on a Woman to lust*) or whether that of the tongue that *oris stuprum*, unsavoury discourse, rotten, putrid, noysome conversation, which makes it so absurd for that man ever to pray, (to blesse God in the Church with that part that was so polluted in the Chamber) or whether the grosser sin, the making *members of Christ members of a Harlot*, (meant by the Apostle as an huge expression, members of a Swine, a Toad, had been nothing to it) what is this, but a Barabbas still, a Robber in competition with Christ for that body, which is, saith the Apostle, *for the Lord, and not for fornication*, 1 Cor. 6. 13. A vile infamous crime, that staines not for the most part for its hell, its punishment in another world, meets with its *Limbo*, its *Tophet* here, torments and curses enough in this life, if they might have leave to be considered.

'Tis worth observing in the New Testament, that the name of Idolatry, not often mentioned there, doth most times very probably denote this sin of uncleanness or carnality; the observation might be made good at large, if 'twere now seasonable; and I would to God my auditory would be perswaded, thus to *keep themselves from Idols*, to flie from this kind of idolatry, that mens natures have a thousand times more temptations to, then that other sin that bears the envy of all our misery, the Idolatry that the *sacrilegious* so declaim at: believe me, there is not a sinne more imcompetible with the Gospel-mercy, a more unreconcilable rivall of all Godliness, a greater walter of conscience, griever and quencher of the Spirit, a more perfect piece of Atheisme, and Heathenisme, be it in the fairest outside Christian, nor withall greater blasting and curse to a Nation, an Army, a Garrison town, then the permission of this

this one sin, the voice of it crying to heaven, as loud as *Sodom* for fire from Heaven, for judgement upon the place. Remember the fierce judgement in *Shittim*, *Numb. 25.* upon the peoples joyning to *Baal Peor*, that filthy heathenish Idol, expounded *ver. 1.* by conning whoredome with the daughters of *Moab*: the heads of the people, remember that the heads of the people, the principall men in *Israel*, either because they were most guilty, or because the matter required such an expiation, must be hang'd up against the Sun, that the anger of the Lord might be turned away from *Israel*, (and I believe 'twould pose a man to give any reason why this sin (of adultery at least) in this Land, as well as *stealing* of a trifle, should not be awarded in the stile of that text with *hanging up against the sun*) and the command there is to them in place of judicature to see the execution of the Law against them, *Slay you every one his men, v. 5.* But this is a Judaicall outdated punishment among us, and it hath been the cunning of Satan that it should be so, who having prosper'd so far for his clients, would not be quiet till he had gotten al kind of restraint or discouragement of this sin to be so too, till he had made the foulest incest a far cheaper sin and safer possession, then the practice of some Christian vertues; nay, which is observable to the lasting shame of this land, till the injured man thus despoiled and robbed by the adulterer, be made, by a kind of naturall custome, the onely infamous person, and the *Barabbas* that robbed him punish'd onely with that curse in the Gospel, of having *all men speak well of him*. O what is this, but as the Psalmist saith, *to blesse them whom God abhors*, or as the Prophet, *Mal. 3. 14.* *And now we call the proud, happy; and they that work wickednesse, are set up!* Believe it, One or two such ponderous guilts as these are able to keep the justest cause from bwoying up it self, and our ferventest prayers from their *αὐτίχως*, from working any saving miracles upon a land.

I wish there were now no more *Barrabbas's* amongst us, a canvassing against Christ, but I must not flatter you with so short a catalogue; Look on your indevotion, that heartlesse zeallesse behaviour in this very house of God. Your hearing, which is mostly the fairest part of you, what is it but as of a Rhetor at

a desk, to commend or dislike, the same which you have as well for the stage as the pulpit, a *plaudite* or an *hiss*; and for that other of prayer, though it be for those blessings of peace, of safety, the *Shalom* that many men have more devotion for, than that other great sense of that word, the salvation of their souls, and which ardent prayer is the onely means to bring down upon us; yet what cold addresses, what wandring eyes and thoughts, what irreverent negligent motions, what yawning in stead of sighing out our parts of it, what absolute indifference, if God will take our own witnesse, whether we be heard or no? This want of ardency in us, this no fire on our Altar of incense, is certainly the thing that hath provoked God to deliver up our Liturgy to Satan, to oppose and maligne, to calumniate and defame as at this day; The Lord pardon us our part of this sin. This is the perfering of a *Barabbas* too, a Robber, a Devil perhaps, that steales away our hearts from Christ, even when we are in closest converse with him. As for *fasting*, what is that but an empty, formall, insignificant name? The scorne of the Pharisees twice a week, hath quite driven it out of our Calender. O consider this, and but once more consider, Look on the Sermon in the Mount, the severall graces and duties that there make up the Christiã somewhat above the pitch of a Scribe or Pharisee, and then every of the contrary vices, nay the very Jewish or Heathen, the morall or naturall mans vertues, that come short of that high Philosophy, are every one the *Barabbas* in the Text. directly this Jewish Choice, He that cannot forgive an enemy, blesse him, pray for him, heap all the hot burning coals of charity upon his head, and meele him by that artifice, rather then break him, ruine him, damn him by any other, what doth he but prefer his owne revengefull lust, that hellish piece of sensuality, that food for the Wolfe, the Vultur, the Salamander, the Devill in him directly before the commands, not onely counsels of Christ? and so *non hunc sed Barabbam*, a *Barabbas* is still the Choice, and the Christ the reprobate still. which brings me to the 3^d particular, the Choice it self, not onely preferring one before t^o other, but 1. absolutely rejecting of one: and then 2. *ad evitandum vacuum*, to fill up the vacuity, pitching upon t^o other, *non, sed, not this, but,* &c.

And

And I. absolutely *not this*, a downright reiterated *noluntus hunc*, most vehement dislikes to Christ as soon as ever he is mentioned: the Jewes had particular quarrels to him, *ἰσχυρὰ δαλίζοιτο*, they were many times scandalized at him, but not they onely, but it seems we Gentiles too, the *naturall man receives not the things of the Spirit*, whether the graces or the promises, *ὁ δὲ σὰρκα*, he receives them not, not onely that he cannot attain to them for that is said in the latter words, *neither can he know them*, but *ὁ δὲ σὰρκα*, he receives them not, will not accept them when they are offered, for they are *foolishnesse to him*, not worth taking up in the streets, he cannot stoop to such trifles: and in another place the same Apostle saith it of Christ crucified, *To the Jewes a stumbling block*, and to the Gentiles *foolishnesse*; the things of the spirit are foolishnesse, and the Christ foolishnesse too, we not onely not chuse him, when any other comes in competition with him, but not take him when none; An antipathy to Christ as Christ, an absolute adversation, rejection of such merchandise, though there were no price to be paid for them. This is a mystery of hell, let us view it a while, and to that end consider Christ, in the two main parts of him, in which he shines most illustrious towards us, His *graces* and his *promises*, the diet all the yeare long for his servants, and the wages at the end of his service: the *viaticum* he affords in the voyage, and the reward in the haven.

For the former of these, for *grace*, the Bridegrooms feast, *Luke 14.* which so many were bid to, see there what difficulty there is to bring men to it, not one comes on the first invitation, though it seems all were really expected, and the entertainment provided; when all is ready, the servants are again sent out to tell them, they are staid for, and the issue is, *they all with one consent began to make excuses*, the feast was ready, grace ready to be spoyld for want of guests, and yet neither civility nor pity, nor common gratitude can work up ō them, or extort the acceptance of such a donative: *The field, the Oxen, the Wife*, are like the *Barabbas* here, not the excuses of their contempt, pretences onely and opportunities of getting off more cleanly, from Christ; and if you marke it, so it is. There's nothing that we have learned so perfect from *Adam* as that art of excuses;

ses; and withall, nothing that we so vehemently desire to be excused from, as the power of grace, when it makes toward our souls, when by the preaching of the word powerfully applied, with an [*Awake thou that sleepest, and arise from the dead*] and [*O consider this ye that forget God, lest he teare you in pieces*] and [*Behold ye despisers, and wonder, and perish:*] when by the message of that Angel come up close to us, the Holy Ghost begins to overshadow and beget Christ in us, that procreative light of Heaven darting its beams, and those attended with some conceptions of holiness in a carnall breast, O how uneasy we are, how incombred, till we can get rid of this burthen, like so many harlots that live by the trade of not conceiving, or when that wil not be done, force an abortion if it be possible: we must be excused from that austerity, we are impatient of being so attenuated, and spiritualized, wrackt, though it be but from our lees; the last flash of the candle, pangs of the expiring soule are time enough for this bearing fruit unto God. Lord make us chaste, make us sober, make us humble then, *let me die the death of the righteous*, and *my last end be like his*; let me have a show'r of sanctity, a Clinicks baptism, some good wholesome wishes or ejaculations to bath me before my last journey, an *Elias's* fiery Chariot of zeale then to hurry me to Heaven, *sed noli modo*, Lord none of this purity yet, the *υπερβολὴ εὐαγγελίου*, in *Eunapius*, the danger of being all soule, all holiness, and heavenly mindedness so early, is a sad frightfull thing for a young Courtier, a young Souldier, a young Academick, for any that are under the age, or not come to the infirmities of the *Clinici* in the Primitive Church, (those that would not be Baptized till they were ready to die, and so were literally *βαπτίζουσαι ὑπὲρ νεκρῶν*, baptized for dead, then and not till then desired to be baptized.) Holiness is a dull melancholy thing, fit onely for a *hypechondriack* to be entertained with. Thus when the crest-faln Israelites were to be redeemed from an *Aegypt* to a *Canaan*, they crie out upon *Moses* and *Aaron*, *Exod. 5.* chide with their Saviours, abomin their Deliverers; thus the harraist degenerate emasculate slave is offended with a *Jubilee*, a manumission, servitude is his sensuality, he will not goe out free, brings his eare to his Master and desires to be bored throw

thorow it, that *he may be a slave for ever*. Once more, thus the man possessed with no lesse then a legion of Devills, *casting him sometime into the fire, sometime into the water*, tearing him till he foaneth again, is passionately taln in love with that legion, hath not the patience to be rid of these Devills: when Christ comes to cast them out, he is most out of charity with that Christ, *τι ποῖ εἰ σοί, what have I to doe with thee?* not thou Devil that hast tormented me all this while, but *thou Jesus the eternall Son*, or thou Pietie the precious grace of G.d, art thou come to torment, *i. e. to sanctifie or dispossesse me before my time?* torment me by delivering me from the Tormentor, disease by curing, poyson me by thy balm or balsome, wound me by thy mollifying plaisters, condemn me to Hell by bringing me into a sight of Heaven? thus when the Beloved comes and knocks at the dore of the espoused soule, *Open to me my sister, my love*, and there waits without dores most unseasonably and beyond all patience, *till his head be fill'd with the dew, and his locks with the drops of the night*, all the answer that is to be had is no more but this, *I have put off my coat, how can I put it on? I have wash'd my feet, how shall I defile them?* I have put off righteousness like a garment, denudated my self of all that looks like holinesse, and all the wooings of the true-beloved cannot give me patience to put it on again, I have wash'd my feet in mire or ink, douz'd my carnall affections in all the vilenesse in the world, and how shall I defile them with grace, pollute them with chastity, defame or profane them with any thoughts of holinesse? thus doth the swine wash her selfe in the mire, and he that comes to cleanse defiles her; the sinner never so well pleased as when he is *given up to all vile affections*, the offers of Christ, the importunities of grace go for the onely oppression and usurpation, and tyranny in the world, and so *non hunc*, not this man, not Christ, as Christ signifies grace, that inchoation of Sanctity that hee came to bring among us.

And *non hunc* again, as that signifies the *promises which Christ brought with him*, though those promises be of all that is valuable to immortall souls, of nothing but heaven and blisse, *non hunc*, none of Christ when he comes but a Herald of these. For even against this, we have two dislikes.

*Prefat. in lib.
de an.*

*Laert. l. 10.
p. 721.*

I. This blisse is of a new spirituall making, (and that is one reason why we despise the promises) consists in the vision of God, contemplation of heavenly excellencies, nothing of the Turkish carnall paradise in it, nothing that this flesh and bloud, the habituall sinner can tell what to make of. I remember *Philoponus* his conceit, that to have a right apprehension of God, 'twas necessary to study the *Mathematicks*; Men naturally cannot understand any thing but by phantasmes, and those still mixing in the contemplation of God, make men fancy God *μεθ' ὡσπερ*, with matter and corpulency; and the *Mathematicks* are a necessary means to help us to abstract from that. I would to God we had some such engine, or crain, or pullie to elevate our fancies, to make it possible to think any thing pleasure which is not corpulent and carnall. A madnesse, beleeve it, that wee wrong the *Epicureans* to think any of that ancient Sect was ever guilty of it; No, they could please themselves with spirituall beauty, as far as they apprehended there was any; witness *Epicurus* himself, who though he were under those pains of strangury and dysentery that were not capable of increase, of which, it seems by *Laertius*, he died, yet, saith he, in his Will, *ἀντιπαρστήτω μοι τῶν τοῦ καὶ εὐχῆν χαίρον*, the joy of his soul was able to hold out against all these: Onely the *Mahometan*, and the carnall Christian, is the true *Epicurean* swine that *Horace* prophesied of, that can find no pleasure, but in the mire and dung-hill, and that's one main reason of the *non hunc*, as he refers to promises; because they are celestiaall invisable felicities that he cannot find any juice or taste in.

But besides that, there is another reason of it, another objection the carnal Jew-Christian hath to those promises, because indeed they are but promises, because of the futurity of them; he is a man of sense, and not of faith, *filius huius seculi*, all for present possessions, nothing for advowsons and reversions. *Ephraim* is like the Heifer, saith the Prophet, that loveth to tread out the corn, the reason of that love was because of that law, that the mouth of the Oxe or Heifer must not be muzzell'd at that time; she is allow'd to eat at the instant that she doth the work, is not put off to so long a date, so tedious an expectation of sweating here, and being fed and rewarded in another life, and that

made

made Ephraim love to toy so well. A little present payment will goe farther with her, then the richest most glorious futurity; Poor short-sighted creatures! who cannot see a hand-bredth before us, like *Socinus*, huge enemies of prescience, will not allow it possible for God himself to see any future, farther then he hath decreed and determined it. For God to know, or us to beleeve any thing but what is before us, is a prodigy that carnal reason cannot consent to; and so you see the grounds of the [*non hunc*] the no Christ absolutely at a venture, because there is nothing in him to be esteemed, neither form, nor comeliness, no carnall or present beauty, that we should desire him, *Isa.* 53. 2. and therefore it follows, he is despised, and rejected of men: *non hunc*, not this man.

But then this is not all; The disaffection to Christ is so great, that rather then have him, the *Barabbas* shall be releas'd: *this*, you are mistaken, if you think any large expression to *Barabbas*, they could value their own lives better, then to desire impunity for Murtherers. The short is, they are so bent against Christ, that seeing there is a necessity of choosing one for release, of sacrificing some part of their malice and revenge to their present festivity, they will part with any the most reasonable part of it, rather then that was pitch'd on Christ. *Barabbas* was a notorious Prisoner, one that had troubled the whole City, and every mans appetite was up to have *Barabbas* crucified, and yet rather then *Jesus* shall live, *Barabbas* shall not be crucified, more insurrections, more blood, more seditions, more any thing, rather then be in danger to have Christ for their King. You may see it in *St. Peters* meditation upon that part of the story, *Act.* 3. 14. *But ye denied the holy One, and the just, and desired a Murtherer to be given unto you, and killed the Prince of life:* the holy One, the just, the Prince of life, holynesse, justice, life it selfe, are things not to be endured, to be hunted, pursued, driven out of the world, and in comparison with them, the Murtherer turns *St.* the most abhorred [sins] shal passe for most desirable rarities, *Apollyon* the onely friend, and Hell it self the vastest preferment.

You see from hence, that we may draw toward a conclusion, What hath help'd *Barabbas* to his favour, what 'tis that hath

brought most of the sins of the world into fashion among men: not any thing esteemable or desireable in themselves, no not so much as to flesh and bloud, till a habit and custome hath smoothed them to our throats, sweetned them to our palates, disguised their horror, and given us some tolerable pleasure in them. Beleeve it, there are few sins but ingenuous nature, when once the fury of youth is over, hath sufficient dislikes unto, that *σιμυτῶ λῶς*, the light of natural conscience, that *ὁ κῶ ἐστὶν αὐτῷ τοῖς λογικοῖς γένεσι*, in *Hierocles*, *ἐπαγγελία ἀνθρώπου*, in *Arrians* stile, that oath or promise, that sacrament in the mothers wombe that every man takes to God, when he hath first leave to become a man, can help us to hate them perfectly. *Exemplum quodcumque malum committitur, ipsi displicet*: that one auxiliary in our breasts is abundantly able to fortifie against them, so far, that the man shall say really and in sobriety, *he hath no pleasure in them*; but then in many others there is a keen tooth, a stinging tail over and above the no pleasure, many *tormina* and twinges super-added: the Drunkard that follows that trade of bestiality most close, finds it a very painfull joylesse calling, I will reveal the secret of his confession, though he fall into it oft, he hath no pleasure in it, no joy in those daily vomits, were they not physick against something else, against that burthen of time that lies so unsupportable upon his hands, against melancholy, against pangs and twinges of conscience, like *Cain's* building of Cities, and his Children inventing of Musick, that the noise of the Hammers and the melody of the Instruments might out-found the din within him, or at least to take up quarter before Christ, to help stop the ear from that *ἡρέμα σαλπῆζ*, that still whispering trumpet in *Appian*, fit for the secret invasion of the soul, to keep him from the pain, or perhaps the reproach of being too precise: and most other sins are of the like making, we flie to them as to our refuge to save us from Christ, as the horns of our Altar to keep us from that *Goel* which wee dread, as the Revenger of bloud, our onely enemy and persecutor in the world. 'Tis not any prime quality, any special excellency we find in our carnall entertainments (those not onely *vanities* but *vexations*, not onely unsatisfying, but wounding acquisitions, those gainlesse torments, those painted flies, with barbed

hooks

hooks under them) that makes us so passionately dote upon them, (the Jews were not in love with *Barabbas*) but onely our prejudices to Christ, our vehement dislikes to holinesse, our impatience of any thing that may do us good, our league with perdition, our covenant with death, our zeal to hell, and absolute resolvednesse to be miserable eternally.

Such malice hath every sinner to his own soul, such hating to be reformed, that the painfull'st uneasie'st sin, the most prodigal expenceful lust, a very *Sodome* of filth and burning, not onely the sins of *Sodome*, but the fire and brimstone rain'd down and mixt with the sins, gotten into their composition, shal be abundant pleasure and Epicurisme to him, that hath found no other stay to his appetite. I appeal to your own consciences, whether many of you have not suffer'd more hardship in Satans service, then any man hath in Gods? whether your very sins have not cost you dearer, then ever any Martyr paid to get to heaven? Tel me, hath not your lusts had martyrs of you, many passed thorow the fire to *Moloch*? hath not your ambition had martyrs of you, many a base submission, a toylsome pluck, a climbing or crawling up that hil of honor? Beleeve it, the Poet jeer'd you in that not truth but irony, that sarcasme and bitter taunt against you, *facilis descensus Averni*, the descent to hell is an easie passage; If he spake what he thought, I am confident you can give him the lie, produce your selves so many visible demonstrations of the contrary truth, that you can shew him by your scars as 'twere, by the halfmooon in your breasts, what a tyrannicall, Turkish task-master Satan hath been to you. 'Tis an ordinary passage in the story of *Julian*, that when he received his deaths wound, he fell a railing at Christ; but *Philostorgius* seems to rectifie the story, tels us, it was his owne Gods, *i. e.* Devils that he rail'd at, that he took his blood in his hand out of his wound, and cast it against the Sun, his deified Idol, with a *καὶ εὖ*, be thou satisfied; yea, and call'd the rest of his many Gods, saith he, *καὶς τὴν ἀλιτρίαν* (so the Manuscript hath it) evil and execrable persons, *τὸς αὐτῷ θεοῖς κακολογῶν*, cursing and declaiming at his own Gods, and not at Christ: the application is plain, the Devil he is the bloody Master, his is the course service, and sad wages, not Christs; none is so fit to be

curst by his owne Clients as that Prince of Darknesse, *ἄρχων ὡν τῶν*, the Monarch Ruler of this Age of ours. I have reason to beleeeve there are no fitter Judges to appeal to in this particular then my present auditory. 'Twas a French Friers conceit, that Courtiers were of all men the likeliest to bear him company to his Covent, not onely fittest, but likeliest to forsake the world, and turn Penitenteries. He judg'd it, because such an one of all others had most reason to be displeased with the pleasures of the world, he hath seen to the bottome of sensual delights, found the emptynesse and torments of those things, which the distance and ignorance that other men are kept at, makes them behold with reverence and appetite; the Courtier hath made the experiment, and sees how strangely the world is mistaken in its admired delights, and with *Solomon*, after a glut of vexatious nothings, is now fit to turn *Ecclesiastes*, or Preacher. I wish you would be but at so much leisure, as to think of the Friers meditation, that you would try what mortifying Sermons you could make out of your own observations, concerning the vanity of sensual miscaled pleasures. I am confident you would be very eloquent, able to outpreach all the Orators you ever heard from the Pulpit, to write more patheticall descriptions of the madnesse of a carnal life, then from any more innocent Speculator could be hoped for. That you may begin that useful, edifying, lasting Sermon, I shal close up mine, having at length run thorow the particulars of my Text, shewed you your selves in the Jewish glasse, if it were possible to put you out of countenance, to shake you out of all tolerable good opinion of your selves: And now let every man go home with a [*tu es homo*] he is the very Jew I have preach'd of all this while. O that he would think fit to hate that Jew, humble him, labour his conversion, *bring him down into the dust, if so be there may yet be hope*: And that God that can bring from the dust of death again, open this dore to us a forlorn destitute people! so shal we see and praise the power and seasonable bounty of our Deliverer, and ascribe unto him (as our onely tribute) the honor, the glory, the power, the praise, the might, the majesty, the dominion, which through all the Ages of the world have been given to him that sitteth on the Throne, to the holy Spirit, and to the Lamb for evermore. *Amen.*



St. Paul's Sermon to *Felix*.

The VIII. being a *Lent Sermon*

At OXFORD, *An. Dom.* 1645.

ACTS 24. 25.

And as he reasoned of righteousness, and temperance, and judgment to come, Felix trembled.

THe Words are the Notes taken from a Sermon of St. Pauls; And the successe it met with among the Auditors, the trembling of one Heathen Officer that was at it, is intirely the consideration that commended it to me at this time, in hope it might help to perform that strange work, beget a spiritual palse or soul-quake in the Christian sinner, that worser kind of Heathen at the repetition.

There's matter enough, God knows, of trembling abroad,
(though there were never a judgment to come) to put us all into
Belfhaz-

Belshazzars paralytick posture (the countenance changed, the thoughts troubled, the joynts of the loyns loosed, and the knees smiting against one another) and we bear it with a strange constancy, continue stil in as perfect an unconcern'd tranquillity, as if 'twere but a Scene, a Romance, a News from *G. rmany* all this while: the *Jonas* that is gone down to sleep in the sides of the Ship, and is the cause of all this tempest, must not be awaked after all these billows, our lethargick habits of sin not disturbed, onely a few cowardly Mariners may be allowed to pray every man to his God, and that's the utmost that all these prodigies of vengeance can extort from us.

You wil therefore give me leave to count it a prize, that I have here found a clap of thunder, that could awake somebody, a Sermon that set one *Felix* a trembling, I should be too happy, if the repeating of it might have the same effect here present. And as he reasoned of, &c.

In the Words I shall but observe,

1. The matter of St. Paul's Sermon, *righteousnesse, and temperance, and judgment to come.*

And 2. the form of it by way of reasoning. As for the trembling, that must be Gods work on you while I treat of these.

The matter I must consider, 1. Absolutely, then as it is here clothed in a double relation, 1. To the Text on which 'twas preach'd, and that you shall see in the *verse* precedent, to be the Faith of Christ. 2. In relation to the prime Auditor, *Felix*, whether, as an Officer of *Cæsars*, or as a Heathen, or as one peculiarly guilty of these sins, to which the discourse is accommodated.

I begin first with the matter, consider'd absolutely, *righteousnesse, &c.*

Three grand particulars, which though they are common places, and vulgar themies, may yet have leave to give you advertisements a while.

The *disposition*, whether justice, or righteousness in the front, (if you had the Fathers wish, to see and hear St. Paul in the Pulpit, a pressing at large what you have here onely in brachygraphy) would look very sternly upon the most unrighteous oppressions of the many; that trade of subtilty and intricacy, that hath gotten the inclosure of all, not onely the wealth and
greatness

greatnesse of the world, but of the credit also, the reputation of *wisdom*, yea and of *virtue* too; the onely honorable handsome quality, that all our respects and estimations are paid to; that new body of morality, that in stead of the old out-dated despised rules of justice and uprightness, hath set up that one beloved law of self-preservation, (that other *Antipheron* in the Rhetoricks that aiwaies seeth his own picture before him, and if health, or security may be acquired, can say to himself, as *Paracelsus* to his scrupulous Patient, if the cure be wrought, what matter is it whether it be by God, or the Devil:) in stead of the comfort of a pure immaculate conscience, the pleasure and satisfaction of having out-witted and over-reach'd our Brethren; the joy and ravishment, the high taste and sensuality, as it were, of an indirect action, being to him far above the advantage and gain of it; and either of them able to outweigh the mystery of Godliness, the (whether conscience, or) *reward of blamelesse soules*.

O 'tis a fatall character of an accursed rebellious people, when in the Prophets stile, *he that abstaineth from evill maketh himself a prey*, when all those generous Christian vertues of *meeknesse*, and *innocence*, and *charity*, and not retaliating to enemies, shall become both undoing and scandalous qualities, a lawfull prize for every Harpy to seize on, and *ex abundanti*, over and above, matter of contumely and reproach to any that shal have so learn'd to be *fools of Christ*.

And it were a glorious and a royal design, worthy the gallantry of this congregation, & that which would bring Christianity into some credit in the Heathen world, would give us more hope of Proselytes from thence, then the Apostle of the *Indies* (*Xaverius* with his double Gospel; one of *Christ*, the other of *St. Peter*) ever brought back his Masters; if sincerity, and uprightness, and dove-like innocence, (those good natured rarities that our Saviour could not behold without loving the owner of them, although he were no Christian, *Mar. 10. 21.*) might be brought in fashion in a Court, or Kingdome; if oppression and the grosser acts of piracy might be driven out like Wolves, and Bears, and bears of prey; and disguises, and crafts, and cheats, and all kind of artifices and stratagems, have as ma-

ny names of vermin allotted to them, and all in one herd pursued, and hounded out of the world; if the examples of a *Jacob*, a *David*, a *Nathaniel*, a *Christ*, might be permitted to rescue the guileless heart and lips (at least) from reproach, and scorne, if not from the vultures talons, if it might be esteemed but as infamous and vile to act, as 'tis to suffer injuries, as ungentlemanly a thing to thrive by fraud, as to perish by good conscience. And till this be set a foot among us (this that an heathen *Socrates* would, if he were alive again, venture another martyrdom to replant among his *Athenians*) may this first point of *St. Pauls* Sermon be forever a ringing in your eares, *ὅτι δικαιοσύνη*, of righteousness, and a thundering judgment to come for all those that are not edified by that doctrine.

2. For *Temperance*, or, as the word *ἐγκράτεια*, both here and * 1 Cor. 9. 25. * elsewhere more properly signifies *Continence*, and command of passions and lusts, the *τὸ ἐγκράτει ἔχειν*, the mastery over a mans self: One cannot in charity to Christendome but stay upon it a while, and recommend it to mens favour, so far at the least, that it may find the ordinary justice, to be prefer'd (in their judgments, if not their passions) before bestiality and villany, before the *ἄνθρωποι πῦρ*, the infamous affections which nature it self hath reproach'd and branded, that the preserving our bodies the temples of the Holy Ghost, may be but as creditable a thing; as any of those *μεσσημερα δαίμονα*, noon-day Devils, in *Gregentius* phrase, those impudencies that have put off the veil, that are become so daring and confident, fornication, adultery, uncleanness, i. e. in the New Testament dialect, *ἀθέμιτοι ἐιδωλογασταί*, out lared abominable idolatries; that chastity may be kept in some countenance, not passe either for such a strange, or such a ridiculous, such an impossible, or such a scandalous rarity.

Beloved, there was once a piece of Discipline in the Church of God, of sending the Devil into such swine, of delivering up the incontinent to Satans smart, his real corporeal stripes, and inflictions in the Apostles age; and after this smart was commuted for shame, casting them out of the Church, out of the society of all civil men, *ἵνα ἐνσχυνθῶσιν*, that they might be ashamed.

It seems it was then a more fashionable creditable thing to be a praying in the Church, then a dallying in the Chamber;

Continence

* 1 Cor. 9. 25.
*St. Ignat. ad
 Philip.*
*ἐν τῇ ἐγκρα-
 τείᾳ.*
 speaking of
 men and wo-
 men.

Continence was recommended to Christians, not onely among the *αἰρά & ἀγνά*, the venerable and the pure, but the *αἰσχροῦ & ἁγνῆς*, lovely and commendable, Phil. 4. Embraced by men of quality upon the same motives, on which now all the contrary vices are taken up, in adoration to that great Idol, *Civility* and *reputation*; Vertue was then the more splendid title, the more courtly name; And 'tis none of the meanest sins and plagues, provocations and vengeance of this Kingdome, that the measure of honor and gallantry among us is taken from fools and mad-men, and by that means shame so prodigiously transplanted; The chaste man is the only leaper to be separated and thrust out from the Camp, *Modesty* the onely scandalous thing; the three degrees of the new-fashioned Excommunication are denounced and executed, like the Athenian Ostracism, upon the severall gradations of that vertue; The purity of the Body, the Tongue, the Eye, have a kind of *Nidui*, and *Cherem* and *Scamatha* proportioned to them, no man is civill enough for ordinary converse, til he hath renounced such pusillanimous innocencies, and brought forth fruits worthy of that repentance, a whole Knight-errantry in that sin, *confession with the mouth*, glorying of their masculine enterprizes, (enough to fill a Romance) and even *martyrdome* it self, and many sad encounters, and real hellish sufferings in that service, and all this penance, of the least to expiate the crime of bashfulness, to reconcile the modest Puny, to make him fit for society with men.

I remember a conceit of *Herodotus*, when the *Greeks* besieged *Troy*, he believes *Helena* was in *Ægypt*, because otherwise had she been in the City, they would certainly have deliver'd her up, and saved themselves: so strange did it seem to him and irrational, that men should choose rather to die then part with a lust. And yet to the shame of us Christians, when Gods judgments make such direful approaches to us on this great quarrell for our vile, and reproachful lusts, when a black grim cloud hangs just over our heads, gather'd from the vapors, which this one dung-hil hath exhaled, (as *Rome*, they say, and others as well as that, is enabled to oppresse Countreys by the Penfions it receives from them) when the voyce is come flashing out of that cloud, and the businesse driven to a close issue, *repent or*
perish

perish irreveribly, (the kingdome used by God at this time, as *Antiochus* of old by the Romane Ambassadors, put into a circle, as it were, and not suffered to come out till we shall give our answer) we desert and renounce estates and lives, honors, and souls and all, rather then retrench or abate ought of this accursed superfluity.

And to this unfavoury humour and custome of the world, one use may be brought home from *St. Pauls* Sermon, though taken in cypher, *μετ' ἐγκρατίας*, of *Continence*, I beseech you save me the pains, resume and enlarge it your selves.

3. For judgment to come, 1. That there is such a thing. 2. That it descends to such mean particulars as *justice*, and *continence*, I cannot but in passing be your Remembrancer.

1. That here is such a thing.

Injustice and *incontinence* are two main supplanters of all belief of the judgment to come, when a man hath once set up that infamous trade of the *βυλῶνται πλεῖστον*, 1 *Tim.* 6. of resolving to be rich, in spite of all those objections, and stops, and encumbrances of honesty and direct dealing, when he is come to a contemning that pedantry of justice, of observation of Oaths, that shall interpose so uncivilly to resist his thrift and advancement in the world, beleeve it, the mine vatum, the newes of the judgment to come, in the Preachers mouth, will bee under an heavy suspicion of fraud and cheat, and in fine passe but for fictions and *mormo's*, too weak to outlook a brave glittering temptation: The Taxes on the Ecclesiasticks in *Florence*, which no body else dare collect for feare of the Popes thunderbolts; the *Jews* wil exact undauntedly. Now the covetous worldling is that Jew, whose soul being gone down into the bowells of the earth, *ὡς τὸ τῷ χρύσῳ μεταλλάσσειν*, in *Diodorus* his phrase, to an eternall drudgery in the gold-minerall, is out of the reach of sounds from Heaven, out of the awe, or noise of thunderbolts. The Mammonist is in your danger, at your mercy to turn Atheist, whensoever you bid him, whensoever the lure of Gold shall be at leisure to tempt him, ready to renounce all hope, all fear of another world, whensoever your goods are so put within his reach, that an easie perjury will bring them into his Inventory.

And

And for the lusts of the flesh, 'twas *Aristotle's* observation, that they are φαρμακὶ καὶ ἀρχαῖν, they debauch and corrupt our principles, they send up more heathen fumes into the braine, then any other distemper can doe. Saint *Cyril* tells us of some Idolaters, that would have onely a day-God, because the night was a time for revelling, and to have a God then would destroy their game, and therefore they pitched upon the Sun; ἵνα χεῖρ τοῦ κυρίου καμῶν ἀνελθῇ, that they might be Atheists all night, and then they take it out to purpose, ἀμυνόμενοι τῇ νύκτι, (as Saint *Basil* saith of the Gluttons fasts) revenging themselves on their day-Devotions by their Night-revels, never acknowledge a God, when a lust is to be lost by it: and *Athenagoras* hath given it for a rule, that the denying of the Resurrection, the resolved concluding the world with this life, and believing nothing of another, is the κοινὴν δόξμα, ἡ νόμος ἀκολάστοις ἡ δόξμα φιλοῦ, the onely beloved doctrine of the voluptuous. He that hath once transformed himselfe into that swine, hath his Optick Nerves so chang'd in his forehead, that (as *Plut:* observes of that creature) he never sees Heaven again, till he be laid on his back. And I feare the race of such heathen swine, is likely within a while to prove the prime staple commodity of the land.

We are fallen into peevish times, wherein all Gods methods are quite perverted; the powerfull 'st meanes that were ever afforded for the casting such Devils out of a Kingdome, are debauched into matter of improvement and heightning of the humour, and even dethroning God, if he will not comply with it; the very Angels that came to *Sodome* to visit for villany, are once more assaulted and violated by our lusts; I meane those judgements from Heaven upon a vitious Generation, that would have inspired a Colony of Scythians with some piety, by a strange kind of *antiperistasis*, or contrary working, have made men more profane, and godlesse, then ever they were before; the storme so close over our heads, that in other Kingdomes they say sets them a ringing Bells, shooting Guns, lifting up voices to break and dissolve the cloud that threatens them, hath set us upon the same designe by oathes and blasphemies, and those accursed καλέσματα, the shouts of our Souldiers,

ers, have broke the cloud indeed, brought downe (not the Dove flying over our heads, as Historians tell us, a shout in an Army once did, and an army of united prayers may doe so againe, but) the Eagle to a Carcasse, the Night-raven to the funerall of a consumptive Church and Monarchy; an hell from heaven upon an abominable people.

Αγαιθντο ἕως πολλὰ παθόντες σωματικά, could the Tyrant Phalaris say, He that is not made sober by many sufferings, is absolutely insensate; And yet God knows, out of this rock the greatest part of this age seems to be hewed: The thunder about our eares that could teach the most barbarous Nations to believe and tremble, the breaking in of the *lyons* that disciplin'd the Assyrians in *Samaria* to seek out instruction in the manner of the God of the land, 2 King. 17. Gods using us as the Physitian in the Epigram did the Lethargick Patient, putting a Lunatick into the same roome with him, to drie-beat us, if possible, into sense and life againe: His proceeding to that great cure of the *λύσις*, dissolving the habit of the body politick, and to that end, letting bloud to a *deliquium*, which Hippocrates resolves so necessary to abate the *ἡ ἐν ἀρετῇ ὑπερβία*, the high, full, athletick health, that is so dangerous in his Aphorisms, The driving out into the field with *Nebuchadnezzar*, which infused reason into that *λυδὸν*, which untransformed him againe, and raised up his eyes to an acknowledgment of him that liveth forever, Dan. 4. have, God knows, wrought the quite contrary on us, wasted the seeds of naturall piety within us, erected Academies of Atheisme, endowed them with Schools and Professors, where the art of it may be learned at a reasonable rate; a young sinner of an ordinary capacity may within a few months observation set up Atheist for himself, prophane, scoffe at the Clergy, be very keen and witty upon Scripture, have exceptions against the Service of the Church, and all with as good grace as if he had served an Apprentiship in *Italy*, or at the feet of that great Master, that Martyr of Atheisme, *Vanninus*.

He that at the breaking in of this torrent of misery upon the land, had but walk'd in the counsell of the ungodly, was but upon probation & deliberation whether he should be wicked or no, that

that after some months, when the waters began to turne into bloud, was yet advanced to a moderate proficiency, a *standing in the way of sinners*, and found it but an uneasie wearisome posture, a standing upon thornes and flints, is now fairely fate down in the chaire of the Scorne, or prophane Atheist, in *cathedra*, as a place of ease or repose, can blasphemie without any regrets of a petulant conscience; in *cathedra* as a seat of state, prophanes with a better grace then he can doe any thing else, is become a considerable person upon that one account, is valued among Lookers on by that only excellency; and in *cathedra* againe, as a Professors chaire, a Doctour of that black faculty, ready to entertaine Clients, to gather Disciples, to set up an Independent Church of rational Blasphemers, and (being himself a compleate Convert, sufficiently approved to Satan) to confirm and strengthen those puny Brethren, that are not arrived to the accursed measure of that fulnesse, fit them with *Macbiavels* capacity for vast undertakings by that excellent quality of being wicked enough, the want of which, saith he, hath been the undoing of the world. *And shall not God visit for this, shall he not be avenged on such a Nation as this? A wonderfull and horrible thing is wrought in the land*, the judgments that were sent to awake, have nummed and petrified us, the fire in the bowels of this earth of ours hath turned us into perfect quarry and mine, and, as *Diodorus* tells us, in *Arabia* the Ice and Crysell is congeald *καὶ θένει πρὸς θυνάμεναι, καὶ τὰ ὕδατα*, by the power of divine fire, and not by cold: so are these icy crysell hearts of ours frozen by that fire from heaven, that shall one day set the whole universe a melting.

But besides these Atheists of the first magnitude, other inferior Pretenders there are, that cannot shake off all apprehensions of all judgment to come, but yet upon distant tamer principles, can do Satans businesse as well; for such trifles as this Text takes notice of; the contraries to *justice* and *continence*, they have an *ἀσπίς*, like *Marcus* in *Iren*: that charmed shield from the Mother of the Gods, which shal render them *ἀόρατος τῷ κριτῇ*, invisible to the Judge; the judicature erected by Christ takes not cognizance of such morall breaches as these, there nothing but infidelity proves capitall, or if the breaches of the first Table,

ble may be brought in collaterally under that head, yet for these venial defaultances against the Second, this toy of circumventing our Brethren, of *defiling the flesh*, (as it's consequent in *S. Jude, speaking evil of dignities*) Christ came to make expiation for such, not to receive bills of indictment against them, to be their Priest, but not their Judge. I remember a saying of *Pisc. Mir.* that a speculative Atheist is the greatest monster but one, and that is the practical Atheist. And yet this is the darling of the carnal Fiduciaries, that can help him to reconcile his grossest sins, his anything with faith. How wel, you will have leisure to see, if you please to descend with me from the absolute to the relative view of the matter of *St. Paul's Sermon*, and consider first the relation which it hath to the Text on which hee preached it, and that you shall see in the former *verse*, *mei tis tis Xristos misos*, concerning the faith on Christ, and that is my next stage.

'H eis Xristos misos, the Faith on Christ, the phrase that some nice Observers have laid such weight on, to denote the special act of justifying faith, as 'tis an affiance on Christ; of a far higher pitch, then either the believing Christ, or believing in Christ; and yet it seems, those so despicable moral vertues, (those that so few think necessary, and some have affirmed, destructive and pernicious to salvation) are here brought in by *St. Paul* (I hope not impertinently) under this head, *Justice, and continence, and judgement to come*, parts of a Sermon of the faith on Christ.

So, *1 Cor.* where *St. Paul* had fastened his determination, *ch. 2.* to know nothing among them but *Jesus Christ*, and him crucified; in the very next *chap.* he chargeth them with sins of carnality, *strife, envyings, factions*; in the *5.* with fornication or incest; in the *6.* with going to law before Infidels: all these it seems the prime contrarieties to the faith or knowledge of the crucified Saviour. Thus in *St. James*, you may mark that *works of charity and mercy* are call'd *SenCuela*, Religion, *ch. 1. 27.* and being authorized from such great Apostles, I shall not fear to tell you, that the prime part of the knowledge, and faith, and religion of Christ, the life and power of Christianity, is the setting up and reigning of these vertues in our hearts: you may see it, *Tit. 2. 11.* The grace of God that bringeth salvation to all men hath appeared, *Xristos vniuerso misos*, the Catholick salvisick grace, be it Christ himself,

himself, or the Gospel of Christ; and the end of this Epiphany follows, *παιδείας*, to discipline, or to teach us, that denying ungodliness and worldly lusts, we should live soberly and righteously, the very virtues in this Text, with the addition of one transcendent one, and godly in this present world : A strange catalogue of fundamentals one would think for Christ to ascend the cross to preach unto us ; Wee expect other manner of doctrines from him, doctrines of liberty, Jubilee and manumission, (as the merit and acquisition of his sufferings) of security and protection from sin, that a little carnality shal not hurt us, of freeing us from this bondage to obediences, 'at least, from any judgment to come, for such errors as these, that flesh and blood makes so necessary and incorrigible : We have generally a smother scheme of Christianity then *Salvian* dream'd of, in his [*quid est fides, nisi præceptis Christi obedire ?*] what is faith, but obedience to the commands of Christ ? The necessity of purifying, or mortifying of lusts, goes for an heresie of this nicer Age, which must superadde works to faith, our own obedience to the righteousness of Christ, and so in *Simon Magus* his phrase, *homines in servitutem redigere*, make slaves of free-born men, have them live as well, as if Christ had never dyed for them.

The truth is, the doctrine we have now in hand, if believed and obey'd, is so certainly destructive of the Devils kingdome (and none other so certain but this) that you cannot blame Satan and his instruments to cry it down as the vilest heresie in the world.

He may hope for some tolerable quarter from any other principles, especially from those of the Solifidian and Fiduciarie, brave, delicate, inoffensive doctrines, that have nothing in them contrary to passions, and that gets them such zealous Advocates, for by this divinity they have their lusts. And though it pleases God, by the power of his Grace to preserve some men, that have imbibed these principles from those *ἀσφαλτοῦν πυρᾶν*, in *Epiph.* phrase, those streams of brimstone, that naturally flow from such mines as these, I mean from the pernicious and poysonous effects of them, though some that conceive obedience unnecessary to justification, live very strict and gracious lives in spite of all those advantages and encouragements to
Y the

the contrary, yet now, God knows, the truth is too grossly discover'd; the Gnosticks divinity begins to revive, a great deal of carnall, I am sure of spiritual filthinesse, yea all the profanenesse and villany in the world is now the most naturall spawn of those infusions; and to look no farther then the glass, and those foul selves which that reflects unto us, *The cause of God, and the faith of Christ*, of which we are seriously such Champions, is, I fear, as much dishonoured and renounced by our faithlesse, Apostate, Atheistical actions, by our hellish oaths and imprecations, (that pultroon sin, that second part of Egyptian plague of frogs, and lice, and locusts, the basest that ever had the honor to blast a Royall Army, that casts us into such Epileptick fits, such impure foamings at the mouth, and will not be bound no not with chains) in a word, by our going on in such sins, against which the denuntiation is most punctuall, that *they which doe these things shall never enter into the kingdome of heaven*, and yet flattering our selves, that we shal not fail to enter, as by all the species of Infidelity, all the Judaisme and Mahometisme, and Barbarisme in the world. And therefore as it is the mercy of the Apostle thus to disabuse his befotted Corinthians [*know yee not*] and [*be not deceived*] neither Fornicators, nor any of that bestiall crew shall inherit the kingdome of heaven, in these, so is it the justice of his charity to make it a prime ingredient in an Apostolick Sermon; scarce any other Article so necessary to be preached, especially to a *Felix*, whether as a Commander, or as a Heathen, or as one peculiarly guilty of those sins: and that is the second part of the relative aspect of these words, as they refer to the Auditory, my next particular.

And 1. as *Felix* was an *Eques Romanus*, Procurator of *Judea*, whose power gave him opportunities to bee unjust; and his splendid life, temptations to incontinence no part of christian Religion, no Article of the Creed is so proper for his turn, as the doctrine of the judgment to come for such sins as these; that palliate vulgar cure of healing and not searching of wounds, of preaching assurance of present pardon, before reformation is wrought, of solacing but not amending of sinners, is not the method in *St. Pauls*, in *Christs* dispensatory; 'tis the scandal rather and reproach of Christianity in *Julian*, *ἐστὶν ὁδοποιεῖς, ὅτι μακάριοι*,

μαρτυρίᾳ, εἰς τὸ σωθῆναι, security, and protection, and place of confidence from Christ to the most polluted villain, the defamation of *Constantine* in *Zozimus*, that he turn'd Christian because he was guilty of such sins, for which no other Religion allowed expiation; No, the onely safe medicinal course is to apply corrolives and causticks, the terrors of the Lord, and the consuming fire of the Lord, the judgment to come, when any mortified flesh is to be gotten out; and to accept the face of a *Felix* in this kind, to with-hold those saving medicines in civility to the person to whom they are to be administred, and so suffer that sin upon my splendid Neighbor, that my charity requires me to rebuke in any meaner person, this is the unjustest rudeness in the world, the most treacherous senselesse complacency, the most barbarous civility, cruel mercy, the telling him in effect, that he is too great to be cured; this (saith *Procopius*) is the saluting by the way, which *Elisha* forbids *Gebezi*, and Christ the Disciples, the one when he went to cure, the other to preach: and 'tis his observation there, that such civilities *δευματουργίας καλύπτει*, keep Preachers from working any miracles; the gentle handling of the great mans sins, is many times the damning of him, and debauching all the neighbourhood; The Lord bee merciful to our whole tribe, for our uncharitable omissions in this matter.

And for once I may chance to deserve your pardon if I doe not conceive the flatteringst addresses to you, to be alwaies the friendlyest: If in meer charity to some Auditors I imitate my Saviour, and tel you of woes even under a Saviour, of casting into utter darkness, where the worm never dieth, and the fire is not quenched, with all the variations and exchange of accents three times repeated by our Saviour, within four Verses, of an *Horrendum est, What a fearfull thing it is to fall into Gods hands*, and be ground to powder by that fall, if I bring out all those Topicks of so true, and withall such amazing Rhetorick, with [who can dwell with everlasting burnings?] and all little enough to rouse you out of that dead prodigious sleep of sin, to retrench the fury of one riotous lust.

I beseech you tell me, is there ever a judgment to come, ever an account to be given for moral vertues? Doe you so much as

fear, that for every unclean embrace, or dalliance, every shamelesse loud ryot, for every boisterous rage or execration, that I may not adde for every contumelious rude addresse to the throne of grace, every base contempt of that majesty that fills this place, God shall one day call you into judgment, if you doe, and yet goe on in these, believe me, you are the valiantest daringst persons in the world: and if death be not more formidable to you then hell, you are fit for a reserve or forlorn hope, for the Canons mouth, for Cuirassiers, for fiends to duel with: and let me for once set up an infamous trade, read you a Lecture of cowardise, and assure you that a judgment to come may be allowed to set you a trembling, that it may be reconcilable with Gallantry to fear him that can cast both body and soul into hell, and put you in mind of that which perhaps you havenot considered, that you are not Atheists enough to stand out those terrors when they begin to come close up to you, in a death-bed-clap of thunder; *Cain* that was the first of this Order was not able to bear that near approach, *he went out from the presence of the Lord*: and the Rabbins have a fancy of *Abfalom*, that when he was hang'd by his hair in the midst of his rebellion, he durst not cut it, because he saw hel below him, but chose to die rather then adventure to fall into that place of horror, that his attached conscience had prepared for him; They are, believe it, such unreformed Atheistical hights as these, that have made it so indifferent a choice, Whether the kingdome be destroyed, or no; whether it be peopled with Satyrs, or with wilder men, become all desert, or all Bedlam.

This heaviest judgment that ever fel upon a Nation, extream misery, and extream fury, is, I confesse, a most direful sight, but withall, a more inauspicious prognostick, a sound of a Trumpet to that lastmore fatal Day, with an *Arise* thou dementate sinner and *come to judgment*; When all our most bloody sufferings, and more bloody sins got together into one *Akeldama* or *Tophet*, shal prove but an adumbration of that heavier future doom, after which we shal doe that to some purpose, which we doe now but like beginners, by way of assay, *curse God and die, suffer and blaspheme, blaspheme and suffer forever.*

But then secondly, this doctrine of justice and continence, and
judgment

judgment to come, is most necessary, as to awake the courtly Governour Felix, so in the next place, to convert the unbelieving heathen Felix.

Will you see the first principles of the doctrine of Christ, when they are to be infused into such an one, or as the Originall hath it, ἀπὸν ἀρχῆς τῆς Χριστοῦ, Heb. 6. 1. the doctrine of the beginning of Christ, the laws of the μυστήριον, or initiation of a heathen Convert, the elements of his Catechisme they are in that place, Heb. 6. 2. 1. Repentance from dead works. And 2 Faith towards God. 3. Resurrection. And 4. Eternall judgment : and beleve me, for him that thus comes unto God out of his animal heathen unregenerate life, τὸ ἀναστῆναι οὐρανῶν, the Catalogue of the necessario credenda, is not over large; he must beleve that God is, and that he is a rewarder, Heb. 11. 6. this, and it seems no more but this, is the *minimum quod sic*, the summe of the faith without which 'tis impossible to please him: and therefore perhaps it was that *Ammianus Marcellinus* expresses his wonder, that *Constantius* should call so many Councils, whereas before, Christian Religion was *res simplicissima*, a plain Religion without contentions or intricacies, and *Epiphanius* of the primitive times, that ἀσθενα & ἐνὶ βλαβῇ, divided the Church into its true and erroneous members, Impiety the onely Heretick, good life the orthodox Professor.

Next the acknowledgment of the one God, and his eternall Son the crucified Messias of the world, and the Holy Ghost, those one and three Authors of our Religion, into which we are baptized (and those few other branches of that faith) the judgment to come, and the practise of Christian vertues in the elevated Christian pitch, is the prime, if not onely necessary. And though there be more to be known, fit to exercise his industry, or his curiosity, that hath treasur'd up these fundamentals in an honest heart, yet sure not to serve his carnall mind, to purge his spleen, to provoke his choler, to break communions, to dilapidate that peace, that charity, that Christ beyond all other inheritances bequeathed to his Disciples. Let us but joyn in that unity of spirit in those things which we all know to bee Articles of Faith, and the precise conscientious practise of what we cannot chuse but know to be branches of our duty,

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and

and I shall never lead you into any confounding depths or mazes, divert you one minute by a walk in the gallery from that more Christian employment and task in the workhouse: And that will be the improvement of the second particular.

Lastly, as the *Felix* was guilty of those sins which those virtues did reproach to him.

This *Felix* is to be met with in our Books presented to us upon a double view of *Tacitus* and *Josephus*; *Tacitus* renders him an *Eques Romanus* that *Claudius* had sent Procurator of *Judea*, to manage it for a time, and saith, he did it *per omnem severitatem & libidinem*, in the most cruel arbitrary manner; and then see the difference of an Apostolick Preacher, from *Tertullus* the Rhetor, the one at his humble addresse and acknowledgment of the obligations that the whole nation had received from this most excellent *Felix*, ver. 2. But *St. Paul* in a pricking close discourse, of justice, and (upon neglect of it) judgment to come.

Josephus he looks nearer into his actions, and finds him a tyrannicall usurper of another mans wife; *Drusilla* seduced to his bed from her Husband *Azys* the King of the *Esseni*. And then the Sermon of the faith on *Christ* presently lets loose at this adulterous couple, and so you have the seasonableness of the *mei iisparitas* too, of chastity to the unchast *Felix*, and of judgment to come on such wasting sins.

This will certainly teach the Preacher, the combatant of the Lord, the *νομιμὸς ἀγων*, the regular manner of his duelling with sin, not the *ἀέρα δῖπον*, wounding the empty aire, lashing those sins or sinners, that are out of reach of his stripes, but the closer, nearer encounter, the directing his blows at those crimes that are present to him, most culpable and visible in his Auditor; and thus grasping with the *Goliath* of *Gath*, the tallest Philistin in the company.

There is a wide distance betwixt reproaching of present, and absent sinners, the same that betwixt reproof, and backbiting, the boldness and courage of a Champion, and the detractions and whispers of a villain; the first, is an indication of spirit; the second, of gall; the first, that a man dares attempt the loving, and saving of his Brother, when he shall endanger being cursed and hated for it, sacrifice your opinion, to your health, your kindness, to your souls.

The

The second, is a character of a Solicitor see'd on none but Satans errand, an Orator to set you a railing, but not a trembling, one that can write Satyrs on condition they shall do you no good: incense, but not reform, that if it shall be possible for hell to lose by his Sermon, will never preach more; The one meaneth to transform his auditory into Converts and Saints, the other into Broylers and Devils; the one hath all the charity, the other all the mean malice, and treachery in his designe.

And having such a copy before our eyes, suppose a man should divert a little to transcribe it, and in stead of prudence, and tempering, and reviling of those that are out of our reach, reason a while of one branch of justice, yea, and of the faith of Christ, in which 'tis possible we may some of us be concern'd; and enquire, Whether there be not a piece of Turkish divinity stole out of their Alchoran into our Creed; that of *Prosperum & felix seculi virtus vocatur*, whether the great laws of Vertue and Vice be not by some *Politici*, taken out of the *Ephemerides*, nothing decreed honest but what we can prognosticate successful, the [*virtù Catoni*] the liking that cause which the heavens do not smile on, is a piece of philosophical sullenness, which we have not yet learn'd of Christ; What is this, but as St. Bernard complains in his time, that those images had the most hearty adorations performed to them, which had most of the gold and gems about them; the God obliged to the Image, and the Image to the dresse for all the votaries it met with; Have the Romanists marks of the Church so convinc'd us, that we must presently forsake our Saviour, because we see him in danger of crucifying, tear our Gospels, and run out with horror as soon as we come to the 26. of Mat. *the multitude with swords and staves for to take him?* Was the cause of God worth the charge and pains of killing men formerly, and is it not worth the patience and constancy of suffering now? Is there any condition in the world so hugely desireable, as that of suffering for, or with Christ? *Ἰδὲ μαχαίρων τοὺς συνωδοντάς*, [*behold, we count them happy that suffer*] was Gospel in St. James his days, ch. 5. 11. (the *μαχαίρων* denotes the state of the *ὀι μαχάρας*, the dead Saints in their country of vision, as you know St. Steven at the minute

nute of his sufferings saw the glory of God, and Iesus sitting) the state of suffering is a state of blisse, I may adde a superiour degree of a glorified state, a more then *ισαυσαλια*, a dignity above that Orbe, that the Angels move in; For, they for want of bodies are deprived of the honor of suffering, all that they aspire to is but to be our Seconds, our Assistants in this combate; onely Christ and wee have the enclosure of that vast preferment. And if, there be any need to heighten it yet farther, is there any prize more worthy that masculine valor, then that venerable sacred name, *Ierusalem the mother of us all*, that brought us forth unto Christ, begot us to all our hope of blisse, and now, for no other crime but that, is a struggling under the pangs and agonies of a bitter combate with the ingratefull 'st children under Heaven; the Church of *England*, I mean, which whosoever hath learning and temper enough to understand, knows to be the brightest image of primitive purity, the most perfect conjuncture of the most ancient and most holy faith that for these twelve hundred years any man ever had the honor of defending, or suffering for. And should the provocations of an ungracious people, the not valuing or not walking worthy of the treasures here reserv'd, the rude continu'd iniquities of our holy things, tempt God to deliver it up, as he did once his Ark to the Philistins, his Christ to the Pharisees and the Souldiers, the zeal of the one, and the fury of the other; yet sure this would not be the confuting of what now I say, 'twould not, I must hope, be an argument of Gods renouncing that Ark, and that Christ, which he did not thus deliver. The Turks having conquered and torn out of the Christians hands the places of the Birth and Passion of Christ, did after this way of Logick inferre that God had judg'd the cause for *Mahomet* against Christ; and *Trajan* could ask the primitive Martyr *Ignatius*, *Et nos non tibi videmur Josephi, &c.* Have not we as much of God in us as you, who prosper by the help of our deities against our enemies? Let me purloyn or borrow this heathen piece out of your hands, and I shall be able to give you an ancients piece in exchange for it, a thorough Christian resolution of abiding by God, of approving our selves to Heaven, and to our own breasts, whatsoever it costs us, of venturing the *Ermins* fate, (the very Hun-

ters hand, rather then foule her body) the *pati, & mori posse*, the passive as well as the active courage, which will bear us up through all difficulties, bring us days of refreshment here, or else provide us anthemes in the midst of flames, a paradise of comfort here, and of joyes hereafter: and let this serve for the exemplifying the point in hand, the fitnessse of our Apostles discourse to *Felix's* state.

Imight doe it again by telling you of the dreadfull majesty that dwels in this house, the designation of it to be a *house of Prayer* to all people, a place of *crying mightily to the Lord* at such times as these; should I let loose a whole hour on this theme in this place, 'twould be but too perfect a parallel of *St. Pauls* discourse of *chastity* before *Felix*, which in any reason ought to set many of my Auditors a *trembling*, but it seems we have not yet sufferings enough to doe so: and there is one particular behind that will rescue you from this uneasy subject, the *manner* of *St. Pauls* handling this theme, by way of *reasoning*. And when hereafter, &c.

The importance of this reasoning I shall but name to you, which I conceive to be, 1. The proposing to a very Heathens consideration, the equity and reasonableness that there should be a *judgment to come* to recompence the unjust and incontinent person. And 2. the charging home to each sinners heart, the extream unreasonableness, that for so poor advantages as either of those sins bring in to any man, he should think fit to venture that dismall payment in another world.

And now my Brethren, to conclude this *reasoning*, and your task of patience together, when you are likely to have so little excuse in perishing, so no colour of reason for so wild an option, of chusing death in the errour of your ways, when you must be so out of countenance, when you come to that place of darkness, so unable to give any account to any fiend that meets you, why you should cast away all the treasures in the world for that so sad a purchase, and act that really which the Rabbins feign of the Child *Moses*, preferre the coal of fire before the ingot of Gold, chop it into your mouths, and so singe your tongue, not to make you stammer with him, but howle with *Dives* for ever after, and not get one drop to quench the

tip of that tongue, which is so sadly tormented in those flames; when, I say, you are likely to come so excuselesse to your torments, so unpityed, and so scorned, 'so without all honor in your sufferings, as having but your petitions granted you, advanced to your vengeance as to your preferment, *optantibus iussis*, whilst Heaven was look'd on as a troublesome impertinent suiter, and you would not be happy, onely because you would not; O remember then the Disciples farewell, when they gave over the Jews, and turn'd to the Gentiles, *Behold you despisers, and wonder, and perish*; But before you doe so, if it be possible give one vitall spring, and if but for Pythagoras's [*αἰχμησὶ κοινῇ*] for the reverence, (if not the charity) for the honour and awe you owe to your own souls, if not to save them, yet to save your credits in the world, to manifest that you are not such abject fools, retract your choice, call back the hostages you have given to Satan, and set out on a more rationall, more justifiable voyage. You have heard of the rich Spaniard that had put all his estate into jewels, how hee was ready to run mad with the fancy of thinking what a condition he should be in, if all men next morning should awake wise, that he should become not onely the arrantest Begger, but the most ridiculous Fool. And beleve it, that last Trump when it begins to sound, will have the faculty thus to make all men wise, to disabuse, and inspire the whole world with a new sense: Those that are in the flames before you, will reproach your madnesse, count you but Bedlams to come thither; Poor *Dives*, if he had but a Messenger, would long since have sent you a hideous report and admonition, that whatever it cost you, you should not venture coming to that place of torments; O let St. Pauls reasoning doe it to us here, that we make not such piteous bargains, pay not so sad a price for so pure a nothing. Let us be wise now, that we may be happy eternally; which wisdome the onely way to that happiness God of his infinite mercy grant us all: to whom, &c.



The blessing influence of *Christ's*
Resurrection.

The IX. being an *Easter-Sermon*

At *S. Maryes* in OXFORD, *An. Dom.* 1644.

ACTS 3. 26.

*God having raised up his son Jesus, sent him to blesse you,
in turning away every one of you from his iniquities.*

Were but a cold unequall oblation to so blessed, so glorious a festivity, to entertaine you with the story of the Day, to fetch out the napkin and the grave-clothes, to give you that now for newes, that every seventh day for sixteen hundred yeares hath so constantly preach'd unto you. 'Tis true indeed what Aristotle observes in his *μηχανικα*, that the every-day wonders are the greatest, the perfectest miracles those that by their commonnesse have lost all their veneration; he speaks it of a circle which is

of all things most common, and yet of all things most strange, made up of all contraries, and so the mother of all prodigies in art, of all the *engines* and *machines* in the world. And the same might be resolv'd of this yearly, this *weekly* revolution, the greatest, but common'st *festivall* in the Christian Calender, *Banion nukes*, the *queen-day*, as Saint Chrysost: calls it, I, and that *Queen* all glorious *within*, a many saving miracles inclosed in it, and yet this *Queen* of most familiar condescendings, is content to be our every *weeks* prospect, and after all this as glorious still as ever, no gluts, no satieties in such beholdings.

But supposing this, I must yet tell you, one pretious gemme there is in this jewell, one part of the great businesse of this day, which is not so commonly taken notice of, and that is the *blessing* saving office of the day to us, the benigne aspect, the speciall influence of the *rising* of Christ on the poor Sinners soule, the *use*, the *benefit* of the *Resurrection*; and to discover this unto you, let me with confidence assure you, there is not a *veine* in this whole *mine*, a *beame* in this whole *treasure* of light, a *plume* of those *healing wings* of the *Sun* of *righteousnesse*, a *Text* in this whole Booke of God, able to stand you in more stead, then this close of Saint Peters Sermon: That our *justification* is more dependent on his *resurrection*, then his *death* it self, is sometimes clearly affirmed by Saint Paul, *he was delivered up for our offences*, and *raised again* for our *justification*, Rom. 4. 25. It is God that *justifieth*, who is he that *condemneth*? It is Christ that *died*, yea rather that is *risen again*, Rom. 8. 34. and so for *salvation* it self, And being made perfect, he became the *Authour* of eternall *salvation*, Heb. 5. 9. τελειωθης, being *consummate* and crown'd (as τελειωθης is the crowning of Martyrs) or τελειωθης, being *consecrated* to his great *Melchisedech-priestly* office (as the context enforceth, and τελειωθης in the Septuagint imports) in either sense a denotation of the *resurrection* of Christ peculiarly; and in this capacity considered, he became the *author* of our *salvation*: But for all this compacted together, and the distinct explication of the manner how all this is wrought by Christ's *resurrection*, this is a felicity reserv'd, the peculiar prerogative of this Text, brought out now and prepared for you, if you can
but

but have patience till you see it open'd. *God having raised up his son Jesus, sent him to blesse, &c.*

In these words one fundamentall difficulty there is, the clearing of which will be the first part of my taske, and ground-worke of my future discourse; and that is to enquire what is meant by *sending Christ to blesse*, which when we have open'd, there will remaine but two particulars behind, *The time of this sending*, and *the interpretation of this blessing*; *The time of this sending after his resurrection*, *God having raised up sent him*. *The interpretation of this blessing*, or wherein it consists, *In turning e-very, &c.*

I begin with the first of these, To cleare the fundamentall difficulty, or explain what is meant by *sending to blesse*.

All sorts of Arts and Sciences have their τεχνολογήματα, their peculiar phrases and words of art, which cannot be interpreted fully but by the criticall observing their importance among those Artists. Casaubon, I remember, observes it among the Deipnosophists, that they had their ἐπεκυλίαι τεχνολογήματα, that none but *Athenæus* can interpret to us: and certainly the Booke of *God and Christ that spake as never man spake*, must not be denied this priviledge; Among the many that might be re-ferr'd to this head, two here we are fall'n on together, the matter of our present enquiry, *sending* and *blesing*. The word שלח to *send*, and the Greek parallel to it, if we look it in common Dictionaries, and in many places of the Scripture it self, is a word of most vulgar obvious notion, but if you will aske the Scripture-Critick, you shall find in it sometimes a rich, weighty, pretious importance, *To designe, or destine, to install, or consecrate, to give commission for some great office*, [*How shall they preach unlesse they be sent?*] and a hundred the like. Thus we heare of the *sending of Kings, Judges, Prophets*, but especially of our spiritual Rulers under the Gospel: No other title assign'd them, but that of שליח or ἄποστολοι, the *missi*, the *sent* or the *Messengers* of Christ, (the more shame for those that contemne this mission, lay violent hand on that sacred function, the meanest and lowest of the people, (to make one parallel more betwixt *Jeroboams* Kingdome, and ours) those παραχράγματα, in *Ignatius* phrase, *brasse Coines* of their own impressing, so contrary to the royal

prero-

prerogative of heaven, *ἐστὶς ἐμπροσθεν*, in Saint Peters agonistical stile, that run without any watch-word of Gods to start them; yea, and run like *Abimeaz*, out-run all others that were truly sent) The defect in our tongue for the expressing of this, is a little repair'd by the use of the word [*Commission*] which if you will here exchange for the word *Sent*, and so read it thus, *God having raised up his son Jesus gave him commission to blesse us*, you will somewhat discern and remember the importance of this first phrase.

And so againe, *ברך* to blesse, and the *ἐκλογὴ* in the Text, so fully answerable to it, though it be a vulgar stile in all Authors, yet a propriety it hath in this place, and in some others of Scripture, noting the Office of a Priest, to whom it peculiarly belongs to pronounce, and pray for blessings, i. e. in this eminent sense, to blesse others.

For there being two sorts of Priests in Pentateuch, or if you will, two acts of the same divine function, the one of blessing, the other of sacrificing, the one observable in the Fathers of every Family, in Gen. (who therefore use solemnly to blesse their Children) and after the enlarging of Families into Kingdoms, belonging to Kings, and eminently and signally notified in Melchisedech Gen. 14. 19. The other more conspicuous in Aaron, and his Successours in the Jewish Priesthood: Both these are most eminently remarkable in our Christ, the one in his death, the other ever since his resurrection. The sacrificing part most clearly a shadow of that one great oblation on the altar of the Cross for us, and in spight of Socinus such a Priest once was Christ, though but once in spight of the Papists. Once, when he offer'd that one pretious oblation of himself, the same person both Priest, and sacrifice; and but once, no longer Priest thus, then he was thus a sacrificing; this is his *μυστήριον*, or *μυστήριον*, Heb. 7. 23. a Priesthood not suffer'd to continue, the same minute determin'd his mortall life and mortall Priesthood, buried the Aaronicall rites and the Priest together. But for the Melchisedech-Priesthood, that of blessing in my Text, that of intercession, powerfull intercession, i. e. giving of grace sufficient to turne us; this is the Office that still belongs unto Christ, the peculiar grand office, to which that notion of *Χριστός*

(to which *Christ's durable unction*) belongs, by which he was *ἁγιασθήσεται*, *is. & aīōva*, consecrate for evermore, *Heb. 7. ult.* parallel to that so frequent stile of his a Priest for ever after the order of *Melchisedech*; not that *Melchisedech* was a Priest for ever, and *Christ* like him in that, but that *Christ* was to continue for ever such a Priest as *Melchisedech*, in *Gen.* was, or that his *Aaronicall Priesthood* had an end, one sacrifice, and no more; but his other *Melchisedech-Priesthood* was to last for ever, which you will more discern if you proceed to the second particular, the date of this sending, the time of his installment in to this Priesthood, after his resurrection: God having raised up, sent, &c.

That this resurrection install'd *Christ* to his eternall Priestly office (or to that part of it which was to endure for ever) is a truth that nothing but inadvertence hath made men question; There's nothing more frequently insinuated in the Scripture; were not my Text demonstrative enough, first [raised up] and then thus [sent] or install'd, the 5. and 7. to the *Heb.* would more then prove it: so in that fundamentall grand prophesie, to which all that is said there, refers, that in the 110. *Psal.* the Priesthood of *Christ* is usher'd in with a [Sit thou at my right hand] verse 1. ruling in the midst of enemies, vers. 2. the day of his power, vers. 3. all these certain evidences of his resurrection, and then, and not till then, v. 4. [the Lord hath sworne, &c. thou art a Priest for ever:] a mortall dying determinable Priest he was before in his death, but now after his resurrection from that death, a Priest for ever. Once more, *Heb. 7. 15.* perhaps there may be some emphasis in the [ἀνίσταται, *ariseith*] there ariseith another Priest, or he ariseith another, an *Aaronical-Priest* in his death, but ἵσταται ἱερεύς, a *Melchisedech* (i.e. another kind of) Priest in his resurrection. Add to this that the *Melchisedech-Priest* must be like the type, a King as well as a Priest, (which *Christ* as Man was not till after his resurrection) and so that other famous type of our *Jesus*, *Zach. 6. 13.* *Josua* the son of *Josedek* the high Priest, he shall be a Priest upon the throne, and the counsell of peace (that grand consultation of reconciling Sinners to God) shall be betwixt them both, in the union of that Scepter and that Ephod, that Mire and that Crown, the *ῥοβὴ βασιλείας*, & ἱερέως, the Regall and Sacerdotal office

office of *Christ*; and as one, so the other, both dated alike from after the *resurrection*; *ὅτι διὰ τούτου*, the thing that by this accumulation of Scripture-testimonies, it was necessary to demonstrate. For the clearing of which truth, and reconciling or preventing all difficulties about it, please you to take it in these few propositions.

1. That the *Crucifixion* of *Christ* was a sacrifice truly propitiatory, and satisfactory for the sins of the whole world, (and there's nothing farther from this Text or our present explanation of it, then to derogate from the Legality, the amplitude, extent, or precious value of this sacrifice.)

Yea and 2. that *Christ* himself thus willingly offering, delivering up himself for us, may in this be said a *Priest*, or to have exercised in his death a grand act of *Priesthood*.

But then 3. this is an act of *Aaronicall-Priesthood* which *Christ* was never to exercise againe, having done it once, *Heb. 7. 27.* and so farre distant from his eternall *Priesthood*. Or, to speake more clearly; an act of *Christ* this, as of a *second Adam*, a common person, order'd by the wisdom of God to bear the chastisement of our peace, the scape-goat to carry all our sins on his head into the wilderness, into a land not inhabited, *Deut. 16. 22.* the *ἀδὼν*, in our Creed, to which he went; and so though it were typified by all the sacrifices of the *Priests*, and though in it that whole body of rites were determin'd, (no more *Aaronicall-Priest* seasonable after this one sacrifice) yet still this is no part of the eternall regall *Melchisedech-Priesthood*, that of powerfull intercession, that of blessing us in the Text; for though the death of *Christ* tend mightily toward the blessing of us, though there were a wonderfull act of intercession on the Crosse, [*Father forgive them*] yet that powerfull intercession, that for grace to make us capable of mercy, that blessing in this Text, the power of conferring what he praies for, this 'twas to which the resurrection install'd him.

4 If all this will not satisfie, why then one way of clearing this truth farther, I shall be able to allow you, that the death of *Christ* considered as a sacrifice, may under that notion passe not for an act of a *Priest in facto esse*, but for a ceremony of his inauguration in fieri; thus in the 8. of *Levit.* at the consecrating of *Aa-*

you and his sons, you shall find sacrifices used, the Ram, the Ram of consecration, v. 22. and apportion'd to that, this Lamb of God that by dying taketh away the sins of the world, may passe for a Lamb of consecration, the true criticall importance of the *πληρωται δια πα-*
σμάτων, Heb. 2. 10. that the Captain of our salvation was to be consecrated by sufferings. This death of his, that looks so like an act of *Aaronicall-Priesthood* is the preparative rite of consecrating him to that great eternall Priesthood after the order of *Melchisedech*, and this preparative most absolutely necessary both in respect of *Christ* and us, of *Christ* who was to drink of the brook of the way before his head should be lifted up, humbled to death, &c. Phil. 2. wherefore God hath also highly exalted him, for that suffering crown'd him; Yea, and in respect of us too, Heb. 2. 9. who were to be ransom'd by his death, before we could be blessed by his resurrection, deliver'd from the captivity of Hell, before capable of that grace which must help us to heaven, which seems to me to be the descant of that plain song, Heb. 2. 17, 18. Wherefore in all things it behoved him to be made like unto his brethren, i. e. as the 18. v. explains it, to suffer being tempted, to undergoe the infirmities and mortalitie of our flesh, that he might be a mercifull and faithfull High-priest, &c. his infirmities and effusion of his blood are not this Priesthood it self, but the qualifying of the second person in the Trinity, to become a High-priest, and that a mercifull and faithfull one, Mercifull to pardon slips, and Faithfull to uphold from falling, and so a Priest, such as it is most for our interest to have. And so once more the dream is out that *Artemidorus* mentions of one, he dream'd he was crucified, and the consequent was, *ἰερεὺς ἀνελήφθη*, he was taken up to bee a Priest of *Diospolis*; And by the way, let me tell my Clergy Brethren, if that shall prove the consequent of our Priesthood, which was the presage of *Christs*, the pains, the contumelies, yea and death of that Crosse, what is this but a blessed lot, that hath brought us so neer our *Christ*, and a means to consecrate us too to our *βασιλειον ἱερότευμα*, to be Kings and Priests for ever in Heaven.

I have thus far labour'd to clear this doctrine, calculated the time of *Christs* enstallment to his eternall Priesthood, and found it exactly the same with the *era* here in this Text, not till after

the resurrection, to which I shall only adde one final grand proof of all, which will summe up all that hath been hitherto said, That parting speech of *Christ*, *Mtt. ult.* [*All power is given unto me both in heaven and earth.*] that you know was after the resurrection, and so from thence that power was dated, and that commission of blessing that here we speak of, (the act of his eternall Priesthood) is his intercession, that intercession, his powerfull intercession, that his giving of that grace which he intercedes for, that the blessing in this Text; and so the commission of blessing was given him not till after the resurrection. And beleeeve it, though it look all this while like a rough sapless speculation, there is yet somewhat in it, that may prove very usefull and ordinable to practice, a hint if not a means of removing one of the harmfull *st* scandals and impediments of good life, that is to be met with. We are Christians all, and by that claim *transcendentes in omni adoratione*, on rank, and on march toward eternall life, and yet many of us live like so many *Mahometans* or *Chinai-infidels*, quite out of all forme of obedience to the commands of *Christ*, we do not reverence him so much as to pretend toward serving him, not advance so far as but to be hypocrites in that matter, live in all the sensuality and vilenesse in the world, and yet live confidently, resolve we have done what is required of us by *Christ*, can justifie our state for such as God is pleased with; And if we be called to account, the anchor of all this unreasonable false hope of ours, is most constantly this, that *Christ* our Priest hath propitiated for us, wee flie to our City of refuge till our Priest be dead, and then we are quit by proclamation, out of the reach of the avenger of blood. 'Tis the death of *Christ* we depend on to do all our task for us, his Priestly, not Regall office, we are resolved to be beholding to, In that we have *Christ* the Sacrificer, *Christ* the Reconciler, *Christ* the Satisfier, and these are *Christis* enough to keep us safe, without the aid of *Christ* the King, that *Judaical* unedifying notion of a reigning *Messias*, and then *quis separabit*, what sin, what Devils, what Legion, what A&t, what Habit, what Custome, what Indulgence in sin, i.e. what *Tophet*, what Hell shall be able to separate us from the love, the favour, the heaven of God?

He that hath *Christ* the Priest, hath all; he that beleeves in the sufferings, hath *Christ* the Priest, though not the King; hath the faith,

faith, though not the works, i. e. the righteousness, though not the Heathenish morality; the Protestant, Orthodox part, though not the Popery, the Antichristianism of a Christian, & so is but the richer for that want; hath the greater portion in the sufferings of Christ, by the abundance of those sins he suffered for; the more of the the Priest is ours, by how much the lesse of the King is discernible in us. Having driven our unchristian lives to this principle, this solemn conceit of ours, that the Priestly office of Christ (to which if rightly understood wee owe all our salvation) is nothing but the Death of that Christ, methinks 'twere now possible to convince the secure fiduciary of the error and sophistry of his former way, to rob him of his beloved cheat. Now that we have proved so cleer, that Christ commenc'd his eternall Priesthood (that on which all our blessedness depends) from the *anastasis*, not till after his Resurrection. For Tell me, O thou whom my soul loveth, and mourneth, and bleedeth for in secret, thou carnall confident, that hast wearied thy selfe in the greatnesse of thy way, thy profane wild-goose chase of sin, and yet hast not said, There is no hope, thou that wilt profane and be saved too, ryot and be saved too, reconcile faction, rebellion, sacrilege, oppression, oaths, carnality, all the unchristian practices in the world, (the confutation of the whole Gospel) with salvation; Tell me, I say, what Christ it is, thou wilt be tryed, or saved by; by Christ the King? I am confident thou wert never so impudent to venture thy rebellions to that cognizance: Well, it is Christ the Priest thou so dependest on; and why Christ the Priest? Why? because he hath sacrificed himself for thee. Now let me tell thee, 1. That some have gueſt ſhrewdly, that though Christ dyed for all the sinners, and sins in the world, yet his sufferings being but finite in duration, though infinite in respect of the person of the sufferer, will not prove a *λύσις τῶν ἁμαρτιῶν*, a proportionable ranſome for thy sins; I mean, the impenitent sinners sins, in duration infinite, being, as they are, undetermin'd, uncut off by repentance. Thou must return, reform, confesse and forsake, or else thou hast out-sinn'd the very sufferings of Christ, out-spent that vast ranſome, out-damned salvation it self: that may be a conviction *ad hominem* perhaps, and therefore I mention'd it in the first place. But then, 2. Thou art, it seems, all

this while mistaken in thy Priest, thou art, it seems, all for the *Aaronicall*, and hast not yet thought of the *Melchisedech*-priest; thou art all for the *sacrificer*, and never dream'st of the *blesser*. Thou layest all thy weight on the *Crosse* of Christ, and art ready to presse it down to hell with thee, with *leaning* onely, but not *crucifying* one lust on it; never thinkest of being *risen* with Christ, the condition so indispensably necessary to give us claim to the benefit of his death, and so in effect thou leavest Christ in the grave, and thy selfe in that mournfu'l case of the despairing Disciples, *speraveramus, we had hoped*, but never look'st after a resurrection. 'Twas St. Pauls saying, [*If in this life onely we have hope in Christ, we were of all men most miserable*] I suppose it is in this life onely, not of us, but of Christ on this earth, for it is brought to prove Christs resurrection there, and it follows immediately, *but now is Christ raised*, 1 Cor. 15. 20. and if that bee the sense of the *ὡς ταύτη* there, the [*this life of Christ*] contains also his death under it, for both those together it is, that must make up the opposite to the resurrection. And then I shall enlarge the Apostles words, though not sense, *If in the earthly life and death of Christ we had hope onely*, a sad life, and a contumelious death, if there were no such thing as a resurrection to help blesse us, *we were of all men the most miserable*; hadst thou no other Priest, but the *sacrificer*, the mortall finite *Aaronicall*-Priest, nothing but the ransome of Christs death, (which, though it be never so a high a price, is yet finally unavailable to many for whom it was paid, hee bought them that are damn'd for denying him, 2 Pet. 2. 1. the wilfull sinner treads under foot the Son of God, profanes the blood of the covenant by which he is sanctified, Heb. 10. 29. and so there's destruction enough still behind for the impenitent wretch; after all that Christ hath suffer'd for thee) what forms of ejulation and lamentation were enough for thee, *alas my Brother!* *ah Lord,* or *ah his glory!* what mourning or wailing were thy portion? Tell me, wilt thou be content to leave thy Father before hee hath bless'd thee? Jacob would not doe so with the Angel, but would wrestle his thigh out of joynt, rather then thus part with him, and even the profane Esau will run and weep bitterly for it, and then art thou more nice and tender then that smooth Jacob, wretchlesse then that profane Esau, if thou content'st thy selfe

selfe onely to have brought *Christ* to the grave, that state of curse,
 and never look't out for the blessing provided for thee in the
Resurrection : Mistake me not, I would not drive you from
 this *Crosse* of *Christ*, discourage you from that most necessary act
 of faith, the apprehending the crucified *Saviour*; No, if my lot
 had fallen on a *Good-friday*, I would have spent my whole hour
 on that one theme, and known nothing among you but *Jesus Christ*
 and him crucified : Onely my desire is, that you will not allow
 one act of Faith to turn Projector, to get all the custome from
 the rest, that you will permit *Christ* to live in you, as well as to
 die for you, to blesse as well as to satisfie, to rise again for your justi-
 fication, as well as to be delivered up for your offences, that you will
 attend him at *Galilee* as well as at *Golgotha*, think of the triumphant
 as well as the crucified *Saviour*, the eternall *Melchisedech*, as well as
 the mortall *Aaron* Priest. And not onely to think of his rising, I
 must tell you, but count of a work, a mighty important neces-
 sary work, that of turning, in this Text, to be wrought on us,
 and in us by that *Resurrection* now, after the pardon impetrated
 by his passion; I say, not onely to think of and beleieve him risen,
 the Devill hath as much of that thought, as frequent repeated
 acts of that belief as you^l, and there is not such magicke in that
 faith or fancy, as to bear you to Heaven by meditating on his
 journey thither, to elevate you by gazing on his ascension. No,
 that faith must bee in our hearts too; that principle of Action,
 and Practice, they must open to him as the *Tulip* to the rising
 Sun, or as the everlasting dores to that King of glory, give him an ala-
 crious hospitable reception, as the friend to the friend, as the
 diseased to the Phyitian, deliver themselves up most willing
 Patients to all his blessing warming influences, to all his medici-
 nable saving methods, that he may sanctifie, and reform, blesse
 and turn, live and reign in our hearts by faith, and prove a *Shiloh* in
 the Criticks notion of the word, from שִׁלּוֹן fortunatus est, the
 work of the Lord, for which he raised him, thrive and prosper in his
 bands. We must rise with *Christ*, as well as die with him, doe as
 the bodies of the Saints that slept, *Mat.* 28. 53. arise and come out of
 our graves of sin, goe into the holy City and appear to many. Our resur-
 gere must be attended with an ire, (an ire of obedience, Go, and be
 goeth; an ire of motion too, an active stirring vitall life, not sit

onely or creep, but goe and walk, and run the way of Gods commandments) and then 2. we must have a term for that motion, a matter for that obedience, an *ubi* for that *ire*, and that [*civitatem sanctam*,] 1. the City, and then the *holy*, the life of the man, the Citizen, the Common-wealths man, risen with *Christ* in every of these capacities; and then the *sanctam*, a superaddition of all sanctity, of all that's *Christian*, and in all these notions we must *ire*, and *preire*, goe before as a *dux*, and so doe that great act of charity, attract others after us by exemplary lightsome actions, *ex parere multis*, conduct the stray multitude to heaven. That this is the benefit of Christs resurrection, and that there is no faith or beleef in this article to be counted of, but that that is thus improved, thus evidenced, is the speciall thing that I meant to perswade you from these words, which I shall endeavour to doe by reserving the remainder of the time for the third and last particular, the interpretation of this Priestly office of *Christ*, to which the resurrection install'd him, or wherein this blessing consists, In turning, &c.

For the equal dealing with which I conceive my self obliged to shew you these three things.

1. What is meant by turning away every one from his iniquities.
2. What the dependence is betwixt this and the resurrection of *Christ*.
3. How this turning is an interpretation of blessing, God having raised up his Son *Iesus*, sent him to blesse us, in turning, &c.

For the first, every syllable will be a hint of direction for this matter, 1. *Turn*] that one syllable is the best description of the great saving grace of repentance, *μετάνοια τὴν ἑαυτοῦ*, in *Athanasius*'s phrase, the inverting, the transposing, or the turning of the soul, and lesse then that will not prove sufficient, humbling, and confessing, and grieving, and hating will not serve the turn, these are but initiall preparatives to that last hand, but dull lines, but liveless monograms, which that vital pencil in this text, that of turning must fill up; the want of this one accomplishment is the ruining of all, makes that vast chasm as wide as that betwixt *Dives* and *Abrahams* bosome: the sorrowing, confessing, self-hating, (if unreformed) sinner may frie in Hell, when none but the returning Prodigall can find admission to Heaven; and that for the

[turning.]

[turning.] The manner of which will be worth the observing also, the word [*ἀποπέχω*] here is common to *Christ*, and *us*, but in a different power and sense, he by way of *efficiency*, we of *non-resistance*, active in *Christ*, and but *neutrall* in *us*, he to *turn* *us*, and then we to *turn*, not to resist that power of his grace, not to goe on when he *turns* : So in other phrases of Scripture, he to *draw*, and then we to *run after him*; God to *work* in *us* both to *will* and to *doe*, and then we to *work out our own salvation* ; hee to *knock*, and we to *open*; he to *rouze the sleeper*, and wee to *awake*, and *rise from the dead*; wee to *obey his grace*, but his grace most necessary thus to *turn* *us*: or yet more plainly, *Christ* to use all the means of *turning* *us*, that can belong to *God*, dealing with reasonable creatures, and such as he means to crown, or punish; his call, his promise, his threats, his grace, preventing, exciting, assisting, in a word, all but violence, and coercion (which is destructive of all judgement to come) and we not-to-resist, to grieve, to quench those blessing methods, to *turn* when he will have *us* turn. Then [every one of you] the extent of that grace, consequent to that Resurrection, He is gone up on high, hath led captivity captive, and gave gifts unto men, men indefinitely there, and all flesh in the other prophesie (I will pour out my spirit on all flesh) and here every one of you, i. e. primarily every one of you Jews, [unto you first] in the beginning of the Verse, but then from them diffusively to all others; The owner *ὁ Χρῆς*, Tit. 2. 11. hath appeared unto all men, *πᾶσι ἄνθρωποις*, &c. taking them all into the school of discipline, teaching them to live soberly, and justly, and piously in this world; and again [every one] this turning is indispensably necessary, and therefore to every selfe-flatterer, O be not deceived, &c. and bring forth fruit, &c. and think not to say within your selves, We have Abraham, &c. There is no dispensation for Abrahams children, for the elect, for men of such and such perswasions, no special priviledge for Favorites, no postern-gate, or back-stairs for some choice *privado's*, all their prerogative is the *ὑμῶν ἀποστολὴ*, earlyer grace, or more grace, and consequently so much the more obligation, but then except you repent, and return, you shall all perish. Thirdly, [From his iniquities] Iniquities, first, and then [his] Iniquities; not the *ἁμαρτίας*, every legal breach, or declination, the resurrection, & grace of Christ will not thus return us to a Paradise on earth, will not thus sublime

sublime us quite out of our frail sinner-state, till our mortality be swallowed up with life, but the *monelau*, villanies and wickednesses of the carnal man, the wasting acts, and noysome habits of an unsanctified life, from these Christ died and rose, that he might turn us. There is not a more noxious mistake, a more fatal piece of Stoicism amongst Christians, then not to observe the different degrees and elevations of sin, one of the first, another of the second magnitude, one *ignis fatuus*, or false star differing from another in dishonour, though not in glory, some spots that are spots of sons, that by a generall repentance, without particular victory over them, by an habituall resolution to amend all that is amiss, without actuall getting out of those frailties, are capable of Gods mercy in Christ, reconcileable with a regenerate estate, such are our *advelau*, our weaknesses, ignorances, and the like; and some that are not the spots of sons, they which doe them, shall not, without actuall reformation, and victory, and forsaking, enter, or inherit the kingdome of God, after all that Christ hath done, and suffered for them; such our deliberate acts, and habits against light, against grace, the *monelau* in Text; and let mee tell you, the not-pondering these differences, not observing the grains and scruples of sin, how far the *advelau* extend, and when they are overgrown into *monelau*, is the ground (that I say no more) of a deal of desperate profanenesse; We cannot keep from all sin, and therefore count it lost labour to endeavor to abstain from any; having demonstrated our selves men by the *advelau*, we make no scruple to evidence our selves Devils too by the *monelau*; the desperation of perfect sinlesnesse makes us secure in all vilenesse, and being engaged in weaknesse, we advance to madnesse; either hope to be saved with our greatest sins, or fear to be damned for our least; and having resolv'd it impossible to doe all, resolve securely to doe none; our infirmities may damn us, and our rebellions can doe no more; our prayers, our alms have sin in them, and our murders and sacriledges can be but sinfull: and so if the Devil or our interests will take the pains to sollicit it, the deadlyest sin shall passe for as innocent a creature, as tame a stinglesse Serpent, as the fairest Christian vertue, and all this upon the not observing the weight of the *monelau* here, which Christ rose from the grave on purpose to turn us from,
and

and from which whosoever is not *turned*, shall never rise unto life. Adde unto this the [*αὐτοῦ*] the [*his*] iniquities, as it refers to the *author* of them, and this is the bill of *challenge* and *claime* to those accursed possessions of ours; nothing is so truly, so peculiarly *ours*, as our *sins*; and of those, as our *πρωτοί*; Our frailties, our lapses, our ignorances, the diseases, and infelicities of our nature, which may insensibly fall from us, *vix ea nostra voco*; but our *wasting*, wilfull acts, and indulg'd habits; those great *Vultures* and *Tygres* of the soul, they are most perfectly our *owne*, the natural'st brats, and cruellest progeny, that ever came from our loines, nor *Ζεύς*, nor *ἡμέτερος*, nor *ἑρμῆς*, in *Agamemmons* phrase, nor *God*, nor *Fate*, nor *Fiend*, are any way chargeable with them: The first were *blasphemy*, the second *Stoicisme* and folly to boot, the third a *bearing false witness* against the devill himself, robbing him of his great fundamentall title of *διαβολῆς*, *Calumniator*, and proving those that thus charge him the greatest Devils of the twaine, and all this, is but one part of the [*αὐτοῦ*] here, the [*his*] &c. as it refers to the *Author*. And [*αὐτοῦ*] again, the [*his*] as it is a note of eminence, his *peculiar*, prime, reigning sins, that all others like the *ὁ δὲ μὲν*, or communality are faine to be subject to, sometimes a monarch-dictator-single-sin, a [*the plague in his own heart*] a principality of *ambition*, of *pride*, of *lust*, of *covetousnesse*, that all others at their distance administer unto; sometimes an *optimacy* of a few, all prime coequall in their power, and sometimes a *democracy*, or popular state, a whole *Ægypt* full of locusts in one breast, a *Gad*, a troop or shoale of sins, all leading us captive to their *shambles*; and thus our *Sovereign sins*, as different as our tempers, and every one the [*αὐτοῦ*] here every man from his iniquities. The summe of this first prospect is briefly this, *The turning every one from his iniquities*, wherein Christs blessing us consists, is his giving of *grace* sufficient to worke an *universall*, *sincere*, *impartiall*, thorough change of every sinner, from all his reigning, wilfull sins; The sincerity, though not perfection of the new creature; And the dependence betwixt this and the resurrection of Christ, is the second, or next enquiry.

The resurrection of Christ in the Scripture-stile signifies not
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alwaies the *act* of rising from the dead, but the consequent *state* after that rising, by the same proportion that *καὶ ἡ ἀνάστασις, the new creation*, and the being regenerate or borne of God, signifie the *state* of Sonship, and not the *act* of begetting onely; So that in brief, the *ἀνάστασις* here, the raising up of Jesus, signifies the new *state*, to which Christ was inaugurate at his resurrection, and containes under it all the severals, of *ascension*, of sitting at the right hand of power, of the mission of the Holy Ghost, and his powerfull intercession for us in Heaven ever since, and to the end of the world: And this is the notion of the resurrection, of Christ, which is the *blesser*, which hath that influence on our *turning*, 'twil not be amisse to shew you *how*.

And here I shall not mention that morall influence of his resurrection upon ours; by the example of his powerful raising out of the grave, to preach to us the necessity of our shaking off the grave-cloths, that cadaverous, chill, noysome estate of sin, *ἐκ νεκρῶν καὶ ἡμεῖς*, to rise again with him; This is the blessing in the Text; but this the example of Christ might preach long enough to dead soules, before it would be hearkned unto; although the truth is, the antient Church by their setting apart these Holy-daies for the baptizing of all that were baptized, and the whole space betwixt this and Pentecost, and every Dominical in the year, for the gesture of standing in all their services, that no man might come neere the earth, at the time that Christ rose from it, did certainly desire to enforce this morall on us, that our soules might now turne, and be blessed, rise and be conformed to the image of Christs resurrection. Blessed Lord! that it might be thus exemplary to us at this time. But to omit this, the speciall particulars wherein the resurrection of Christ, as our *blesser*, hath its influence on our turning, are briefly these three:

1. The bestowing on us some part of that Spirit by which Christ was raised out of the grave. Consider, Rom. 8. v. 11. and 'tis all that I shall say to you of that first particular. If the Spirit of him that raised up Christ from the dead dwell in you, be that raised up Christ shall also quicken your mortall bodies by his Spirit that dwelleth in you, that Spirit of power by which Christ was raised out of the grave, is the very efficient of our turning, our new birth

birth, the Author of our present *blessedness*, and the pledge of our future immortality: God having raised his Son by his Spirit, anointed him with that Spirit to work the like miracles daily on our souls, in *blessing*, in *turning every one*, &c. and that is the first thing.

2. *Christ's resurrection* hath a hand in *blessing*, in *turning* from iniquity, in respect to that solemn mission of the Holy Ghost promised before, and performed immediately after his *ascension*. This not *person*, I meane, but *office* of the Holy Ghost, in settling a Pastorage in the Church, and to it the consequent power, and necessity of *preaching*, *administering Sacraments*, *governing*, *censuring*, all which were the effects of the Holy Ghost descending, and the direct interpretation of the $\lambda\acute{\alpha}\lambda\epsilon\tau\epsilon\ \pi\nu\epsilon\upsilon\mu\alpha$, then, and ever since then. To which if you please to add the promise of the annexion of the Spirit, and the invisible grace of God to the orderly use of these, so far, that the *preaching of the Gospel* (not onely that manner of preaching among us, that hath gotten the monopoly of all the service of God into its Patent, the onely thing that many of us pay all our devotion to, but any other way of making known the Gospel of Christ the doctrine of the second Covenant) is call'd $\delta\iota\alpha\kappa\omicron\nu\iota\alpha\ \pi\nu\epsilon\upsilon\mu\alpha\tau\omicron$, 2 Cor. 3. 8. the *administration*, or means of dispensing the Spirit to us, and the Sacrament $\kappa\omicron\nu\nu\alpha\iota\alpha\ \alpha\iota\mu\alpha\tau\omicron$, the *communication of the blood of Christ*, yea and the *censures*, no carnall *weak*, blunt *weapons* of our warfare, 2 Cor. 10. 4. but mighty through God, &c. you have then a second energy of his *resurrection* toward our *turning*, so great, that he that holds out against this method of power and grace, and will not *turne nor understand* after all this, shall never be capable of any other means of *blessing*, of working that great worke for him: and so you see the second ground of dependence, between the *resurrection*, and *blessing*, or *turning*. O that it might worke its designe upon us, that to day we would heare the voyce, that cries so loud to us out of Heaven, the last perhaps numerically, I am sure the last in *specie* or kind, the last artifice, this of the Word, and Sacraments, that is ever to be hoped for to this end, to *blesse us*, to *turne us every one from us*, &c.

3. The *Resurrection* hath to doe in *blessing*, and *turning*, in

respect of Christs *Intercession*, that prime act of his *Melchisedech*-priesthood, his powerfull intercession, i. e. in effect, conferring of grace on us; thus *Rom. 8. 34.* where that weighty businesse of justifying is laid more on the *Resurrection*, then *Death of Christ*, (*It is Christ that dyed, yea rather that is risen againe*) Tis thus enlarged in the next words, *who is even at the right hand of God, who also maketh intercession for us; his intercession, powerfull intercession at the right hand of God, (a consequent of Gods raising up his Son Jesus)* hath a maine influence on *turning first, and then justifying the ungodly*: and so *Heb. 7. 25.* *Wherefore he is able to save them to the uttermost, ὡς ἐν εἰς τὸ παντελές, to save them for good and all, deliver them from all kind of assailants, from sin, from themselves, from wrath, from hell, though not absolutely all, yet those that come unto God by him, those that turne when he will have them turne, seeing he ever liveth to make intercession for them.* Will you see this more clearly? Why then thus. There are three degrees of Grace, preventing, exciting, assisting: the first for conversion, the second for sanctifying, the third for perseverance. And two acts of turning, being already premised, for the beginning of that blessing worke, 1. By the power of that Spirit that raised Jesus from the dead; Then 2. By the descent of the holy Ghost; (the first as the seed sowne, the second as the raine and Sun-shine to bring it up) there is yet a third required for the earing and hardning of the corne, that of Gods giving increase, for the consummating this weighty affaire, for the confirming and establishing those that are initially blest and turned, into a kind of Angelicall state of perseverance: And to this it is that Christs continuall intercession belongs, for that is peculiarly for Disciples, for those that are Belcevers, Christians already, that they may be preserved and kept in that state, (as for Saint Peter in the time of shock, of tempest, when Satan is at his [expetivit]) that if we be permitted to be tempted, yet our faith may not faile, *Luk. 22. 32.* Another copy of this intercession you have *Joh. 17.* the whole Chapter is a prescript forme of it, a platforme of what he now daily performs in heaven. Look in the 11. verse, *Holy Father, keep through thine owne name, owne power, those whom thou hast given me, those that are belcevers already: and in the 15. I pray not that*

that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one; not from immunity from temptations, for an impeccable state, but for a sufficiencie of grace to keep, to sustaine them in time of temptation, that they may be able to stand. So that this Intercession of Christ, is apporportion'd and adequate to the *πρόκοποντες*, *proficients*, those that are Beleevers already, Disciples, (or others to come that shall be such, and when they are pray'd for, are considered under that notion, as tis cleare, ver. 20. *Neither pray I for these alone, but for them also that shall beleeve on me through their word*) a direct notion, who they are, that this daily intercession for keeping, for perseverance belongs to, the beleevers, faithfull disciples, and none others, I pray for them, I pray not for the world, ver. 9. Other prayers he can allow for the world, the veryest incarnate devils in it, the very crucifiers, *Father forgive them*; but this prayer for perseverance, for keeping, is onely for the [them] the beleevers there: The impenitent unbeliever cannot have his portion in that, unlesse he would have Christ pray to damne him irreversibly, to keep him in his impenitence, to scale him up unto the day of perdition: You see from hence by way of result or corollary, what tis that our perseverance in the faith and favour of God is imputable to, not any fatall contrivance for some speciall confidents, that their sinnes shall not be able to separate them, not any such *ἀπολύτωσης*, as *Marcus* his Scholars in *Irenaeus* pretended to, that by it they were *φύσει πνευματικοί*, naturally spirituall, that all the bebaucheries in the world could no more vitiate them, then the Sun beams are profan'd by the dunghill which they shine on, or the gold by the sluttery it may be mixt with, that by the shield of the mother of heaven, what ever they did, they were *ἀόρατοι τῷ κρείττῳ*, invisible to the Judge. No such comforts and hopes as these, of perseverance in sinne, and favour with God at once, of making good our union with God, when we are in the gall of bitterness, of being justified, when we are not sanctified; that magical spell, that fastens us in a circle, (and then what ever we doe there, the devill cannot approach us) is the very hope of the hypocrite in *Job*, and that hope as hypocriticall as himself, perishes and vanisheth, when he hath most rest to set upon it, *Νέστις εἰς αἰὶν* & *πῶτος*, saith *Aristotle*, the debauch't young man can-

entertaine himself with such daring courageous hopes as these, *γῆρας δὲ θάνατος*, but old age and death-beds are not of so good assurance. There is but one principle, I say, of our perseverance to be depended on, that of *Christ's daily intercession* for the true humble disciple, that his faith may not faile, and that *Intercession*, an act of power in Christ, to give what he thus prays for, *All power is given unto me*, and so in effect, a doing, and giving what ever is required on Gods part to the working of this blessed worke upon our soules, a concurrence, an actuall donation of minutely assistance to them that humbly wait and beg for it, and that secondly receive it, and make use of it when tis given. That double condition is indispensably required on our parts, to the obtaining of this grace, as you may see it in the *Habenti dabitur*, the parable of the talent: and Heb. 7. 25. *He is able to save them that come unto God by him, seeing he ever liveth to make intercession for them: the ability to save and deliver out of the tempters hand, to give perseverance, is explained by his continuall intercession, but that onely to those that come unto God by him, the pious disciple, and true Christian, the worshipper of God that doth his will, that 1. begs, and then doth not resist, and grieve that Spirit of his, (as Heb. 5. 9. he is authour of salvation, to whom? to all those that obey him) he is [able to save them] as if Christ were not able to save any others, to give any other perseverance, (as he could not doe miracles in his owne country, because of their unbelief.)* The truth is, his decree and oath hath manied him, not to work such miracles of mercies, prodigies of perseverance for the profane impenitent, the either spirituall or carnall presummer. You see now the dependence betwixt the *ἀναγίνους*, on one side, and the *εὐλοῖν & ὑποσχεῖσθαι*, on t'other, the rising on one side, and the blessing and turning on t'other: I proceed to my last particular, that the turning is but a periphrasis of blessing, *To bless in turning, &c.*

And I would it were in my power in stead of demonstrating to your braine, to preach this home to your affections, to perswade you, and convince you of this great truth, the (believe of which your felicity here, and eternity hereafter so much depends on; could you but acknowledge the *ἐν*, that there is any such thing as blessedness in a regenerate life, discern this
mystery

mystery of godlinesse, the present joyous estate, that lies folded up in the *new creature*, 'tis impossible you should be any longer in love with perishing. There may be perhaps some *smooth, pleasant parts* in sinne that the beast about you may *delight* in, some entertainment for that carnall brutes; but what a poore acquisition is that *delight*, to tempt thee out of *blessednesse*, to rob thee of such inestimable treasures? A piteous exchange this, make the best of it: but when that *momentary joy* is not to be had neither, when there is so little, so nothing even of transitory carnall pleasure in it, then *Returne O Shunamite; returne*, let not the *Prodigall* outwit thee, outthrive thee, rise up in judgment against thee, and condemne thee; He after the exhausting not onely of his *patrimony*, but of his *flesh*, a crest-fall'n degenerate Prodigall, a kind of *Lycanthropos Nebuchadnezzar*, (but in worse company) driven from men to swine, which of all other creatures are unfittest to preach *returning* (their *ocular nerves*, saith *Plutarch*, are so placed, that they can never come to see Heaven, till they are laid upon their backs) yet even this (guest of swine) *Prodigall* can at last think fit to *returne* to his *Father*: O let this *Prodigall* turne *Preacher*, (as such sometimes when they have run out of all, are wont to doe) I shall give him the Text on which I shall be confident he will be very rhetorically: *Returne unto thy rest O my soule.*

Again, consider the *what blessednesse is*, and that may possibly work upon you; Other excellencies there are, that may set you out in the eyes of men, generosity, obligingnesse, wisdom, learning, courage, &c. and every of these can be thought fit to be some sober maus Idol. And yet the utmost that can be long to these, is to be *praise-worthy*: And then what proportion is there betwixt all these, and one such heroick excellency, of which the Philosopher can say, *praise* is too poore a reward for them: we count them *blessed*.

O then if there be any consolation in Christ, any virtue, any praise, if any so noble a quality as ambition be left in you, if any sparke of that Vestal flame, any aspiring to that which will ennoble and sublime your natures, any designe on *blessednesse*, behold and remember the *turning* in this Text, nay if you are but so well-natured as to wish a poore piteous accursed *kingdome* out of

of the jaws of so many hels, and capable of some returne toward *blesſedneſſe* againe, *fulfill you my joy*. Away with thoſe objections and prejudices we have to repentance, that 'tis a ragged, thornie, galling way, a dull, melancholy, joyleſſe ſtate, what ever you can miſſe, what ever quarrel in it, 'twill be abundantly repair'd and ſatiſfied in this one of *blesſedneſſe*: ſend me all the torments and miſeries, of this malicious Age, the inventions of wit, and cruelty, all the diſeaſes, that the Heathens feare had deified, and in the miſt of theſe a preſent, inſtant *blesſedneſſe*, and I ſhall certainly deſie them all; give me *blesſedneſſe* upon the wrack, upon the wheel, and if you will ſuppoſe it poſſible, in *hell* it ſelfe, and I will never aſke Father *Abrahams* favour, or allay to thoſe flames, I ſhall not doubt but to enjoy that any thing, that hath *blesſedneſſe* in it. The very Heathens, ſaith Saint *Auſtine*, had a great deligne upon one treasure that they found they had loſt, uſed all meanes they could think would contribute toward the recovery of it; and in that queſt went at laſt, ſaith he, and gave their ſoules to the Devil, to get *purity* for thoſe ſoules. 'Twere then but reaſon that you would give your ſoules unto God, to purchaſe it, that you would ſet a turning, a purifying, when the ſame *compendium* renders you pure, and cleſt together, when the being happier then you were before, is all that you pay to be ſo for ever.

I have tired you with preaching that, that would have been more reaſonable to have prayed for you, that God having, as on this day, *raiſed up his Son Jeſus*, will vouchſafe to ſend him into every of our hearts, to *bleſſe* us, to *bleſſe* this accuſed, miſerable Kingdome, this ſhaking, pallie Church, this broken State, this unhappy Nation, this every poore ſinner ſoule, by turning all, and every one from his iniquities, by giving us all, that onely matter of our peace, and ſerenity here, and pledge of our eternal felicity hereafter; Which God of his infinite mercy grant us all, for his ſon *Jeſus* ſake whom he hath thus *raiſed*. To whom with the Father, and the Holy *Ghoſt* be aſcribed, as our only tribute, the honour, &c.



Gods Complaint against Revolters.

The X. SERMON, prepared at
Charisbroock-Castle, but not Preach'd.

ISAIAH I. 5.

*Why should you be stricken any more? you will revolt more
and more.*

Tis a heavy complaint of Gods, and though express'd without much noise, yet in a deep melting hearty passion, not onely in the *verse* next before my Text, with *heaven and earth* call'd to be witnesses of the complaint, but with a little varying of the expression, every where else, throughout the *Prophets*, that *Israel* doth not know, *Gods people* doth not consider. All the arts of discipline and pedagogie had been used to teach them *knowledge*, and *consideration*, i. e. to bring them to a sight, and sense of their estate, lectures, warnings, chidings, blows, shaking and rousing, and hazening them, if it were possible, to awake them out of that lethargick, senselesse condition. The whole people used like that proud King of Babylon, driven from men, set to live and

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converse with the beasts of the field, (such were the *Chaldeans*, whither they were carryed captive) if so be, as it fared with him, so it might possibly succeed with *them*, the Field be a more gainful School then the Palace had been, that by that means at least, they might *lift up their eyes to heaven*, and their understanding return to them, *Dan. 4.* Turn'd from men into Beasts, that that stranger *Metamorphosis* might bee wrought on them, a transformation from *men into men*, from ignorant brutish, into prudent considering men, nay delivered up even unto Satan by way of discipline, that Satan might teach them sense; The plagues of *Aegypt*, of *Sodome*, of Hell let loose upon them, to try whether like the rubbing and the smarting of the *Fishes gall*, it might restore these blind *Tobits* to their eyes and souls again. To work the same work, if it be possible, upon us, is, I professe, my businesse, and onely errand at this time; There hath been a great deal of pains taken by God to this purpose, doctrine and discipline, instructions and corrections, and all utterly cast away upon us hitherto, the *whole head sick*, and the *whole heart faint*, in the words next after my text, which you must not understand, as ordinarily men do, of the sins of that people, that those were the wounds, and bruises, and putrefied sores, (give me leave to tell you, that is a mistake for want of considering the context) but of judgments, heavy judgments, diseases, piteous diseases, both on *head* and *heart*, Epilepsies, wracking pains in the head, the whole Kingdom may complain in the language of the *Shunamites Child*, *O my head, my head!* nay, in the Prophets, *the crown is fallen from our head*, the crown of our head torn & fallen from our head, and the heart in terrible fainting fits, every foot ready to overcome, From the sole of the foot to the crown of the head, from one extreame part of the Nation to another, nothing but distresse or oppression, suffering or acting direfull Tragedies, misery or impiety, (the latter the more fatall symptome, the greater distresse of the two) and yet no man layeth it to heart, *England will not know, will not consider.*

The truth is, the deformities which are in our selves, we are such partiall self-parasites, that there is no seeing in a direct line, no coming to that prospect but by reflection; shall wee therefore bring the *Elephant* to the water, and there shew him
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and amaze him with the sight and ugliness of his *proboscis*? the state of the Jews is that water where wee may see the image of this present Kingdome most perfectly delineated in every limb and feature, its *prosperity*, its *pride*, its *warnings*, its *provocations*, its *captivities*, its *contumelious* using of the *Prophets*, scorning the *Messengers* from God that came to reprove them, at length its *fatall presages*, the deadly feuds, *ζηλωται & οργιστοι*, *Zelots* and *Brothers* of the sword, plowing it up to bee sow'd with salt and brimstone, and all this chargeable culture and discipline cast away upon them utterly, mortifying (in stead of sins and impieties) nothing but the reliques of *piety* and *civility*, and *ingenious* nature; a strange pestilentiall fever, seising upon their very spirits, and souls; and now nothing but a *Roman Eagle*, or a *Hell*, a *Titus*, or a fiend left behind to work any reformation on them. Thus all Gods thunderbolts being exhausted, his methods of discipline pozed, and non-plus'd and frustrated, there is nothing behind but calling in & retracting those rods, the no longer vouchsafing those *thunderbolts*, a news that perhaps you would be glad to hear of, respite of punishments, but that the most ominous direfull of all others, the most formidable of all Gods denouncings, the last and worst kind of *desertion*. *Why should you be* (not embraced and dandled, but) *scourged and smitten any more? You will revolt more and more.*

These words will afford you these four fields of plain and useful meditation;

1. *Gods custome of striking sinners, and encreasing stripes on them, in order to their reformation.*
2. *The prime proper seasons for such striking: 1. In case of revolt. 2. In case of revolting more.*
3. *The one onely case in which striking becomes uncharitable, when the more and the more God smites, the more and the more the sinner revolts.*
4. *And lastly, the pitifull estate of the sinner when he comes to this, when in this case God removes smiting, for though it be an act of mercy in God, yet 'tis that which bodes very ill, 'tis an indication of the most desperate estate of the Patient. Why should you bee stricken any more?*

I begin first with the first, (which lies not so visible and distinguishable in the Text, but is the foundation, that is supposed under it, and on which all that is visible is superfructed) and that is *Gods pious and charitable design in smiting sinners, and increasing stripes on them;* though now on more prudentiall considerations, they shall not be any more smitten.

If my children forsake my law, &c. I will visit their offences with the rod, and their sins with scourges, saith God by the Psalmist. God hath his visits for disordered children, not onely like that of St. Paul, in the spirit of meeknesse, But also *ἐν ῥάβδῳ*, with the rod: and if that single engine of discipline will not doe it, there are sharper and more behind, the *flagella*, or scourges, in the plurall. And this by the way of prudent medicinall proceſſe, of solemn deliberate diſſenſation, according to rules of Art: You will presently discern it, if you but look into the nature, and causes, and proceſſe of the disease: I shall give you but one way of judging of these, by remembring, you, that all sin is founded in *bono jucundo*, in the pleasing, or delighting of the carnall faculty: Every man is tempted, when he is drawn away of his own lust, and enticed, when his carnall pleasurable faculty *ἐκκαλᾷ, δελεάζει*, draws him out of his roade of piety, by an amiable pleasurable lure or bait: Of this kind, if you will look into the retail, you shall find every sin in the world to be, some law of the members, some dictate of the flesh, which is all for sensitive pleasure, a warring, a contending, arguing and pleading before the will against the adversary law of the mind, against the dictats of the honest, or vertuous, of the rational or Christian, which is a pretending & contending on the other side. Three representations there were of this apple in the first sin, and every of those under this notion of pleasure: The woman saw, 1. That 'twas good for food, pleasurable to the taste: 2. A desire (as 'tis in the Heb.) which we render pleasant to the eyes: And 3. that 'twas to be desired to make one wife i. e. according to the same Heb. notion, i pleasurable in this, that it would make them know more then they did before, a kind of satisfaction, and so pleasure to the understanding, (as you know knowledge, though it be but of trifles and news, is a most pleasurable thing. And so generally, every sin is begotten after the image and likelihoods of that first; the pleasures of lust, the pleasure

lusts of revenge, that huge high *Epicurism* the pleasures of *pride*, (the greatest that *Aristotle*, or the author *μετ' ἑκαστον*, conceived that the old Heathen gods could pretend to in their recesses, their not vouchsafing to see or hear any thing, but by *Perspectives* and *Otacousticks*) or again, the pleasures of *heresie*, of *schisme*, which he that is guilty of, saith the Apostle, is he not carnal? the pleasures of *singularity*, and being head of a faction, they say, the hugest *sensuality*, and voluptuousnesse, the most bewitching ravishment of any: And even *covetousnesse*, and *ambition*, the sinnes which seem to be particularly fastned on two other notions of the forbidden fruit, the *profit*, and *honour*, the wealth and greatness, the baits of the *world*, and not of the *flesh*, (and may have *smittings* of God proportioned to them, on our *estates*, and *honors*, as well as on our *flesh*) yet, I say, even these would certainly never be able to work upon us, if there were not a notion of *pleasure* in them: and therefore one of them is call'd the *lust of the eye*, and the worldly pomp, and greatness, the object of the other, (as that in *Miser*, of the honour of being called the son of *Pharaohs daughter*) is distinctly stiled the pleasures of *sin*, in the plural, *Heb. 11. 25*. And indeed the matter is clear and demonstrable, there being but two contrary faculties about us, the *rationall*, and the *carnall* princip'e, the inward and the outward man, as every vertuous and Christian thought and action is a *συνήθεια τοῦ νόμου τοῦ θεοῦ*, *Rom. 7. 22*. a complacency and delight of the upper nobler spirituall faculty in the law of God, the object apporportioned to that, so is every sin that is ever committed, a *συνήθεια τοῦ νόμου ἐν μέλει*, a complacency, or conjunction in liking, a being pleased with the law of the members, a choosing of that which may be most agreeable and proportionable to the designs of the *flesh*, i. e. most desirable and pleasurable to that.

Having given you the character of the disease, the distinct nature of *sin*, the propriety of the distemper, that some either true or false sensuall pleasure, something that is really delectable to the flesh, or that either by a false glasse of *passion* or *custom*, or else by an imperfect *half light* appears to be pleasurable, is the foundation and matter of every sin, (never any revolts from God, but when we hope to enjoy our selves better in some other company, some revenue or income of *ἀπὸ λαοῦ*, or joy to the flesh expected,

expected, and aim'd at in every extravagance, or out-ly'ng) you cannot now choose but acknowledge the propriety of the Physick, which we have here before us, the usefulness of the strokes, or smitings for this recovery. When a man is in the pursuit of a meer pleasurable object, which he confesses to value for nothing else, but that it is *sweet to taste*, could he but discern or espy the whole *sweetnesse* and *pleasurableness* of it secretly let out, or spilt upon the ground, or evaporate before his eyes, or but a scourge held over his head, or a viall of gall or wormwood imbibed, that for every dram of *pleasure* shall give him a terrible proportion of *bitternesse* at the present, of instant pain or smart: 'tis not imaginable that any man in his senses should advance one step farther in this pursuit; the more *sensual* and *carnall* man he is, the more he must abhor such marches as these, which are so treacherous and malicious to the very *flesh*; he that can satisfie himself with the empty name of *sin*, though it tast never so *sowre* or loathsome, that will not in this case *compromise* and compound with innocence, take purity on Christs terms, rather then venture on present racks and torments, had need be a *sublime*, *acereall*, *spirituall* sinner indeed, like *Lucifer* himselfe, who we know, is all Spirit, he must have nothing left of Sense or *Flesh* about him; Were but the thousandth part of that hell which expects the indulgent sinner in another world, mixt in the very cup of his *pleasurabest sin* here, the least *present whip*, in stead of all those *future Scorpions*, it would be almost impossible for the most magnanimous sinner to enter so deep for that empty *honour*, the bare *opinion*, or *fancy*, or *credit* of having assaulted and rebelled against heaven, and gain'd nothing by it, to pay so dear for that *which is not bread*, hath nothing of substance or satisfaction in it; and therefore this is the design of Gods *rod*, his smitings, his punishments to give us a little of that hell before hand, (which our *infidell* senses apprehend nothing of, as long as 'tis *future*) to help us to some disrelish to sin at the present, to give us some part of its portion, (of the *odiousnesse* and *bitternesse* of it) in the very mouth, that wee may not have any joy in chewing or swallowing downe so abhorred a mixture, which hath such a certain arrear of horror, and bitterness in the *stomack*, to rain down some fire and brimstone into

into our Throats, whensoever we are gaping after that forbidden Tree; thus to discourage, if not to allay our hydropick thirst, to incumber and trass us in our violent furious marches, to pluck off the wheels of our *Egyptian chariots*, that they may drive more heavily, that finding the most pleasurable sin such a sad composition of more bitter then sweet at the very instant, we should never be such blind obedient Votaries of Satan, never so perfectly renounce and deny our selves, our own ease, our all kind of interests and advantages, never be such profest enemies and tyrants against our own flesh, as to goe on in such chargeable wayes of sin, when we see and feel so sadly, how without and before the certain cures of a chill'd old age, by this charitable anticipation of Gods smiting hand, *the dayes are come upon sin*, that we can truly say that we have no pleasure in it. And so you see the grounds of this medicinal method, the charity and piety of Gods design in smiting, my first observable; I proceed briefly to the prime proper seasons of this charity, this smiting, 1. In case of revolt, 2. Of revolting more, my second particular.

Gods first reason of punishing, is instantly upon revolt, at the first breaking off, or *aversion*, or departure from God; And sure he that is not suffer'd by God to enjoy one easie or comfortable hour in sin, that is presently call'd to discipline, taught what a jealous God he hath provoked, that is rouzed and awaked at the first nod, watcht over by the most vigilant Monitor, (that he cannot move out of his posture of piety, but presently God in heaven is a calling out to him, to reduce him to his rank again) cannot chuse but acknowledge himselfe a prime part of Gods care and sollicitude. The first day of going out into the field, as in Gods, so in Satans service, is generally a nice, and a criticall day; according to the successes or discouragements wee meet with then, we have more or lesse mind to the trade for ever after; should but our beginnings of revolt from God, our first treacherous intentions against him prove lucky, and smooth, and prosperous, 'twere easie and prone (and not at all improbable) for us to glyde insensibly into all rebellions and impieties, to swear fealty to Satan, that hath entertained us so hospitably, and suddenly to engage so deep under his colours, that there would be no retiring with honour, no returning to God.

expected, and aim'd at in every extravagance or out-ly^{ng}) you cannot now choofe but acknowledge the propriety of the Physick, which we have here before us, the usefulness of the *Strokes*, or *smittings* for this recovery. When a man is in the pursuit of a meer pleasurable object, which he confesses to value for nothing else, but that it is *sweet to taste*, could he but discern or espy the whole *sweetnesse* and *pleasurablenesse* of it secretly let out, or spilt upon the ground, or evaporate before his eyes, or but a scourge held over his head, or a viall of gall or wormwood imbibed, that for every dram of *pleasure* shall give him a terrible proportion of *bitternesse* at the present, of instant pain or smart: 'tis not imaginable that any man in his senses should advance one step farther in this pursuit; the more *sensuall* and *caruall* man he is, the more he must abhor such marches as these, which are so treacherous and malicious to the very *flesh*; he that can satisfie himself with the empty name of *sin*, though it tast never so *sowre* or loathsome, that will not in this case *compromise* and compound with innocence, take purity on Christs terms, rather then venture on present racks and torments, had need be a *sublime*, *aereall*, *spirituall* sinner indeed, like *Lucifer* himselfe, who we know, is all Spirit, he must have nothing left of Sense or *Flesh* about him; Were but the thousandth part of that hell which expects the indulgent sinner in another world, mixt in the very cup of his *pleasurabest* sin here, the least *present whip*, in stead of all those *future Scorpions*, it would be almost impossible for the most magnanimous sinner to enter so deep for that empty *honour*, the bare *opinion*, or *fancy*, or *credit* of having assaulted and rebelled against heaven, and gain'd nothing by it, to pay so dear for that *which is not bread*, hath nothing of substance or satisfaction in it; and therefore this is the design of Gods *rod*, his *smittings*, his *punishments* to give us a little of that hell before hand, (which our *insidell* senses apprehend nothing of, as long as 'tis *future*) to help us to some *disrelish* to sin at the present, to give us some part of its portion, (of the *odiousnesse* and *bitternesse* of it) in the very *mouth*, that wee may not have any joy in chewing or swallowing downe so abhorred a mixture, which hath such a certain arrear of horror, and *bitternesse* in the *stomack*, to rain down some fire and brimstone into

into our Throats, whensoever we are gaping after that forbidden Tree; thus to discourage, if not to allay our hydropick thirst, to incumber and trash us in our violent furious marches, to pluck off the wheels of our *Egyptian chariots*, that they may drive more heavily, that finding the most pleasurable sin such a sad composition of more bitter then sweet at the very instant, we should never be such blind obedient Votaries of Satan, never so perfectly renounce and deny our selves, our own ease, our all kind of interests and advantages, never be such profest enemies and tyrants against our own flesh, as to goe on in such chargeable wayes of sin, when we see and feel so sadly, how without and before the certain cures of a chill'd old age, by this charitable anticipation of Gods smiting hand, *the dayes are come upon sin*, that we can truly say that we have no pleasure in it. And so you see the grounds of this medicinal method, the charity and piety of Gods design in smiting, my first observable; I proceed briefly to the prime proper seasons of this charity, this smiting, 1. In case of revolt, 2. Of revolting more, my second particular.

Gods first reason of punishing, is instantly upon revolt, at the first breaking off, or *aversion*, or departure from God; And sure he that is not suffer'd by God to enjoy one easie or comfortable hour in sin, that is presently call'd to discipline, taught what a *jealous God* he hath provoked, that is rouzed and awaked at the first nod, watcht over by the most vigilant Monitor, (that he cannot move out of his posture of piety, but presently God in heaven is a calling out to him, to reduce him to his *rank* again) cannot chuse but acknowledge himselfe a prime part of Godseare and *solicitude*. The first day of going out into the field, as in Gods, so in Satans service, is generally a nice, and a criticall day; according to the successes or discouragements wee meet with then, we have more or lesse mind to the trade for ever after; should but our beginnings of revolt from God, our first treacherous intentions against him prove lucky, and smooth, and prosperous, 'twere easie and prone (and not at all improbable) for us to glyde insensibly into all rebellions and impieties, to swear fealty to Satan, that hath entertained us so hospitably, and suddenly to engage so deep under his colours, that there would be no retiring with *honour*, no returning to God.

God without being infamous, without undergoing the brand of *Apostates* from Satan, of a kind of *sædisfragi*, *Covenant-breakers* and *Desertors*; Our repentance would goe for the more scandalous thing, our reduction to our Allegiance to Heaven, would be forfeiting of a *trust*, and within appear the more illfavoured reproachfull *revolt* of the two; Whereas if we meet with some checks and discouragements betimes, some rousing brushes at the first entrance into the service, 'tis possible we may discern our error, especially if it were the *Flesh* that helped to seduce us, if the hope of Advantage that brought us into it, *Because the wicked goes unpunished, therefore the heart of man is wholly set to do evill*, saith *Solomon*, and therefore that God may not be thought to desert them presently at the first revolt, to deliver up that heart of theirs to that *hel* upon earth upon this first single provocation, God is concern'd in faithfulnessse to cause them to be troubled, not to lead them into this temptation to profane continuance in sin, but to give them this Grace, this Gift of punishment, to reduce and recall them presently as soon as they are revolted, to let Satan or his Instruments loose, to Disease and Awake this Drowzie Servant of his, who therefore to such purposes, though he be cast out of heaven, from being Gods meniall Servant, is still *ἰσχυρὸς Θεῷ*, Gods Officer, and Minister, retains so much of his old angelicall title, of being a Ministring spirit; and that if we be not wanting to our selves, to the greatest advantage of our soules, *ἡς δόξα*, not *ἡς φθόρος*, a piece of Edifying, not Sanguinary discipline. And let me tell you my opinion, that for that which is called *Punitive justice*, severity or revenge on sin, that part of the Magistrates office among men to be *ἰσχυρὸς ὁππῶν*, an Avenger for wrath, were it not in meer necessary charity to them that are punish'd, or to them that are warn'd by others punishment, there were no reason for any man to inflict it upon another, 'twere wholly to be left to Gods tribunal.

From this hint two things I desire to commend to my Auditory, by way of Application.

I. The care that they are to have, to take speciall notice of every the softest degree of *smiting* that ever befall them in their lives; be it a sickness, or a miscarriage, a thousand to one it is an application o. Gods to some speciall distemper of thine, to some degree

degree of revolt from him: This I will not say is perpetually true, because I know there be other uses of *fruitings*, for the exercise of many Christian vertues,) which would rust & sully and come to little, and so Christ lose all the glory and renowne, and we all the reward of them, if we had not such occasions to exercise them) but I say the odds is so great, when the rod of God comes, that it comes for some such revolt of thine, that certainly it is thy duty, so far to distrust thine owne excellencies, as to doubt that it comes not to thee meerly as to an *athleta*, or combatant, or perfect Christian, *προς δογματιαν*, by way of tryall onely, but as to one guilty of some kind of revolt, and so *εἰς κολασιν*, for punishment and reformation: And though I cannot be confident it is so, yet believe me, thou hast so much reason to suspect thy self, that it will be worth thy paines to examine, upon every stroke on thy body, thy estate, nay on thy reputation, every cursing of a *Shimei*, every approach, or terrour, brandishing the rod, or sword against thee, that 'tis some present sinne of thine, some degree of instant revolt that hath brought this stroke upon thee. *Εἰ με εἰδω*, saith Saint James, *If any man be sick.* &c. The whole Text supposeth it strongly probable, that he that is thus visited hath committed some act of revolt either of greater or lesser moment, either against God, or his brother, to which that sickness, hath some relation: and there is a notable place, *Ecclesiasticus* 18. 21. *Humble thy self before thou be sick, and in the time of sickness shew repentance*, supposing the time of sins to be the forerunner of sickness, and he that would but thus examine himself, whensoever he hath any such bitter portion sent him from God, aske his owne conscience (his best adviser) the question, to what former disease it is, to which God *εἰς αἰαν* is not as an Enemy, but a Physician hath accommodated this application, he might perhaps forty years hence thank me for this admonition, and be able to tell me that from this day to that, he hath experimented the truth of the observation, never received a corrosive-plaister from God, but upon enquiry he found a piece of dead-flesh in himself, to which it clearly belonged; I doubt not but a few good memories might presently bring me in a catalogue of proofs to my observation; I desire you will be your owne Confessours, and doe it to your selves; and

then doe the duty that in such case belongs to you. And that is, (in the second place) not onely to *acknowledge* the disease before God most freely, and apply his *physick* and our *diligence* to the cure of it, but withall to look upon these strokes, as the sovereign 'st mercies, so many beams of meer grace, Sermons from heaven, the very [*barb Cob*] the voice from heaven of old, that seldom came but with a *clap of thunder* along with it, methods of Gods *restraining* and *exciting* Spirit, and thanke God as heartily for them, as for the richest boones, the warmest sunshines, that you ever received from the *sun of righteousness*, and being once *made whole*, rescu'd (upon thy return) from one such first *smiting*, it concernes thee *neerly* for ever after, to *go sin no more*, lest a far worse thing happen unto thee.

For so I told you, there is a second season of *smiting* and that of doubling the blows, *viz.* upon our *revolting* more. God doth not presently upon the first recidivation, or relapse, give up the sinner for desperate; he concludes indeed most justly and deliberately, that the *scab*, or *dissection* is the stronger, when it breaks forth again, the *leprosie* more dangerous, that it *spread in the flesh*, after it hath been *lookt on by the Priest*, that the former *physick*, if 'twere sufficient to set him on his legs againe, was not yet able to make him a *haile sound man*, some venomous humour was left behind, and in all probability a stronger *physick* is now necessary, perhaps a whole *course of Steele*: A *physick*, God knows, that this Kingdom hath been under five or six years, I would I could say, the Patient had prospered under it, may that it had not growne far worse, gone backward in al *auspicious symptoms* ever since, as if that *steale*, not sufficiently *prepared*, were turn'd into the habit of the body, & now wanted some higher *chymical* preparations to work it out again. If this be the case, as God knowes its too suspicious it is, I am then false on my third generall, the onely case wherein this *sharp physick* becomes *unseasonable*, when the more and the more God strikes, the more and more the sinner *revolts*, and to that I must now hasten. *Why, &c.*

A nice subtle question and dispute there hath been among Divines, which may in part have its decision from hence, concerning a peculiar middle third kind of knowledge in God; as whether, on supposition that such a thing should come to passe, which

which never shall, God know what will follow by way of consequence. To this purpose many notable passages of Scripture there are: the Oracle, that *David* received about the men of *Keilah*, the assurance that they would deliver him up, if he entrusted himself to them, though the truth is, he never made the tryall of their sincerity; but beleev'd *God* the searcher of their hearts, without that more costly experiment. So when *Christ* affirms of *Tyre* and *Sidon*, that, if the miracles done in *Bethsaida*, had been done among them, they had infallibly repented. And so *Saint Paul* in his voyage by sea, that told the Mariners how certainly they should be cast away, if any wēt out of the ship, though they neither went out, nor lost one life. And so here, where *God* by the Prophet foretels, that in case he now should smite them any more, they would revolt more and more, and therefore resolves to give over smiting. To enter into any part of that subtile debate is not my designe, as remembring that of *Greg. Naz.*: that the *Ammonites* and the *Moabites* were not permitted to enter into the Church of *God*: i.e. saith he, *διαλεκτικοί, ἢ χαροποι, ἀλλ' οἱ αἰσχροί, &c.* curious and subtile discomfites, which are not very apt to minister grace, or edification to the hearers: the utmost that will be of use or profit to us, is, to observe this positive aphorisme of *Gods* methods of discipline, of his gracious *æconomies*; seldome or never to send punishments on any, but when they are probable to doe some good, to work reformatiōns on them. Two cases there are in *Physick*, when the *Physitian* in all reason withdrawes his hand and his drugs, i. When the Patient is desperate, and the physick of an high nature; for then such costly drugs should neither be, poured out, nor defamed, neither lose their vertue, nor adventure their reputation on the desperate patient; as long as there is hope, they must be plyed (be it never so chargeable or painfull) even to cupping and sacrificying, even skin after skin, (as those words in *Job* would be render'd, those things that are dearest to us one after another) and all that he hath will he give for his life: and when there is no hope, some easie *Physick*, some indifferent, tame cordials may be allow'd till the last gasp; but the nobler drugs must not be thus riotously dealt with; & so in like manner to the desperate revoltor, the sun may shine, and the rain may fall on him, as well as on the most hopefull; some indifferent ordinary wayes of cure,

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such are prosperity, affluence of Fortune, and the like; but for the *magistralls* of nature and art, such are Gods *smittings* and *punishments*, which cost God deare, as it were, he is faine to fetch them from far, to *goe out of his place* for them, in the Prophets style, God will not be to prodigall of these, but when there is hope that they may prove successfull.

And so againe, 2^{ly}, when the condition is more hopefull, yet in case the kind of *physick*, is become too *familiar* with the body, when it ceases to be *physick* and proves *diet*, turns into nourishment & encrease of the disease, 'tis then more then time to change the *bills*; to set the Patient to some new course, and this is the case in the Text again; & I heartily wish to God, it were not the very case of the Kingdom: I will not say 'tis a desperate patient, that no method of Gods could possibly work good on us, (no, I will hope and pray yet against our wickednesse, and do it on this very score; For although some part of the Nation have had, for a long time, little of this bitter *physick* administred to them by God; yet sure some of us are still under this *cure* of the rod, have not all our *caustick* plaisters torne off from us, from whence I think I may conclude, that God is still a *wrestling* with our disease, hath not yet given us quite over unto death) but this I am afraid, I may too truly say, that of those that are still under this sharp & soveraigne course of *physick*, this of *punishments*, it is become too *familiar* with most of us, we look not on our afflictions as on *medicines* sent us immediately out of the special dispensatory of Heaven, but as the ordinary *diet* and portion of mortall mutable Men; I wish I could not adde, that our malady hath most highly thrived, and prosper'd under our *Physick*, more new kindes, and varieties of sinning, from all the Nations about us, nay from hell it selfe taken in, incorporate and naturaliz'd among us, in a few yeares of Gods Sword being drawn, his thunderbolts scattered among us, a greater progresse towards *Atheism* made generally in this Nation under this *preaching* of the rod, then in many Ages before had been observable among us; Let it be considered with some sadnesse, and it wil certainly appar to the eternall shame of a provoking people, that to every degree of oppression and injustice, that this Nation was formerly guilty of, the thousand-fold were now a very moderate

moderate proportion; to every oath, that was formerly darted against Heaven, there are now whole vollics of *perjuries*, never did so course and sturdy, so plaine, and boysterous a sin, so perfect a *Camel* goe down so *glub*, and go over so *easily*. To omit that prodigy of lying and standing (a vapour that came visibly out of Hell, as soone as it was there resolved that innocence must suffer) some sins as walking as any in the whole inventory have of late grown so *frequent*, & *fashionable* in the world, that they have quite put off the nature of sin, by being our daily food, digested and converted into other shapes, as if swallowed by a pious man (who, God knows, must answer the dearest for his revolts) they should turne into his substance, become acts of *piety*, of the highest size, one such metamorphos'd, transfigured sinne is become able to *commute*, and expiate for a hundred more, that have not had the luck of that disguise; and in a word, our revolts are so prodigiously increased, improved into such a mountainous vastnesse, such a colony of none but gyantly shapes, that though I cannot undertake to foretell our fate, or affirme that we are those very men come to that *veryeris*, upon which God by the purport of the doome in my Text, will soone give over *smiting* anymore, (which perhaps some might be so mad as to think an happy news, if they could but hear of it, and would be content to venture any hazard that this could bring on them) yet this I shal from hence be able to pronounce dogmatically, that should such a fate befall us, (either the Nation in generall; or any of us in particular) should there be a respite of the rod, before any laying downe of the sins that called for it, a *cessation* of armes betwixt heaven and earth, before a cessation of hostilities between *earth* and *heaven*, this were as the last, so the worst of evils, a calme to be dreaded beyond all the loudest tempests, which wilbe the better evidenc'd & demonstrated to you, if we proceed to the fourth & last particular, *the pitifull state of the sinner, when in this case God removes smiting*. Why, &c.

To discern the *sadnesse*, and deplorablenesse of this estate, I shall need give you no sharper character of it, then onely this, that 'tis a condition that forceth God to *forsake* us in meer mercy, to give over all thoughts of *kindnesse* to us, and that the onely degree of *kindnesse* left, whereof we are capable:

In plaine termes, to that man or people, that is the worse for stripes, these two most unrectoncilable contraries are most sadly true:

The removing of these stripes is the greatest judgement imaginable.
And yet 2^{ly}, *That greatest judgment is the onely remaining mercy also.*

Consider these two apart, you will see the truth of them.

1. *The removing the physick before it hath done the work, is the greatest judgement*, even subtraction of all grace, downright desertion, and nothing more fatall then that to him that cannot recover, or repent himselfe, without the assistance of that physick; strokes are not sent by God but as a last, and necessary reserve, when a long peace and prosperity have been tryed, and not been able to make any impression on sin, nay perhaps have gone over to the enemies side, taken part with sinne, prov'd its prime friend, furnish'd it with weapons, and ammunition, enabled it to riot, and grow luxurious, and to think of being finall Conquerour over the Spirit of God, which had it been kept low, it could not have done, and in this case the weight and fortune of the whole battel lies on stripes, and if those be commanded away by God, if call'd upon a first or second repulse, if all Gods thunderbolts, the onely remaining hope, have the retreat sounded to them, what a destitute, routed, forlorne estate is the Soule then left in? Had sinne been wounded or worsted in the fight, brought to some visible declination, yet this withdrawing of those forces that gave this lusty assault; would presently restore it to some heart and courage again, would give it space to rally and recover strength: and so oft it falls out, that when afflictions have done their work, mortified our excesses, and so march home again to God, in triumph over the enemy, yet within a while (after the smart is forgotten) the very vanquish'd lust returns, and gets strength again, and, as 'tis oft in *Thucydides* story, by that time the trophies are set up, the baffled enemy regains the field and victory: But when on the other side, sin after the combate with Gods rod, comes off unwounded, and haile, and the bruised and batter'd rod is seen to have retired also, then this is the greatest fleshing of sinne imaginable, a perfect bloudlesse victory over grace, over Gods mercifull Spirit, striking with

with us; and nothing but *haughtinesse*, and *triumph*, and *obduracy* is to be lookt for after such successes; And this is that sad state of *desertion* I told you of, a leaving the poor soule, like him that had *fallen among thieves*, wounded and half dead; and not so much as one good Samaritan neer to bind up, or powre in the least drop of oyle into the wounds, (for 'tis not imaginable that *ease*, or *peace*, so *calme*, so *soft*, so *pusillanimous* a creature, as *affluence* or *prosperity* is; should ever come in to the rescue, should doe such valiant acts, when so much *stouter*, *sterner* instruments have been soutterly *repulsed*) And yet in this sad case, the matter is not yet at the highest, but, (which was the second part of the true, but *dolefull paradox*) this very *desertion*, is the onely tolerable mercy now behind; Should God continue stripes, and they still make the sinner more *Atheisticall*, this, I say, would but increase the load in hell; Every *improsperous stroke* on the steel'd anvil-heart will but adde to the tale of *oppositions*, and affronts, and resistances, and so to the catalogue of *guilts* and woes, that sad arreare which another world will see paid distinctly; and so the calling off, or intercepting of these strokes, (*i. e.* these our unhappy advantages and opportunities of *enhancing* our score, or reckoning) is a kinde of *mercy* still, though but a *piti*full one; and if God do not think fit to afford us this mercy, if God do not give over *smiting* in this case, this is then his greater *severity* yet.

And so I conceive the impenitents state brought to an *extraordinary* issue, that whatsoever God deal out to us, the consequent is of a nature most exquisitely miserable; if he take off his *punishments*, we are in a desperate state, there's nothing left, in any degree *probable* to do any good on us; and if he do not take them off, they do but *accumulate*, and heighten our future *torments*, the mercy is a *cruell* mercy, and the *severity* a *cruell* severity; the first leaves us in a *palsie* or *lethargy*, a dead stupid mortified state, and the second encreases the *feaver*, adds fuel to the *flames*: If he strike not, we lie dead inslin, as so many trunks and carcases before him: if he strike on, he awakes us into *oathes* and *blasphemies*, and so still more *direfull* provocations.


And so, as we are wont to say of an *erroneous* Conscience, in case the commands are lawfull, which that thinkes unlawfull, it
fins:

fins which way soever it moves, by disobedience, against the duty of the first Commandement; and by obedience, against the dictate of conscience, (a sad exigence no way in the world to be avoided; but by getting out of the prime fundamentall infelicity, getting the *erronious Conscience* informed and rectified:) so is it, in a manner, with God towards this unhappy creature of his, that hath not, nor is not like to edifie under stripes, he wounds it mortally, whatsoever he designeth toward it; his desertion is *cruell*, and his not deserting is *cruell* too. Lay but the scene of this Kingdome at this time. (of which I may say, 'tis a stubborne unnurtur'd scholar of Gods, a very ill proficient under stripes, far worse, and more hopelesse now, then when first it came under this discipline) and I shal challeng the prudentest diviner under Heaven, to tell me rationally, what 'twere but tolerably *charitable* to wish, or pray for it, in respect of the removal of Gods judgements: Should we be *repited*, before we be in any degree *reformed*, thrust out of Gods Schoole, now we are at the wildest, This were a wofull change, removing of *Canaanites*, and delivering us up to the *beasts of the field*, breaking down the *inclosure*, and letting us into the *wildernesse*, rescuing us out of *purgatory*, and casting us into *hell*, and never any *Orate pro anima*, prayer for deliverance out of those *perick flames*, was so impious, so unkind as this. And whilst I have this prospect before me, me thinks I am obliged in very charity to pray, *Lord keep us in this Limbo still*, these but transitory afflictions of this life, which in comparison with spirituall desertion, or delivering up to our *selves*, is a very *cheerfull* & comfortable condition: And yet should God thus hearken to that prayer, continue us under this discipline longer, provide a new stock of Artillery, and empty another Heaven, another Magazine, and Armory upon us, and all prove but *bruta fulmina* still another seaven yeares of judgments, thrive no better with us, then the last sad apprenticeship hath done: O what an enhancement would this be of our reckoning? What a sad score of aggravations, (that is, of so many mercies and graces, so many wrestlings of his Spirit with sin, all griev'd and repell'd by us) & consequently what a pile of guilts toward the accumulating of our flames? What is the naturall and the onely

Salvo to this intricacy, I suppose 'tis prone to any man to di-
vine; why, to reform the fundamentall error, which can other-
wise never be repair'd after, to begin, if it be but now, to edifie,
and to be the better for stripes, to set every man to this one late,
but necessary resolution, and not to be content to have done
somewhat at home in private, every man in mending one, as
they say, (though if that were done uniformly, 'twould serve
the turn) but every man, whose heart the Lord hath stricken to be a
convert-humble-mourner for the iniquity of his people, (for
the provocations of this Church, and Kingdome, and for the
plague of his own heart) to go out, and call all the idle by-standers
in the field, to draw as many more as 'tis possible, into that en-
gagement, and in this sense to bring into the service a whole
army of Covenanters and Reformers, every man vowing hostility
against those wasting sins of his, that have thus long kept a
tortur'd broken Kingdome and Church upon the wheel, which
can never get off, till we come whole sholes of suppliants, and
auxiliaries to its rescue; nay till the sins that first brought it to
this execution, become the $\alpha\mu\mu\lambda\alpha\sigma\iota$, be delivered up cheerfully
to suffer in the stead. That this work be at length begun in some
earnest, you will surely give God and his Angels, and your
friends leave to expect with some impatience; and 'twere even
pity they should any longer be frustrated: If they may at last
be so favour'd by us, our state will be as great a riddle of mercy
and of blisse, as 'twas even now of sadnesse and horrow: Let God
doe what he please to us for the turning, or for the continuing our
captivity, 'twill be matter of infinite advantage, and joy to us;
*If he continue us still upon the crosse, after the *consummatum est*,*
after the work is done, after it is a reform'd, purified Nation; O
that is a super-angelicall state, a laying a foundation in that
deep, for the higher and more glorious superstructure of joy and
blisse in another world; Nay, if he should sweep us away in one
Alkeldama, this were to the true Penitent, but the richer boon,
a transplantation only, a sending us out a triumphant (not captive)
colony to heaven. Or if wee be then taken down from the Crosse,
and put into the quiet chambers, or dormitories, if there
be seasons of rest and peace yet behind upon this earth in these
our dayes, O they will be rich seasons of opportunity to bring
forth

forth glorious proportionable *fruits of such repentance*, a whole harvest of *affiance & faithful dependence* upon Heaven, a daily continuall growth in grace, in all that is truly Christian; In a word, of rendring us a *kingdome of Angelicall Christians* here, and of *Saints* hereafter; Which whether it be by the *way of the Wilderness*, or of the *Red sea*, by all the sufferings that a *villainous* world can design, or a *gracious Father* permit and convert to our greatest good, *God of his infinite mercy grant us all, even for his son Jesus Christ his sake, To whom with the Father, &c.*

THE END.



The Titles of the severall Sermons.

T*He Christians Obligation to Peace and Charity*: from
Isaiah 2. 4. pag. 1.

Christs easie Yoke, Mat. 11. 30. p. 24

Ephraims Complaint, Ier. 31. 18. p. 43

Iohn Baptists warning, Mat. 3. 2. p. 66

God is the God of Bethel, Gen. 31. 13. p. 83


The necessity of the Christians cleansing, 2 Cor. 7. 1. p. 107

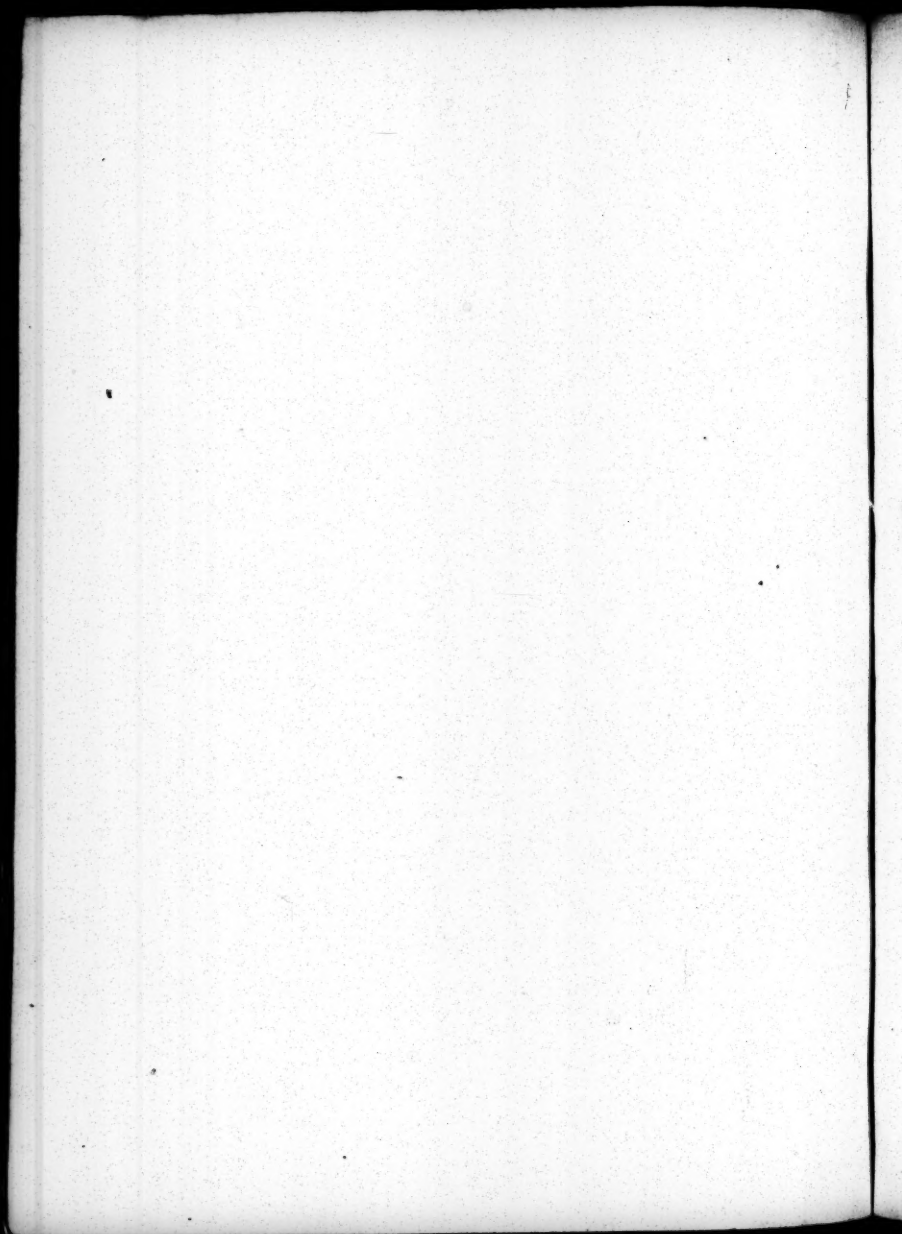
Christ and Barabbas, Joh. 18. 40. (being a Lent Sermon
at Oxford, *Ann. Dom.* 1643.) p. 128

St. Paul's Sermon to Felix, Act. 24. 25. (being a Lent
Sermon at Oxford, *Ann. Dom.* 1645.) p. 151

The blessing influence of Christs resurrection, Act. 3. 26.
(being an Easter Sermon at St. Maries in Oxford,
Anno Dom. 1644) p. 171

Gods Complaint against Revolters, Isaiah 1. 5. (prepared
at Carisbrooke Castle, but not preached.) p. 193





DISSERTATIONES
QUATUOR,
QUIBUS
EPISCOPATUS JURA

EX
S. Scripturis & Primæva Antiquitate
ADSTRUUNTUR,

Contra sententiam D. BLONDELLI
ET ALIORUM.

Quibus præmittitur dissertatio procemialis, de *Antichristo*, de
Mysterio Iniquitatis, de *Diotrephe*, & ἐν πλεῖστον, de *Gnosticis*, sub
Apostolorum ævo se prodentibus.

Authore *Henrico Hammond*, S. S. Theol. Professore,
PRESBYTERO ANGLICANO.



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SECTION 104

SECTION 104

SECTION 104

SECTION 104

SECTION 104

SECTION 104

ΕΠΙΣΤΟΛΑ

Α Δ

Virum Integerrimum.

§. 1. **Q**Uæris à me, *vir Integerrime*, quid rei sit, aut quid in excusationem nostram apud exteros obtendi possit, quâ ratione, aut quibus demum patrociniis propugnanda Gentis existimatio (seu potius cœli hominûmque invidia amolienda) sit, quòd, cùm duo inter *Reformatos* magna nomina, *Claudius Salmasius*, & *David Blondellus*, *Episcoporum* ordinem tam strenuè & prolixè invaserint, universa apud nos literatorum natio (quæ satis novit, non solum fortunas & famam suas, verum & ipsum corporis *Christi* *μεγαλτομον* cum dignitate istius ordinis conjuncta esse) tam profundo interim silentio rem omnem permiserit, ex torpore seu veterno suum, quo jamdiu sepulta gens apud proximos eviluit, nullâ hostium provocatione aut minis, nullâ calamorum, quasi arundinum, apparatu, nullo pugnantium celeusmate, nullis triumphantium vel *Ιο* canentium, *αλλὰ λυγῆς* excitanda.

§. 2. Nec certè dissimulaverim, illud nobis expectandum fuisse, ut, qui res nostras per decennium utrique regimini tam *seculari*, quàm *Eccllesiastico* adeò improspere succedentes, (*Benignissimo Patre*, ob impietates & *Sacrilegia* nostra, sic jubente) vel qui *Genium Populi*, & præcipuè literatorum apud *Anglos* ingenium è longinquo, & non suis, sed aliorum oculis perlustraverint, hanc nobis dicam impingerent.

§. 3. Verum, cùm recognoverint viri boni, rerumque, & existimationum nostrarum *μελερῶντες* indaga-

EPISTOLA.

tores, quàm nòn calamis hìc, sed sclopetis, non pacatis
 animorum, sed ferocibus brachiorum impulsibus, res
 universa gesta fuerit, quàm nobis jamdiu nihil profue-
 rint, imò quàm (miserandâ sorte) obfuerint firmissi-
 marum rationum momenta, quibus contra populares &
 contribules nostros (districtis ensibus omnes controver-
 siarum nodos discindere paratos, nec syllogismis, sed
 tormentis, bellicisq; omne genus machinis, *acropoles*
 nostras impetentes) *Episcoporum* Jura, non indiligenter,
 sed tamen frustra, tuebamur: Cùm rursus meminerint
 (quemadmodum *insula* hæc, naturâ contra exteros mu-
 nita, eorum jamdiu formidinem abjecit, à quibus toto
Pelago *divisa* fuerit, sic &) *Ecclesiam Anglicanam*, qua-
 vis cum *Universâ Primitivâ Ecclesiâ* & cum aliis omni-
 bus, quibus ista non displicuit, concordiam intimam
 sedulo colat, *αὐτονομίας* tamen jure gaudentem, & (sub
Monarchâ primùm, *Fidei Defensore*, *Christique* in *Regno*
 ipsius *Vicario*, dein, salvis *Regni juribus*, sub *Primat* suo)
αὐτοκράτωρ, suis privilegiis munitam, suis columnis
 innixam, nullique externo tribunali ὑπεύθυνον, causam
 suam coram *transmarinis* aëtoribus neutiquam dicen-
 dam censuisse, nec quidem anxie aut sollicitè curavisse,
 quam de ipsâ (utcunque asperam) sententiam dissentien-
 tium unus aut alter, injustus pronunciaverit: Cùm
 denique in mentem revocaverint, quantò magis in evol-
 vendis, quàm scribendis libris *Doctores*, & *Professores*
 nostri operas & diligentiam suam exercuerint, quàm ob-
 nixè laboraverint omnigenâ lectione dogmata firmare,
 antiqua statuminare, illudque *Nicenorum Patrum δια-
 ταγμα*, [τὰ ἀρχαῖα ἐν κρείετω] *Reformationis An-
 gelicana* fundum, pectoribus intimis imbibendum pro-
 ponere, adeoque omnes, curæ ipforum commissos, ex
Scripturis & *Patribus* ad omnigenam puritatem, simul-
 que *πρώτιστα* instituere, nec tam inimicitias cum aliis,
 quàm cum suis, & *universâ* (quatenus per *Dei* verbum
 licuerit),

EPISTOLA.

liquent) *Ecclesiâ Christi* pacem custodire, cum hæc, inquam, omnia solerti & pacatâ mente recoluerint, desinent tandem mirari, aut portenti loco habere, quod quibus nec animus, nec arma, nec calami, nec argumenta ad propulsandum omnem adversariorum insultum defuerint, iis tamen quandoque uti non placuerit, aut cum exteris, & curæ nostræ neutiquam commissis, supervacaneam & inutilem miscere disputationem, cum asperioribus telis, & ex *Vulcani*, non *Minervæ* officinâ petitis, domi res tota ageretur.

§. 4. Nobis interim ex adverso, nec enim diffitemur, cumulationem *admirationis* simul, ac *querelarum* materiam *D. Blondellus* suppeditavit, qui cum *Reformate* in *Galliâ Ecclesiæ* defensionem à contribulibus suis ipsi satis honorificè impositam in se receperit, simulque à doctis hujus sæculi viris magnæ diligentia, plurimæ lectionis famam reportaverit, adeò tamen nullâ aut *Ecclesiâ nostrâ* curâ, aut miseriarum sensu tangebatur, ut è contra *Oppressos* acrius pungendos, afflictos conterendos existimaret, ideòque *Britannias nostras*, provinciam satis squalidam, & non suam, ipsius tamen judicio subjiaciendas, calculo opprimendas censeret, & de *Ecclesiâ nostrâ* (cui ante annos non multos, cum rebus pacatis & prosperis uteretur, eum non adeò infensum fuisse certis indicii nobis innotuit) ægrâ jam, & vacillante, & animam quasi ipsam, inter intestinas turbas, & clades, agente, ilico *triumphos* agere moliretur.

§. 5. Quod tamen idem de *Cl. Salmasio* nolim à nobis dictum putetur, qui *virum eximia eruditionis* non modò utroque isto crimine *αλλοτριωσις*, & *ἀσπλαγχνίας* palâm liberamus (ut qui in prioribus scriptis suis nullibi, quod scimus, in agrum nostrum falcein suam immiserit, aut in *Ecclesiâ Anglicanam* calamum strinxerit) sed etiam *Episcopis* nostris (quos & *necessarios* & *retinendos* disertè ^b pronunciavit) multò æquiores,

universis Dei O. M. servis occidenti toto, maximè vero per Britannias D. Blondellus salutem precatur. Ep. nuncup. inscript.

Defens. Reg. Pref. fol. 4.

EPISTOLA.

* D. f. Reg. capite
p. cipue X. p.
352, 353-357.
362, 363-375.

& *ἱεροῦσαλὴμ* Ecclesiastica propugnatoribus merito infam-
fiolem, ex ipsius post *Caroli Regis* *πλειόνων* edito
scripto, agnoscimus, & gratulamur.

§. 6. Cæterum, ut ad *D. Blondellum* revertamur,
virum itidem inter *primos* Collegarum suorum eruditum,
at in hoc, quo nos ferire & opprimere voluit, argumen-
to, non à nobis longius, & ab *Apostolicâ Catholicâ Chri-*
sti Ecclesiâ, quàm à *Doctissimis* fratribus suis, sat scio,
à *Magno Isaaco Casaubono*, & *optimo sene Petro Molinae*
abeuntem, licebit pauculis interpellare, & notissimi
facti sensum, quo tangimur, etiam palàm exponere.

§ 7. Certè si hoc sit arctiorem cum *Christo* nostro
suavissimo, & lenissimo *ἀρχιαιτῶν* unionem profiteri, si
hoc defæcatiorem puritatem factis exprimere, si, cum
Christus ipse à suis iniquissimè habitus, noluerit, suorum
nimio contemptu provocatus *ἐκείν* vel *περὶ αὐτῶν*,
Christianus interea, & inter *Evangelicos* *ἐυαγγελιστάς*,
① *universum Ordinem*, à popularibus nostris tam
inclementer habitum, ipsius etiam calamo transfossim
cupiat, si qui ex utroque rivo, *Helicone* & *Fordane*, copi-
osius ebiberit, religionis intaminatæ, & bonarum litera-
rum duplici culturâ emollitus, istam erga fratres contritus,
& pessundatos (nimiam, & inutilem) asperitatem exer-
cendam existimet, si, quod de *Idumeis* querebatur *Deus*,
b *Latatos esse super filios Jude in die perditionis eorum*,
intraſſe portam populi Dei in die ruina eorum, & *in exitibus*
ſteſſiſſe, ut interficerent eos qui evaserant ex eâ, si, quod *iram*
Dei magnam in opulentas gentes accendiſſe dicitur,
Zach. 1. 15. [quod scilicet cum *Deus iratus fuerit pa-*
rem, ipsi adjuverint in malum] id etiam de Puritatis
Evangelicæ Professore, in die vastitatis & angustię nostræ
dici possit, tunc certè longum valet *Charitatis* & *ἐπιλω-*
ποῖας Evangelicæ blandissima, sed vana nomina, valet
turtures, agnïque, nec ab ovili *pastoris* nostri, aut de
candidis sanctissimi *Spiritus* turribus auspiciatiora, aut mi-
tiora

* Obad. 12. 13,
14.

E P I S T O L A.

iora dehinc expectanda sint, quàm ab immanuetis quibulvis deserti incolis, ab incultissimo montium comitatu sperari possent.

§. 8. At nec nobis, nec Matri nostræ dilectissimæ, *Ecclesia* adhuc (*Deo* procurante) *Anglicana*, luctuosæ quidem, sed & formosæ, & ab ipso pædore & fœditate magis spectabili (nobisque multo chariùs æstimatæ, ex quo in cruce posita, *imagini Christi* nostri conformis facta est) querelis aut *μεμψιμοιρία* opus est: imò potiùs gaudendi & exultandi copiam nobis factam esse putamus, quòd decennio jam integro, constantiam & officium nostrum fortunarum omnium jacturâ, custodiis diutinis, exiliorum non uno genere, ipsoque demum sanguine consignatam, *Deo, Angelis, hominibus* *σπαιρζόμενοι, πορπυλακίζόμενοι* (solo *agonothetâ* nostro nobis assistente, aut opem ferente) fortiter, & pro *athletarum* more comprobavimus.

§. 9. Dabit, uti speramus, *Benignissimus Pater*, (quem etiamnum assiduis precibus *δυσωπῶμεν*) dabit reliquis *Universa Ecclesia* suæ partibus, post tot procellarum vicissitudines, *γαλλῶλω*, pacemque felicissimam, dabit *Orbi Christiano Halcyonios*, & placidos dies; nobis verò perpeffiones nostræ, stigmata, & cicatrices, (*πνευμῆλικαι*, inquit *Θεοφόρος Martyr, μαρτυρίται*, imò *διαδήματα τῶν ἀληθῶς ἐκλελεγμένων*, ait *Polycarpus*) nulla blandientis sæculi mercede, nullo profundæ & illibatæ tranquillitatis pretio à nobis redimendæ (utpote quarum ope, *δανᾶτω Χρῆστῷ συμμορφώμεθα*) inter donativa *Imperatoris* nostri, inter *χαρίσματα* & privilegia numerandæ sunt.

§. 10. Hinc nos posteritas æstimet, quòd de nemine querimur, de omnibus *ἐν χερσῶμεν*, *Patrem* quippe nostrum benigniorem nuspiam aut præsentiozem experti, quàm, cum sic nobis in *Leonis speluncâ*, in ardenti fur-

peris, & calumniis (inexpectato quidem gratitudinis & ἀντιπαροχής genere.) non ut pestiferâ tamen, sed salubri, suavique & leniter spirantē aurâ, tristissimumque illud *vs.* Lu. 6. 26. (solennem *Pseudoprophetarum* mercedem) à nobis procul arcente, recreaverit & refocillaverit, sic demum τῆς δυνάμεως τῆς Χειρὸς ἐφ' ἡμᾶς ἐπισκλώσεως 2 Cor. 12. 9. Quibus omnibus *Patris optimi* dignationibus & privilegiis freti, nihil reliquum habemus nisi ut tot *εὐεργέταις* nostris vicem rependamus, beneficiis acceptis non indignam, ἀγαπῶντες, εὐλογούντες, καλῶς ποιῶντες, & pro illis, qui tanto cum periculo suo sic nobis prodesse voluerint, indies ad misericordiarum *Patrem* preces fundentes, ne quod nobis faustè, & ad salutem nostram commodissimè, id illis infautè; ne quod nobis tolerantibus feliciter, illud malorum nostrorum autoribus funestè cedat. Πάτερ ἄφες αὐτοῖς, Κύριε μὴ στήσει αὐτοῖς τὴν ἀμαρτίαν πάντως.

§. 11. His ergo (non in vacuum & leviter sparsis, sed) ad cœlum solenniter effusis suspiriis, iisdem etiam finibus continenda esset hæc *Epistolaris* dissertatio, si non alia quædam essent, eaque *Christiane*, seu pacis, seu veritatis amatoribus neutiquam contemnenda; quæ alias à nobis curas, novâmq; & prolixiorē operam postularent. Cujus ratio paucis explicanda erit.

§. 12. Prodierunt nuper *Theologica theses*, *Præside* D. Lodovico Capello, de *Episcoporum & Presbyterorum crimine* propositæ; quibus post alia quædam sic præluditur [De *Episcoporum* supra *Presbyteros* prærogativâ hætenus inter ipsos *Protestantes* ab *Anglicanis* *Episcopis* disputatum fuit, sed & ea lis & controversia definita jam videtur à viris longe doctissimis D^{no}. Salmasio & Blondello, &c. *Thes.* 5.] Scilicet *Episcopalem* *Ordinem* sic à *Claud. Salmasio* & D. *Blondello* devictum, et expugnatum esse, ut ab omnibus planè desertus et derelictus nec fautorem invenerit, nec defensorem; Assurgere tandem omnes, porrigere

porrigere herbam, nihilque in universo orbe *Hieratico* repertum, quod duobus his *Ολυμπος* opponi possit, venerabundos agnoscere.

§. 13. Hac in re ne *ἐχέμεν* δια nostra bono viro fraudi sit, quædam breviter à principio repetenda sunt, quæ nobis *Anglis* in hac, de ordine *Ecclesiastico*, controversiâ, per annos aliquot obtigerunt.

§. 14. Quibusdam jamdiu concivibus nostris novandi animum, regimenque (ut *Politicum* taceam) saltem *Ecclesiasticum* sollicitandi, movendi, et ab ipsis radicibus convellendi lubidinem insedisse, illud demum universo *Orbi* terrarum (re ipsa loquente) magis innotuit, quàm ut testimoniis, aut probationibus, indigeat: id primò ciendis odiis personalibus contra *Episcopos*, simulque universam, quantum fieri potuit, *Episcoporum* prosapiam et familiam, *Prelaticos*, ut in diverbio erat, omnes, Dein, susurris in verba mutatis, tandemque scriptis famosis ipsum *Ordinem* ut *Antichristianum*, et bestię *Apocalypticæ* partem non minimam impetentibus, tentabatur.

§. 15. Nec importunum jam, aut minùs necessarium videbatur consilium *Reverendissimi Patris, Josephi Halli*, (notissimi pridem, et qui *Dordracenæ synodo* interfuerat, *Theologi, Exoniensis* primò, jam *Normicensis Ecclesiæ Pastoris*) qui *Divinam Episcoporum in Ecclesiâ Christi institutionem*, tantâ jam tum maledicentium invidiâ deturpatam, et oppressam, vindicandam sibi assumpsit. Huic luculento *Patris* optimi scripto, non deerant quinque *Presbyteri*, qui junctis viribus responsum unum instruebant, ferramque, si bene memini, semel reciprocabant, quàm idoneè, aut quàm prosperè, penes æquos *Lectores* judicium esto.

§. 16. Alii interim nec pauci, nec contemnendi *Theologi* ad tutandam *Episcoporum* *οὐρανίαν* operas et *Symbolas* suas contulerunt, singuli singulis et justis vo-

E P I S T O L A.

Iuminibus rem integram exorsi, quibus; ut fas erat;
Reverendissimus Archiepiscopus Armachanus, Hibernia Pri-
mas (suis de *Origine Episcoporum, & Metropolitaram & de*
Asiâ Proconsulari eruditissimis *Diatribis*) facem prætulit.

§. 17. His omnibus nihil unquam à *Presbyterana*
 paritatis defensoribus aut reponi aut opponi potuisse,
 nolo sic *Præsidi Capello* ἐξομῶσαι, ut pronunciem.
 Certè (post primam illam seu *Smeectymnianam*, quæ
 dicebatur, velitationem) nihil adhuc repositum est;
 octo integris voluminibus ὡς δὲ πρὸς, ut dici solet, nec
 post annos jam plures dividendis *Ecclesiæ* patrimoniis
 insumptos expectandum est, ut qui gladiis, non stylo,
 decretoriis, tam ampla spolia ab *Episcopis* reportaverint,
 causam jam suam pacatis rationum momentis discuti-
 endam permissuri sint.

§. 18. His addi potest, libellum istum, quo *solen-*
nis liga, sædusque contra *Hierarchiam Ecclesiasticam* con-
 cepta continebatur, à *Doctis* viris quindenis, si rectè
 memini, vicibus, totidem voluminibus refutatum esse,
 (tandemque ab *Universâ Academiâ Oxoniensi* mem-
 bratim discerptum, multisque non ex trivio petitis ar-
 gumentis transfossium) & *sexennio* integro *Samaritanum*
 unicum, qui tam crebra vulnera religaret, *vinique* aut
olei guttam unicam infunderet, non invenisse.

§. 19. Tædet enumerare concertationes singulares,
 seu in *Tractatu Uxbrigienti* inter solos *Theologos* institu-
 tas, seu in *Novoportensi* custodiâ inter unicum *Carolus*
Regem, & omnes omne genus *Antagonistas*, ubi *Pienis-*
simus Princeps tanquam *Angelus Dei*, causam *Ecclesiæ*
 & *Episcoporum*, ad stuporem omnium propugnavit, id-
 que cum stricta novacula supra esset, & ut verbo dicam,

Μὲν Ὁ. ἀνὴρ σὺλῃσεν ὅλον στρατὸν, ἐν δ' ἄρα μέσσα
 Αἰματόεις ἔσπεν ἀτείρε Ὁ. Ἄρεος εἰκὼν.

§. 20. Quàm verò sit hoc unum non speciosè aut
 magnificè, sed si res ipsa inspectetur, frigidè & infra rei
 dignitatem,

EPISTOLA.

dignitatem, à me dictum, mallet ex scriptis *Sanctissimi Athleta*, c. 14°. De *Federe*, & 17°. De *regimine Ecclesiastico*, simulque ab integra cum *Al. Hendersono* per literas habita disputatione (congressu satis inæquali, *Constantissimi* quidem *Ecclesia* ὑπερασπίσῃ, verèque, qui dicebatur, *Fidei defensoris*, at illius in profectione seu potius fugâ *Novocastrensi*, solis *Federatis* cincti, omnique, non librorum tantummodo, sed & famulorum comitatu interclusi, cum presbytero nominatissimo, universo contribulium suorum agmine stipato) mallet, inquam, ex his vivis speciminibus &, post certamen &, πλεῖστον *celeberimi Πεντάθλου*, adhuc spirantibus & loquentibus, quàm ex hoc qualicunque testimonio meo conjecturam fieri.

§. 21. Plura non adjiciam, ex istis pauculis *Doctissimo Prasidi* me persuasurum confisus, *Hierarchiam Ecclesiasticam* assertoribus nondum suis planè destitutam esse, sed (si *Britannias* nostras respexerit) adhuc vivere & valere, calamitosam, sed erectam, & nunquam de devictis & explosis *Aerianis* gloriosius, quàm de jam prosperis & victoribus, triumphantem : expertam quippe, & re ipsâ enunciante edoctam, omne illud inimicorum argumentis defuisse, quod *Fæderibus*, armisq; supplendum censebatur, ipsumque (quod *Rhetor* monuit) τὸ πλεῖστον, τὴν μὴ εἶναι ἔχον, ἐλέγχειν ὁμολογίαν εἶναι, illudque quodammodo *Ordini sacro sancto* obtigisse, quod olim de *Regno cælorum* edixit *Christus*, non *Scribarum*, aut *literatorum* ratiociniis, sed βίας & ἀπειλῶν impetu rapiendum esse. Sic nempe *Callimachi* tantum causæ nostræ obtigisse, transfodi, et emori posse, cadere non posse, et inter ipsas *Florentissimæ Matris* ruinas adhuc invictam stare, hostibusque (νεκρὸς περὶ γυνῶν ἀπειλῶν) nondum minari desinere, etiam cùm occumbat.

§. 22. Cùm interim *Cl. Salmasii*, et *D. Blondelli*

aquilas planè victrices (utut de *συμπόλαις* nostris actum sit) sibi sic prolixè gratuletur *Doctissimus* Praefes, libet pauculis *dissertationibus* experiri, ecquid magnificum aut eximium hac in re ab illis praestitum fuerit, aut quod causæ nostræ jugulum petiisse rectè dicatur.

§. 23. Primò igitur sententia ista, quam contra *Praelatos* propugnandam susceperunt duo magna nomina, ex praefatione *Blondelli* p. 5, 6, 7, 8. & *testimoniorum Hieronymi* explicatione, p. 3. proponenda est.

1. *Episcopos, non ex Apostolorum institutione, sed ex consuetudine tantum Ecclesiae Presbyteris majores fuisse: Pares quidem & collegas in eadem Ecclesiâ ab Apostolis creatos fuisse, sic tamen, ut inter pares* *ἀετοχρεωμένοις* *ex quodam primogenitura in Christo jure, primâ Cathedrâ* (à qua *Ecclesiarum* census consignari & *successiones* deduci cœperunt) & *delegato praesidendi munere* fungeretur, ordine jam tum, non merito *Episcopum* creante.

2. *Istam Ecclesiae consuetudinem non statim ex quo inter Corinthios auditum fuit* [ego sum Pauli &c.] *sed post Apostolorum omnium excessum, post Clementis Romani ad Corinthios, & Polycarpi ad Philippenses scriptam epistolam, paulatim circa annum Christi 140. invaluisse.*

§. 24. Hujus sententiæ confirmationem ex *Hieronymi* praecipuè testimoniis peti voluit *D. Blondellus*, ita tamen, ut & quatuor *Scripturae* commata, *1 Tim. 3. 2. 7. Act. 20. 17. 28. Phil. 1. 1. Heb. 13. 17.* simulque *Clementis Romani ad Corinthios, & Polycarpi ad Philippenses*, dicta quædam, suffragium & calculum suum dedisse, tandemque omnium ferè antiquorum scriptorum, (sed praecipuè *Pseudo-Ambrosii*) prolixa caterva hanc antiquam de *Episcopatus & Presbyterii identitate* sententiam agnovisse & expressisse putarentur.

§. 25. Duo præterea sunt, quibus hanc sententiam suam ab utraque parte claudijunum, quo ei viam aeterni, alterû, quo eam à tergo muniri cupiebat vir *Doctissimus*.

§. 26. Quod

§. 26. Quod in antecessum præmitti voluit, illud est, ^a Importatam sub ipsis Apostolorum oculis Christi gregi à ^a Ep. nunc. p. 3. iurbonibus schismatum pestem fuisse, 1 Cor. II. 18. effossa Judæizantium zelo, Act. 15. 1. quæ sepulta fuerant, synagoge elementa, oppugnatam ab Antichristis Dei super omnia regnantis Monarchiam, negatam ab Ebione ἐνανθρώπων, abjuratam à Nicolaitis sanctitatem, nec defuisse τῆς Εκκλησίας φιλοωγουμένῳ Diotrephen. Et hanc primam (sive dogmatum, sive Discipline corruptelam spectemus) malitiam latius deinceps serpsisse nemini mirum videri oportere.

§. 26. Quod à posteriori ad tutandam sententiam suam necessariò addendum duxit, illud est, ^b Inquietam ^b Ep. nunc. p. 39. ardellionum libidinem sibi temperare non potuisse, quò minus piis fraudibus, cum idoneo Episcopalis apicis tibi cunctis abuteretur, ementitisque primorum martyrum nominibus, quicquid in mentem venerit, vulgaret: idque de Epistolis ab Eusebio, Hieronymo, Athanasio laudatis pronuntiandum esse, quibus, inquit, antiquior (sed qui post Clementis Alexandrini dormitionem emeruisse videtur) ὑποβαλεὺς, Ignatii Martyris nomen appinxit, &c.

§. 28. Quid verò hîc à nobis expectandum sit, eadem brevitate delineatum lectori jam proponendum est.

§. 29. Primò igitur de ἀρχολογίας ὁρμῆς, quid censendum sit, an primis temporibus (quod D. Blondellus fidei ter ex Pseudo-Ambrosio contendit) ordo, non meritum Episcopum fecerit, & ἀπαρχαίς continuò primatus obtigerit, sic ut, recedente uno, sequens ei succederet, nos breviter tantùm (& ὡς ἐν παρῶν, ^c cum ex Clemente Romano testimonia producenda essent) disquirendum putavimus, nec enim hac in re, utcumque ab omni veritatis specie satis abeunte, nos D. Blondello δυνάμει iutendimus. Si enim, cui præfidentia ista, seu ex primogenitura, seu ex meriti jure com-

EPISTOLA.

competebat, *singularis* etiam *authoritas*, & potentia super *Presbyteros*, ex *Apostolorum ordinatione*, aut *constitutione*, contigisse agnoscatur, nobis sic demum *Episcopus singularis* ab *Apostolis* institutus videbitur, nec quicquam causæ nostræ oberit si, qui primus *Christo* nomen dedit, *Apostolis*, aut *Spiritu Dei* sic volentibus, reliquis postnatis præponeretur. Hunc verò *μεγιστῶτα*, aut *Præsidentem*, *Presbyteris*, ubi *Presbyteri* erant, nullatenus præfuisse, illud est, quod illi asserere non verentur, nos, sine quibusvis ambagibus fidenter pernegamus, & in eo unico omnem inter nos & *Presbyteranos* litem positam esse contendimus.

§. 30. Secundò, *λογμαχίας*, aut inanes de *vocibus* concertationes ante omnia fugiendas esse putamus, nec igitur ab *homonymiâ*, aut *synonymiâ* vocum *ἑποχῆς* & *πρεσβυτέρῳ*, rerum longè diffatarum identitatem concludendam esse, sed (ut in ambiguis fieri solet) distinguendas voces esse, sic ut primò omnibus notum fiat quid in *sacro* inprimis codice, dein inter alios antiquissimos *Scriptores*, *Clementem*, *Ignatium*, *Polycarpum*, ut & *Papiam*, aliòsque, per *ἑποχῆς* aut *πρεσβυτέρῳ* intelligatur, & 2^{do} ex eo dijudicetur, an in *singularibus* cujusque *Ecclesiæ*, & *Provincia Præfectis*, qui in alios omnes *κρίσις* & *χειροτονίας*, *jurisdictionis*, & *ordinationis* potestatem exercebant, (quocunque demum seu *ἑποχῆς*, seu *πρεσβυτέρῳ*, seu *ἡγούμενῳ*, seu *ποιμένῳ*, seu *πρεσβύτερῳ*, seu *ἱερωτάτῳ*, seu *Sacerdotis*, seu *Præfecti* titulo insignirentur) an in *Collegiis*, & *Comparibus*, quibus nemo præficiébatur, in communi *Ecclesiâ* gubernantibus, *Apostoli* post *Christum Ecclesias* in omnibus *profectionibus* ipsorum fundandas curaverint. Nec igitur in eo controversiam poni, Quibus demum (vel an iisdem omni ævo) *nominibus* cogniti fuerint *Ecclesiarum Rectores*, sed an ad unum in *singulari*

E P I S T O L A.

singulari Ecclesia, an ad plures potestas ista deve-
niret.

§ 31. Nos ad unum singularem Praefectum, quem ex famosiore Ecclesia usu, Episcopum vulgò dicimus, potestatem istam in singulari coetu, ex Christi & Apostolorum institutione, nunquam non pertinuisse affirmamus, ideòque nec Presbyteris (comparibus, & iisliquis) nec Presbyterorum confessori eam competere: Et hanc Thesis nostram ab omnibus contra-militantium argumentis vindicandam & propugnandam statuimus, eo ordine, qui nobis commodissimus visus est.

§. 32. Primò scilicet de schismatum, & haeresium peste, ipsis Apostolis spectantibus, in Ecclesiam importatâ, aliisque à D. Blondello in antecessum memoratis, dissertationem integram instituimus, ut palam fiat, quàm ad nos non pertineat invidia ista.

§. 33. Secundò Ignatii sanctissimi Martyris Epistolas, illi tam sedulò & prolixè abjudicatas, dignitati suæ restituendas primùm, & tunc demum cum Hieronymo, Blondellianæ sententiæ fundo, comparandas curavimus, simulque quid de Hieronymi sententia censendum sit, indicavimus.

§. 34. Tertio omnia Sacri Codicis loca, primò, quæ in a Evangeliiis, dein, quæ in b Actis & Epistolis ad hanc materiam pertinere videntur, præsertim, quæ ad causæ ipsius defensionem à D. Blondello adducta sunt, (iis, quoribus opus fuit, ex αρχαίας Ecclesia παραδόσεις explicatis, simulque singulis primævæ Ecclesiæ monumentis, quæ quâvis ratione opponi posse putantur, ex hoc lucis fonte illustratis) tandèmq; c Polycarpi obiter, at ex instituto d Clementis Romani testimonia, utpote quæ ante annum Christi 140. (solennem illam, secundum D. Blondelli computum, Episcopatus nascentis aram) scripta fuerint, ad calculos nostros revocavimus.

^a Diff. 4. c. 17.

^c 22.

^b Diff. 5. c. 9.

10, 11, 12.

^e Scil. 2^a.

^d Scil. 3^a.

§. 35. Illis denique & alia nonnulla, quæ ex *Hermæ*, ex *Pio Papa*, circa ann. D. 148. ex *Ecclesiastici regiminis* formâ, quo tempore *Romam* advenit *Marcion*, tandemque ex *Fustini Apologia* Anno *Christi* 150. conscriptâ, ut & ex *Papia*, & *Irenæo* D. *Blondellus* producenda censuit, nos etiam, licet ex abundanti, vel ^a obiter, vel ex ^b instituto visenda, & adjicienda putavimus.

§. 36. Quibus peractis, non putavi me operæ pretium facturum; aut si innumeris *Patrum* & *Conciliorum* testimoniis, quæ post annum *Christi* 140. (quo *Episcopatum* capit suum in *Ecclesia* extulisse fatetur D. *Blondellus*) conscripta sunt, causæque nostræ ubique suffragium ferunt, lectorem fatigarem, aut si paucula eorum *intemata* à corpore, cui satis commodè adherent, divulsa, & ad usus suos à ^c D. *Blondello* accommodata, ad examen nostrum revocarem. Quæ inter illa præcipua sunt (ut & in ^d *Synodorum decretis*, &c.) aut, quæ cuivis fraudem facere posse videbantur, obiter in tertiâ *dissertatione* perlustravi, ut & quæ ex ipso *Hieronymo*, in *secundâ*; Ab his pauculis indiciis satis superque expertus, quo animo antiquorum *scripta* discerpserit, quâ fide recitaverit *vir Doctissimus*, quantâque demum caliginem eorum oculis offundendam curaverit, qui ex testimoniis singularibus, ab eo prolatis, & observationum ipsius ope ad propositum suum accommodatis, integram et intemeratam *Primitiva Ecclesia* sententiâ concludi posse existimant.

§. 37. Si, quæ ex *Clemente Alex.*, *Tertulliano*, *Origene*, *Cypriano*, *Eusebio*, *Basilio*, *Nazianzeno*, *Chrysostomo*, *Augustino*, aliisque demum sequioris ævi scriptoribus, ab eo laudata sunt, cuivis mortalium persuaserint, aut non placuisse *Patribus* istis *singularem Episcopatum Presbyteratu majorem*, aut ante *An. Chr.* 136. aut 140. *Ecclesia incognitum* fuisse (quod unum nisi effecerint, nihil faciunt) ego hoc unum ab eo exoratum cupio, ut oculis

EPISTOLA.

oculis suis locum in ipso authore, è quo *D. Blondellus* testimonium singulare detexerit, integrum perlustret, aut cum aliis ejusdem scriptoris apertissimis dictis componat, sibi que demum, non mihi credat, quid sit *δευδν ὑποδεσσει*, aut ad partes fovendas testimoniorum non *censum*, sed *delectum* facere. In re tantâ illud semel monendum fuit; Quod an minus rectè à me, an intemperantiùs, aut asperitiùs factum sit, æquis ego lectoribus judicandum lubentissimus permitto. Vale vir *integerime*, et *Christiana* pacis amator unicus, me etiam *οἰκτιρυχον* amare perge.

PRÆMONITIO

AD

LECTOREM.

§. 1. **N** Equis has à nobis operas aut minùs necessarias, aut frustra susceptas putet, & modo Ecclesiasticus Ordo quovismodo conservetur, Censuræ exerceantur, Sacerdotes perpetuò futuri in Ecclesiâ ordinentur, seu per unum, seu per plures id fiat, parùm rei Christianæ interesse existimet, unum est, quod hîc præfari visum est, illud eorum postulatum multum ab omni ratione, addam & pietate, abhorere.

§. 2. Neminem enim τῆς αὐτῆς hanc (ut nec honorem in familiâ Christi quemlibet) λαμβάνειν sumere, arripere, sibi arrogare, nisi qui ὑπὸ τοῦ θεοῦ καλέσμενος, à Deo aut mediatè aut immediatè vocatus sit.

§. 3. Illud à Baptistâ, cum de missione ipsius sermo incidisset, liberè pronunciatum, Joh. 3. 27. ἐδύναται ἄνθρωπος λαμβάνειν ἐδὲν, εἰ μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ ὕδατος, Nemo quippiam assumere aut arripere rectè potest, nisi sit datum ei à coelo, ut & ipsius Christi dicto stabilitum & firmatum, Lu. 12. 14. Ἄνθρωπε τίς με καλέσας δικαστῆς, &c. Quis, inquit ipse Christus, me judicem constituit? Omnem exinde juris dicendi facultatem à se procul avertens, quòd respectu ἐνανθρωπήσεως, nondum δικαστῆς aut μαγιστῆς constitutus fuerit.

§. 4. Sepositâ igitur paulisper controversiâ hac, an potestas vocandi ministros in uno aut pluribus primùm fundata sit, nos illud in hac disceptatione pro cesso

PRÆMONITIO AD LECTOREM.

cessu positum censebimus, Neminem rectè dare quod non habet; eumque, aut eos, qui hanc potestate induti nunquam fuerint, sine violatione, aut Sacrilegio quodam sibi arrogare aut assumere, aut aliis aequè à Deo non vocatis, aut missis communicare neutiquam posse.

§. 5. Patet illud ex vulgatâ hypothesis, quâ nec unus nec plures Diaconi fidelem quemvis in Diaconum, multò magis in Presbyterum ordinare, aut constituere posse censetur; cuius tamen hac unica ratio reddi poterit; quòd, licet fideles in Ecclesiam per Baptismum recipiendi potestas Diaconis, per χειροθεσίαν, data sit, nulla tamen Diaconos aut Presbyteros ordinandi, mittendi, vocandi facultas illis indulta sit.

§. 6. Quod si de Presbyteris aequè verum sit, idem etiam exinde de Presbyteris aequè concludendum esse, nemo tam iniquus erit, ut refragetur; Quod enim ex æquo accipitur, ex æquo dari potest, ait^a Tertullianus.

^a De Bapt. c. 17.

§. 7. Hic igitur primò Hieronymi illud satis tritum, & decantatum memorasse liceat, A Presbyteris Episcopum (si non aliis saltem) Ordinatione differre. Cui concinit illud Chrysostomi, χειροτονίαν ἀναβαίνειν αὐτῶν ἑπὶ τὸν ἐπίσκοπον.

§. 8. Huic & illud secundò adijciendum est, in Anglicanâ nostrâ Ecclesiâ illud semper, & ante, & post Reformationis nostræ tempora, fixum, & indubitatum esse, Presbyteros, quos secundarios dicimus, seu singulos, seu universos, nullâ Diaconos aut Presbyteros ordinandi potestate indutos aut præditos esse, nec enim, cum quisquam, per manuum Episcopi impositionem, ad Presbyteralem gradum provocitur, indeterminatam illi, aut indefinitam auctoritatem (aut quidem omnem eam quam ad πρεσβύτερον τῆς ἐκκλησίας attinere posse opinatorum quispiam affirmaverit) grosso, ut dicitur, modo ab Ecclesiæ patribus commissam, aut conceditam esse, sed suis eam finibus liquidò disjunctam, suis cancellis & limitibus distinctam, & dilucidâ actuum

PRÆMONITIO AD LECTOREM.

specialium ad quos admittitur, enumeratione (inter quos creandi Presbyteros, aut Diaconos facultatem, neuiquam comparere satis constat) definitam & conclusam.

§. 9. Illud etiam ipse Presbyteranorum querela, & accusationes contra Prælatos sparsa satis dilucidè profitentur, in eo quippe mysterium iniquitatis, ipso Apostolorum saculo ἐρεπρέμενον, se prodidisse affirmantes, quod φιλονεικεύοντες & καλῶς ἐρευνῶντες Episcopi plenam potestatem in sacris, Presbyteris quibusque non concesserint, eam verò Episcopalis tyrannidis labem se statim ad omnes Ecclesias transfudisse, Ordinatione scilicet, & Censuris Ecclesiasticis sibi solis reservatis, inferiores tantum actus Presbyteris indulgisse Episcopos. Rectè quidem illud, & si Ecclesiæ Universæ annales conspiciantur, verissimè pronunciatum, cui consentaneum est, ut ab omni eos excusatione procul esse concludamus, qui, quas sibi neuiquam concessas conquerantur, potestates, sibi sic sacrilegè arripiant, & quas tantà cum injurià negatas vociferantur, eo ipsonegatas agnoscunt.

§. 10. Tertiò igitur unum illud lubens interrogarem, an Hieronymus, dum hic esset, & Presbyteratu secundario fungeretur, partiarià tantum indutus potestate, presente, sed spreto, & insuper habito Episcopo, Diaconum aut Presbyterum ordinare (aut Presbytero uni aut alteri adjunctus) rectè potuerit?

§. 11. Si affirmetur, dicatur sodes, quà demum ratione ab eo dictum sit, Episcopum solà ordinatione (& ergo ordinatione) à Presbytero determinatum esse?

§. 12. Sin negetur, quomodo igitur Presbytero Anglicano, cui nullam, quæ non Hieronymo, potestatem ab Episcopis nostris datam scimus, uni, aut pluribus facultas ritè competat, quæ Hieronymo, ipsi Presbytero, & Presbyteranorum ὑπερασπίς, nunquam competeat?

§. 13. Quid huic dilemmati reponi, aut opponi possit, fateor equidem me non adeo lynceum esse, ut perspiciam,
nec

PRÆMONITIO AD LECTOREM.

nec igitur opus esse, ut (nec paucae, nec contemnenda) Ecclesiastici hujus per Episcopos Regiminis commoda & utilitates hic fusiùs recenseantur, quatenus ad unitatem Ecclesiæ conservandam, ab Apostolis institutum, nunquam sine schismate, raro sine omnigenarum sectarum insequente colluvie, ex quâcunque particulari Ecclesiâ repudiatum & rejectum sit : Illud hic nobis unicum meminisse sufficiet, Unumquemque in Anglicanâ Ecclesiâ ab Episcopis ordinatum Presbyterum, nullâ ordinandi alios facultate (aut per se, aut quâ quolibet comparium cætu munitum) pradium esse, nec igitur eam sibi rectiùs arrogare posse, quàm si Diaconorum, imò^a Laicorum unus, aut plures, tali potestate nullatenus induti idem ausuri sint.

§. 14. Ex his admissis, quæ (& quàm infeliciter Ecclesiæ Christi, ipsisque Presbyteris cessura) mala oriunda sint, optarim aliâ quâvis, quàm experienciâ, Magistrâ, nos edoctos esse.

§. 15. Siquis interim Fratrum meorum ἐν τέττο πειρασίῳ ἢ ἐν ἀσθενείᾳ, vel his demum infirmi & pullati vatis monitis sic parere voluerit, ut ad luctuosissimæ matris amplexus, à quibus se abripuit, redire non recuset, me quidem operæ hujus satis proluxæ nunquam pænitebit : nec eam suspicabor viris bonis inutilem visam esse, donec destinato omni fructu destitutam esse eventus tristis monstraverit.

^a Alioquin enim etiam Laiciis jus erit. Tertull. de Bapt. c. 17.

D I S.

1992



DISSERTATIO
PRIMA,
DE ANTICHRISTO;
DE MYSTERIO Iniquitatis;
DE DIOTREPHE;
Sub Apostolorum ævo se prodentibus.

CAP. I.

Mysterium iniquitatis à Presbyteranis arreptum. Quid hæc in re Al. Henderson. Quid D. Blondellus. Innovationum omnium æspans. Mysterium Trinitatis, Censura Ecclesiastica, sub isto titulo rejecta.

§. 1. **S**olenne illud inter plerosque *Presbyterane* paritatis assertores semper fuit, à *Mysterio Iniquitatis*, ipso *Apostolorum* ævo, lacertos movente, exordium sumere; hoc Antidoto seu φυλακισμῶν salutis suæ se quadantenus providisse, & contra primorum sæculorum ex adverso propositam praxin, quam sibi satis infestam esse agnoscunt, hoc jam scuto obtectos, abundè se causæ suæ consuluisse, censentes.

§. 2. Sic, ut alios taceam, *Al. Hendersonus* *Scotorum* fœderatorum anesignanus, *Optimo Regi Carolo τῷ μακαρίῳ* *Episcoporum apostolicæ* & superioritatem (ut & alia omnia, quæ in *Reformatione Anglicanâ*, ut essentialia, retinebantur) ab *Apostolis* ipsis, & *universali Primitivæ Ecclesiæ* praxi ad nos deductam affirmanti, hoc statim reponendum existimavit, *Diotrephen* ipsis *Apostolorum* temporibus præminentiam affectasse, mysteriumque iniquitatis jam tum operari cœpisse.

D

§. 3. D.

S. D. Blondello tritum illud Mysteriori iniquitatis effugium, ut videtur, non placuit. At, quod eodem recidit, prolixior liquet, quinque notissima, sub Apostolorum ævo, Christiani nominis Degubupala & Degaxagssuata complectente, sic demum hypothesis suæ præludere voluit.

S. 4. Nos, ut in posterum isti præjudicio relictum omnem intercludamus, similitque ne ad hujus unici *propagandæ* mentionem percelli, statim ab omni *Primitive Ecclesiæ* (cui, Deo providente, ipsum *Scripturarum Canonem* acceptum debemus) fide, praxique, tanquam à Syrtibus & scopulis, tanquam ab ipsissimo *Antichristi* prodromo, & scæiale, ad *Novatorum* castra transfugendum putamus. Ne hoc unico *stratagemase*, universum *Christi depositum* prodi patiamur, Ne denique, quicquid è *Assuetudine* ex fidei aut discipline *Christiane* matriculâ expunctum aliquando optaturus sit (seu sit illud *a sacrosanctæ Trinitatis doctrina* verè *mystica*, seu *b Ecclesiastica censura*, seu ipsorum *Ecclesiæ Christi* *µυστηριον*, i. e. *sacramentorum administratio*) id sub odioso *mysterii iniquitatis* titulo deturpatum (quoties cuiquam male feriato *alastori libuerit*) *οὐκ ἔστιν ἡμῶν, ἢ ἀπὸ Μουσίου*, statim rejiciatur, statimque *in modum rem integram* ab exordio petram ad examen vocare, & quàm nihil aut nostræ causæ officiat, aut ad *Presbyteranam* *isoluiar* astruendam conducatur, quod ab *Antichristis*, *1 Joh. II. 18.* (aut, quod ejusdem monetæ est, à *mysterio iniquitatis*) quod à *schismate Corinthiaco*, quod à *Discordiis synagogales*, aut singulis, aut universis, concludi possit, paucissimis, quibus res tanta comprehendere potest, verbis monstrare. Illud inter pro confesso lumentes, *effossa ambrosica Synagoga elementa*, *Act. XV. 1.* & *abjuratam à Nicolaitis sanctitatem*, aliquid, magnificè, & ut cumulum augeant, à *S. D. Blondello* mentitum, non magis ad *Episcoporum æquitas*, quàm *Presbyteranorum peritatem* impugnandam, quâvis ratione accommodari possit. Ne igitur opus esse, ut de iis lectori molestiam creamus.

* Hoc à me non sine causâ prædictum fuisse, infelix eventus nimis, heu, deitæce consumavit, cum liber Anglicanus (eo ipso, quo hæc à me scripta sunt, tempore) in prælo sudaverit, & sine longâ morâ postmodum prodierit, quo mysterium Trinitatis disertis verbis mysteriū iniquitatis nuncupatur. Deus ab afflictissimâ gente hoc omen avertat.

b Sic excommunicationem à Presbyteris Geurvensibus in Ecclesiâ suâ retentam, Papatu, i. e. Antichristi in terris potestati ancillari *Evastus* querebatur, & post eum non pauci. Sic *Ecclesiam* & disciplinam *Scotorum Fæderatorum* per *Presbyteros* administratam, *Independencia* super *Assuetudine* Antichristianam appellaverunt. * *Ep. p. 3.*

C. P. III. In hoc autem non tantum in
Benedictionibus. Prædicationes Christi, Mar. XXIV. Adversus Christi mi-
nistrum, y. 3, 7, 37, 39. Jo. XXI. 23. Mar. XVI. 27, 28. *ἐπὶ σκηνῇ*. Genes.
quid. Tres advario classes. Prima, Pseudochristi, immediatè et post ascensionem
Christi, *ἐν τῷ τῶν*, Mar. XXIV. 8. Theudas duplex. *Ἀγύπτιος*.
Duxit. Definitio Christi, Lu. XXIV. 47. *ἄλλοι*. Sacerdotes sub tempore
obsequii Hierosolymitanæ. *Recessio Grazi*, Christiani ad Pelam, Mar. XXIV.
20, 21. *Μετὰ τῶν*. Prædica quinquæ Cladis Hierosolymitanæ. *Ἐν*
ταῖς. Mar. XXIV. 10. Pseudopropheta tertii generis; *Πορνεὺς ἡμέτερος*,
καὶ *ἀνομίῶν*. Charitas refrigerans.

xi. **I**n primis igitur, quod ad *Antichristum*, & ut ait *Iohannes*, *ἁγῶν τῶν Ἀρχιερέων καὶ βασιλέων*, simulque quod ad *ψευδοπροphetas*, ἡδὲν (inquit *Apostolus*, II. Thess. II. 7.) *ἐκκείμενον*, spectat, nos, prolixius forsitan, quam pro instituti nostri ratione par erit, at sic, ut *Scripturarum* studioso lectori rem non ingratam nos facturos speremus, *Origines* rerum scetabimur; Et primò quid sit illud, quod utroque *Iohannis*, & *Pauli* ad *Thessalonicenses* loco describitur: Secundò, quàm nihil ad *Primitivæ Ecclesiæ* auctoritatem minuendam, aut ad *Episcoporum* *metastasis*, quatenus à nobis asseritur, enervandam pertineat, explicabimus.

§.2. Quod ut rectè fiat, illud fundamenti loco jaciendum est, *Christum* mox discipulis suis ipsique mundo valedicturum, *Matth.* XXIV. (capite integro) *adventum* suum, v. 3. 27, 37, 39. (non illum ad *judicandos vivos & mortuos novissimum*, sed) *medium*, post annos non adeò multos, brevi futurum, ad ultionem de *Βουδαῖς & Χερικολοῖς* *Judais* sumendam, destinatum (cujus signum *Mat.* XVI. 27, 28. *Jo.* XXI. 23. & alibi sæpius in *Evangelis & Epistolis* mentio occurrit) solemniter prænuntiâsse, additis insuper *σημείοις*, quibus *adventus* iste, seu, quæ idem sènat, *ἡ ὥρὴ αὐτῶν & ὁ καιρὸς αὐτῶν*, aut *Mosaici sæculi consummatio*, eâ ipsâ *ἡμέρᾳ*, v. 34. (sive ^a ea XXX. sive, quod aliquando fit, XL. annorum spatio definienda sit) i.e. quibusdam qui tunc interfuerunt (& ^b *Joanne* præcipuè) adhuc viventibus *Mat.* XVI. 28. obventura, prænosci potuit.

γενεῖ ἐν διασφάλῃ. ὁ χεῖρον τῶν μὴ κατ' αὐτὴν βεβαιωκότων. Τῶ δ' ἦδη δύο μὲν γε-
νέαι μετ' ἑαυτῶν. τὴν δὲ γενεάν υἱέων ἴστων οἱ μὴν κ'. οἰδὲ κς'. οἰδὲ λ'. At in
Epithola Hieremie. pro decem annis sumitur, ut et apud medicos pro septem. ^b Non dixit illi Je-
sus, ὅτι ἐκ ἀποδόσεως, sed fructuorum manere eis ἐργουμαι, Jo. XXI. 13.

Fig. Inter ea, pro tribus certis temporibus, tres *Pseudopropionum*, & id genus *πλάγιαι*, & *απειράγιαι*, mentiones occurrunt.

* *Τεμνοσίαι*
 μὲν αἰνδρῶν
 γενεαὶ μύεα
 ἔτεα. Herod.
 l. 2. p. 144. * *Εἰς*
 τὰ ἐχθρὰ ἔτι
 τρεῖς ἐχθρά-
 λέγονται γε-
 νεαί. Clem. A-
 lex. Strom. l. 2.
 p. 334. *Homero*,
Tullio, etas, tri-
ginta annorum
spatium. Cel.
Rodig. lib. 19.
c. 23. vide Mat.
I. 17. & Hesych.

Prima v. 5. ultima v. 24. media v. 11. Primus locus *Pseudochristi* tribuitur, non multis post ascensionem *Christi* annis, (quibus certissimum est *Judeos Messiam* expectasse, licet *Christum* verum & unicum *Messiam* repudiaverint) se pro *Messia* frequenter venditantibus. De quibus verè dictum illud [ἐπεὶ οὐκ ἦν τὸ τέλος] per hos nempe non præsignificari instantem, aut subitò ingruentem hunc *Christi adventum* adedò *Judeis* exitialem, sed eum aliquot jam annis protelatum iri, ut tandem ferociori & certiori ruinà universos obrueret. In his erat *Theudas* (non ille *Judà Gaulonitā* antiquior, *Act. V. 36, 37.* sed cujus apud *Josephum*, *Fado Judeam* procurante, sub *Clandii* imperio, mentio est) qui, ut ex ^a *Josepho* ^b *Eusebius* affirmat, πολλὰς ἡμῶν seduxit multos. Quod ipsum hîc *Christus* prædixit, πολλὰς ἡμῶν, inquietis, multos decepturi sunt. His itidem *Aegyptius*, apud *Lucam*, *Act. XXI. 38.* ut & apud ^c *Eusebium* ex *Josepho*. His *Dositheus Samaritanus* apud ^d *Origenem*, (qui se *Christum* esse suis persuasit) alique, singuli se *Liberatores Patriæ* futuros spondentes, & sic (ex definitione *Lucæ*, c. XXIV. 21. qui pro *Christo* [μὲν οὖν ἡ λυσιγὰς τῆς Ἰσραὴλ, cum qui *Israëlem* liberaturus est] poni voluit) *Messia* titulum sibi vendicantes.

^a Ant. l. XX.

c. 5.

^b Eccl. hist. l. II.

c. 12.

^c Eccl. Hist. l. II.

c. 24.

^d Cont. Celsum,

l. 1. & apud

Hegesippum &

apud *Euseb.*

l. IV. c. 28.

§. 4. Sic & tertio seu ultimo loco, v. 24. *Pseudo-Christi* iidem, & *Pseudopropheta* ponuntur, non iidem, qui prius memorabantur, sed (ex distincta rerum *συναρτά* dignoscendi) qui post obsessam v. 15. *Hierosolymam* prodibant, idque sub ipso temporis articulo, quo *Christiani* *Judæa* fugam capebant v. 16. Cum scilicet factâ primùm per *Gratum Hierosolymæ* obsidione, v. 15. statimque (Deo sic volente) recedente ad tempus obsessore, *Judeorum fideles* (quotquot fuerunt, & qui *Christo* monenti morem gesserunt) factam sibi evadendi copiam amplecterentur. Quod quidem multis feliciter celsisse nos docet *Josephus*, ut & *Eusebius* l. III. c. 5. Qui illud *ἐπεὶ οὐκ ἦν τὸ τέλος ἡ λύσις τοῖς αὐτοῖς ἀντικειμένη* di' ἀποκαλύψεως ἐκδομένη, secundum oraculum quoddam probatis illic viris per revelationem traditum, factum esse affirmat: eoque fretos oraculo, οὐκ τὴν πόλιν μεταστάντας τῆς πόλεως, ante bellum ex urbe migrasse, & *Pellam* usque superato *Jordane*, confertim transcurrisse. Tunc enim sub isto calamitosissimo temporis articulo, v. 20, 21. (ipseque opportunitate fugam suadente) non mirum est plures se labascens populi *οὐσίης* & *statores* vendidisse, si quis uxorem *Loti* imitatus, iis autem præbiturus esset.

§. 5. At quod rem nostram inprimis spectat, illud à mediâ temporis

temporis *secundus* (v. 11. descripta) petendum est: Ibi enim immediate ante *Cadusua* ἐρημώσαντος ἰσὺς ἐν τῷ τόπῳ ἀγίῳ, abominatio-
nem desolationis stantem in loco sancto, seu (ut explicatiùs Lu-
cas) Hierosolymam (Romanis) exercitibus obsessam. Hæc quin-
que simul prænuntiari videas, singula ab eodem fonte scaturientia:
Primo, *Judeos in Christianos rabidè desavituos esse, ipsosq; ad*
deservi necemq; tradituos, v. 9. Secundo, *Christianos multos sa-*
vitia persecutionum, v. 9. perterritos, scandalizatum iri, v. 10. i. e.
Christo planè abrenuntiaturus. Tertiò, *desertores hosce, statim*
Christianos Christo crucique constantius adherentes, internecino
odio persecuturos, ipsiq; persecutoribus ad supplicium traditu-
ros, v. 10. Quarto, *surrecturos Pseudopphetas, multosq; se-*
cum in perniciem seducturos. Quintò, *ex hac ingruentium cala-*
mitatum mole (quam Apostolus per τῶν νεκρῶν ἡμέρας dies malos,
Christus per πλῆθος ἡμερῶν, multiplicationem iniquitatis
indigitas) futurum esse, ut multorum charitas refrigesceret, i. e.
ut fidelium, & satis jamdiu constantium Christi athletarum, &
confessorum quammulti, de perfectà istà, & ardenti Christi (&
veritatis, II. Thess. II. 10.) dilectione multum remitterent.

CAP. III.

Gnostici ante excidium Hierosolymitanum Ἰωάνης, I. Tim. VI. 20. *Judei fontes*
persecutionum, Mat. X. 17. Mar. XIII. 9. Mat. XXIII. 30. πᾶν δόγμα
αἰμα, Zacharias filius Baruchi, vadoς, θυσιάζον, ἱερὸν, Gal. IV. 29.
Barchochebas. Quid sit σαρκαλισμός. Gnosticorum illecebra duplex, Apoc.
XXI. 8. Nefandæ libidines. Πλασθέντα apud Paulum, Barnabam, Polycar-
pum. Licere temporibus persecutionum, aut Judæismum aut Gentilismum si-
mulare, dogma Gnosticum. Basilidis doctrina à Simone derivata. Helkesaita.
Emendatus Eusebius, Idolothya edentes λίσσεν Ἰνσῶν ὁμολογεῖν. Prodi-
cus, Valentinus. Tertulliani Scorpiaçus. Gnosticorum argumenta contra ma-
tyrium, Tertulliani argumenta pro martyrio, Cypriani ex eo. Idolothorum ex-
statio. I. Cor. VIII. Ἰωάνης ἀΐδωσιν opposita. Testimonium Irenæi & Justini.
Christi abnegatio, circumcissionis simulatio, Gal. VI. 13. explicatur. Cataphryges
intacti à persecutoribus: Sic primi Simonis sectatores. Jud. 4. πρὸς ἐξουμμένους
ἐς κείνα, Mat. XVI. 25. explicatur. Christi adventus Johanni spectandus.
Gal. IV. 13. explicatur. ἀδένει, ἀφ' ἑαυτοῦ, σκόλοψ, II. Cor. XII. 7.
Ezech. XXVIII. 24. Εχθρὸς σαυροῦ, Phil. III. 18. & apud Polycarpum.
πικρίας πίχα, Heb. XII. 15. Fidei abnegatio, Ejus species apud Plinium.
Desertio cœlium & heteriarum.

§. 1. **H**is quinque mirum est quàm dilucidè, & signanter in-
tegram ferè Gnosticorum Historiam, à Paulo, sub ti-
tulo Ἰωάνης, I. Tim. VI. 20. & alibi non semel designatam, à
Christo per τὴν βασιλὴν τῷ Σαλαμᾷ, Apoc. II. 24. (quæ ipsi βασιλὴν τῆς

γυμνάσιον appellabant) à Barnabà iudem per universam Epistolam, obscurius adumbratam, & postea à scriptoribus Ecclesiasticis uberius descriptam, Christus delineaverit, &, quatenus eacido Hierosolymitano praelusura erat, Apostolus hic pronuntiaverit.

§. 2. Quod ad primum, i. e. *Judaorum in Christianos rabiem*, attinet, Post ea quæ Christus Apostolis prædixit, *Mat. X. 17. & 23. Mar. XIII. 9.* multis opus non erit. Consultatur præ alius capitis immediatè præcedentis (*Mar. XXIII.*) periclyte ultima, ubi (ad implendam mensuram patrum suorum, qui sic se Prophetarum jarchiu sanguine fœdaverant) prædicat Christus *versus corpus, & multa à se mittendos*, ab ipsis statim neci traditum in, *Sic ut veniat super eos* (istis decessorum suorum vestigiis perditè insistentes) *πῦρ αἷμα διγνόν, omnis sanguis iustus, vel iustorum ab Abele ad Zachariam* (filiam Barachie, ait *Matthæus, Baruchi* * *Josephus*, sic ut *Ananus Josepho* dictus, *Luce Ananiam* dicitur) ille enim ἐν μέσῳ τοῦ ἱεροῦ, in medio templi, inquit *Josephus, Matthæus* verò, quod idem est, inter τὰς τῶν ἁγίων (id est, *Lu. II. 51.*) & θυνασῆτον, (altare scilicet ἐπὶ αὐτοῦ positum) occidebatur, idque à *Judaorum* zeloris immediatè ante obfidionem Hierosolymitanam, sic ut *Abele* ἀπολομαῖς διετὲρ, & ἐν θανάτῳ respondeat novissimus *Zacharias*. De quo [ἐπὶ τοῦ αἵματος] jam tum dixit Christus, At illud vel Prophetarum more, ^a futura per præterita enunciantium, vel forte *Aoristo* non præterita, sed futura etiam comprehendente, [ὅτι ἐπορεύσατε, ^b quem futurum est à vobis occisum esse] (sic enim manifestum est ipsius Christi, *Stephani, Jacobi Hierosolymitani Episcopi* nondum peractas ἀδελφές, hanc πᾶντος διχαίς ἀμαλῶ mentione continendas esse) sic ut ille (adhuc vivus, vidensque) ante divinam hanc ingruentem vindictam occisus prævideatur. Idem itidem in universum ab Apostolo in thesi affirmatur, *Gal. IV. 29.* Ut tunc secundum carnem genitus (*Ismael* scilicet, & sub ejus nomine *Judæi*) persequebatur eum qui secundum Spiritum genitus est, i. e. *Isaacum*, & sub eo *Christianos*, ἔτι καὶ νῦν, nos hoc nunc fieri videmus. Illud etiam ubiq; & fusè in *Apostolorum Actis*, seu potius *Martyrologio* patet, per modum historię. Videatur, si placet, *Act. XVII.* ubi *Paulo* jam primum *Thessalonica* fidem Christi annunciant in *Judaorum* synagogā, statim adjicitur, ἐπὶ αὐτοῖς ἵκει ἱουδαῖοι, v. 5. καὶ προσλαβόμενοι τὸν ἀρεταῖον πᾶν (ii sunt ἀρεταῖοι), aut *Licetores*, qui in ^a ἀρεταῖς aut *comitiis* civitatis illius ^b πᾶσι ἀρχόν in serviebant)

convocato

* Lib. 4. c. x. §.

* Vid: Cyprian
de Valeria Hispan: Bib: not: in
Mat. XXIII.

35.

whom ye
shall have
kath.

* Vid. c. XVI.

19.

* 1b.

convocato populo contra eum tumultum ciebant, statimque eum in ἡ δὲ συναγωγή, ad comitia, adeoque ad supplicium prostrabere cupiebant: Paulo quo non invento, Jasonem δὲ τὸν πρῶτον ἔκρινον, v. 8. Sic & postea Berææ prædicantem οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ἐπείκειντο, οὐδὲν ἔχοντες, v. 13. Sic & Corinthi, Act. XVIII. 12. ὑπεπείκειντο οὐδὲν ἔχοντες οἱ Ἰουδαῖοι τῷ Παύλῳ, Judæi unanimiter Paulo obfistebant, statimque cum δὲ τὸ βῆμα ad tribunal ducebant, violatz Legis Mosaicæ cum postulantes, v. 13. Sic denique & Hierosolymis, (Act. XXI. 27.) Judæi iidem Asiatici οὐδὲν ἔχοντες πάντα ἔχοντες, eique manus inferebant, clamantes, Hic est ille qui omnes instituit καὶ τὴν λαὸν καὶ τὴν πόλιν καὶ τὸν κόσμον, v. 28. statimque sequitur, ἐπὶ τῶν αὐτῶν ἀποκρίσας, v. 31. Videatur II. Cor. XI. 24. A Judæis, inquit, quinquies XXXIX. plagas sustuli, ter virgis (ab iisdem Judæis) casus sum, semel lapidatus, v. 25. sæpius ἀπὸ ἰνῶν, à contribulibus illi imminentibus periculis, v. 26. (ut & à Gnosticis Ἰουδαϊστικῶς sæpius) Hinc inque rectissimum illud Tertulliani contra Gnost. c. 10. Synagogæ Judæorum fontes persecutionum fuisse, Earum nempe quæ Christi discipulis intentabantur; Ut & illud Justini de Barchochbæ, postea quidem, sub Adriani imperio, exorto, sed notissimo Judæorum Ductore, & ἀρχηγῶν, Qui, inquit ille, χριστιανὸς πρῶτος οὖν πρὸς τοὺς Ἰουδαίους, ἐκ μὲν ἀποστολῆς καὶ χριστοῦ, καὶ βλασφημιῶν, ἐκ δὲ τῶν αἰσθημάτων, solos Christianos, nisi Christum abjuraverint essent, ad sævæ supplicia dari iussit. Apol. II. Quod & de Judæis, in universum, prius pronunciaverat, Ἰουδαῖοι, inquit, ἐχθροὶ ἡμῶν καὶ πολεμικοὶ ἡμεῖς, ἀναγκαστοὶ καὶ καταζωῆς, ὅσας δύναται. Judæi nos hostes æstimant, punientes & occidendes quandocunque possunt.

§. 3. Ad secundum quod attinet, De Christianis ad crucis scandalum impingantibus, clarissimum fuit, quod in sementis parabola Petrus terræ obventurum prædixit Christus, Mat. IV. ubi de ἀποσταλέναις, radicem non habentibus sic pronunciat, v. 17. post receptam alacriter, & cum gaudio fidem, ἡγομένους ὅτι ἡμεῖς ἵδμεν τὴν ἀλήθειαν, quamprimum persecutiones & procellæ Fidem impetant, ὁ δὲ τὸν σκάνδαλον ἀδελφῶν, statim scandalizantur. Quod quidem sic intelligendum putârim, ut qui Christo semel crediderint, hoc crucis scandalo deceriti, non statim ad priorem ἀναστροφὴν recessuri essent, sed ad aliud aliquod vitæ genus, quod incolumitatem & εὐνοίαν, pacata, & prospera, & jucunda omnia ipsis sponderet, lubentes diverterent, eo quidem ipso remedio tristissimum fidei Christianæ, cuius potissima pars est crucis gestatio, naufragium.

gium facientes, statim etiam & alia non pauca malæ mentis re-
trimenta, *Universæ Christianæ* doctrinæ ruinam interminantis,
huic fundamento superstruendi. Quod quidem hæc statim factum
apparet, cum, grassante in *Christianos* (à *Judeis* præcipue in-
vectâ) persecutione, eaque non diu ante hunc supremum *Judeis*
disiluentem diem, multi *Christiana* fidei professores, ob malæ
Christiano nomini intentata, à verâ fide ad *Gnosticorum* dogma-
ta, ipsis pro scutis & antidotis futura, deficerent. Quò sine dubio
illud *Peiri* spectat, I. *Pet.* II. 8. multos ad *Evangelium Christi*
impingere, ἀπὸ θύλας scilicet, qui, inquit *Petrus*, ad illud ἰσθῆναι;
decernente quippe *Christo*, ut quod terra *petrosa* infeminabatur,
incaléscente sole exaresceret, ut insinceri *Christiana* fidei professo-
res ingruentibus persecutionibus, ad *hæreticorum* & *Apostatarum*
castra catervatim transfugerent, seq̃ue eo indicio ἀποσταίτες moni-
strarent; quod & *Simcon* prædixit, *Lm.* II. 34. ἔτι καὶ οὗτοι οὖν
ἡρώων, ad ruinam ἀλλὰ καὶ ἀπίστον constitutus est.

§. 4. Illud enim de *Simonis* æcclis, aliisque istius seculi *Gno-
sticis* ex hoc fonte oriundis, imprimis notandum est. Duplices
illecebræ, non eâ solum, quâ libidinibus, sed & alterâ quâ incolu-
mitati & securitati omnium consulebatur, *carnales* quidem, sed
& *timidos*, ad partes suos pellexisse; ideòque simul positos inveniri
ex parte unâ ἀλλὰ καὶ ἀπίστους, *timidos* & *infideles*, ex alterâ ἡδον-
αυμένους καὶ πορνούς, *abominandos* & *impuros*, *Apoc.* XXI. 8. quibus
Gnosticos istius seculi designari, reliqua πορνῶν, φαρμακῶν, ἡδονο-
λαβῶν caterva simul posita, mihi satis persuasum dedit.

§. 5. Quod ad primum attinet, id satis omnibus notum est, hoc
Ἰδδωνόμους γινώσκους ἀρχηγούς (quibus ubique *Clemens* τῶν ἀληθῶν
γινώσκους *Pios* & verè dictos *Gnosticos* opponit) multos *Christi*
professores (τῶν ὄντως ἀποφυγόνας τῶν ἐν πλάνῃ, II. *Pet.* II. 18.)
hæc *voluptatum* carnalium illecebrâ inelcasse, & quotquot ad eo-
rum partes accedebant, (seu, ut ait *Ensebius*, εἰς τὸ τέλος τῆς καὶ
αὐτῶν μεταγωγίας, ἢ καὶ μάλλον μεταεργασίας ἐλθούσης ἡμαῖν) iis
ἀπορρηγότα πάντα, infandam impuritatem omnium licentiam
intulisse, νόμον τὴν ἀπολασίαν ποιμένους, inquit *Theodoretus*, ut &
ἀουσιῆς καὶ ὀργασμῶν διδασκαλίας, *incontinentiam*, molliciem &
nefanda omnia pro legibus discipulis suis proponentes. Sic &
alibi idem *Ensebius*, Οἱ γόντες καὶ ἀπληροὶ καὶ ἀύλω ἡμῶν τῷ δόγμα-
τι ἀποσησομένην προσδύνας τῶν πᾶν τῶν πρὸς αὐτοῖς ἀποσκοποῦντες εἰς
ἐνθὺν ἀπολασῆς ἄρσιν, *Hi Magi & deceptores eandem cum Chri-
stianis doctrine denominationem induentes, Christianos, quot-*

quæ fratribus eorum capti sunt, in perditionis profunditatem secum trahunt, I. IV. c. 2. (quod pertinet illud Petri de istis dictum, δεσπόζοντες ψυχὰς ἀσέβητους, inescant instabiles animas, II. Pet. II. 14.) Simulque iisdem technis τῶ τῆς πίστεως ἀγῶνας τῆς ἐπὶ τῷ σώματι λόγον παρὰ ἀποβέβησιν, alios fidei rudes à salutari viâ, aditūque ad fidem iis patente avertunt.

§. 6. Istos * ἀσεβεῖς ἀρρηστωσίας, & nefanda piacula recensere non vacabit. Ex quibus interim quam plurima Epistolarum Apostolicarum loca, Ro. I. 29. & XIII. 13. I. Cor. V. 10, 11. & VI. 9. II. Cor. XII. 21. Gal. V. 19. Eph. IV. 19. & V. 3. I. Thess. IV. 6. I. Pet. IV. 3. II. Pet. II. 7, 8. Jud. 4. Col. III. 5. de ἀσεβείαις, πλεονεξίαις (non ut * πνευματικῶν amor, sed ut ^b mascula veneris usus, πλεονεξίας voce notatur) de ^c πορνείαις item, & εἰδωλολατρείαις explicare pronum est.

* ἀσεβείαν, καὶ ἀσεμνὸν περὶ εἶναι, ἢν ἐσεμνὸν ἐπὶ σώματι & φέρεται, ἔτοιμα πρὸς πᾶσι, &c. Epiphani.

* Hebræorum ὕψις quæ avaritiam significat, libidinem etiam & concupiscentiam denotat, & cum sepius πλεονεξία reddatur, aliquando etiam μάταιος vertitur, Ezek. XXXIII. 31. ubi idem intelligendum videtur quod v. 29. per [abominabiles] explicatur. ^b Sic in Annotationibus Bedæ in Mat. V. 32. (ubi de unica divortii causâ πορνεία sumo est) [Non, inquit, hic intelligitur tantum fornicatio in stupro, quod in alijs viris & feminis committitur, sed omnis concupiscentia, & avaritia, & Idololatria] Hæc sine dubio ex Græcis Scholiastis desumpta, qui hæc in τῇ ἐπιθυμίᾳ, πλεονεξίᾳ, εἰδωλολατρείᾳ reposuerant, hoc ipso sensu, quo singule ad ἀρρηστωσίας carnales pertinebant. Aliiter enim à Christi dicto [παρεκτός λόγος πορνείας] procul abstinentia sunt. * Videatur Maimonides Moreh Neb. III. c. 38. ubi commixtiones, seu incisiones arboris in aliam speciem, prohibitas ait, ut elongentur à causis Idololatriæ & fornicationum.

§. 7. Sic & in Epistolâ Barnabæ, ubi ad τὴν μέλαν & ὀσὺν viam tenebrarum (quam priora ad Gnosticos pertinere monstrant [Peribis homo habens viam veritatis scientiam (γῶσιν) & se à via tenebrῶν non continens adhuc]) referuntur εἰδωλολατρεία, μοιχεία, φόνος (alibi φόνος τέκνη ἐν σπυρί) ἀρπαγή, παράβασις, φαρμακεία, μαγεία, πλεονεξία, & ἀφοβία Θεῷ, quibus viva Gnosticorum imago delineatur.

§. 8. Sic & in Epistolâ Polycarpi, monitum illud p. 22. [ut abstineatis ab avaritiâ (πλεονεξίᾳ sine dubio) ut sitis casti] cui statim adjicitur, si quis non abstinuerit ab avaritiâ (ἀπὸ πλεονεξίας) ab Idololatriâ coinquinabitur. Multos interim, quibus crux non placuit, tam molli, & delicato, & impuro dogmate, adeo carni & sanguini gratissimo, irretitos esse, II. Pet. II. 18. quis mirabitur?

§. 9. Secundum dogma (quo præcipuè ἡλιόθεις ignavis, & timidus, & à crucis scandalo abhorrentibus se conciliabant) his verbis proponebatur, Ἀδιαφορεῖν εἰδωλοδύτων ἀπογοιζόμενοι, καὶ

ap. Eusf. l. IV.

c. 2.
l. I. c. 23.

ἡ κοινὴ μὲν ἀποφασίζουσα ὅτι πῶς, καὶ πῶς τὸ διωγμὸς καὶ ποῦ, ἡμῶν
licita & adiaphora ponendum esse, si quis temporibus persecutio-
num (si à Paganis periculum esset) Idololatria gustaret, (quod
verò à Judæis meiueret) ipsam demum fidem abjureret. Sic eo-
rum sententiam descripsit ^a Agrippa Castor in Elencho suo contra
Basilidem, Sic & ^b Irenæus, si quis, inquit, confitetur cruci-
fixum, adhuc servum est, & sub potestate eorum qui corpora fe-
cerunt; Qui autem negaverit, liberatus est.

§. 10. Illud quidem certum est, Basilidem post hæc exidii
Hierosolymitani tempora, venena sua Ecclesia propinasse; At &
illud constat, ipsum ea antecessoribus suis, & dilectè Simoni ac-
cepta debuisse, Οὐκ ὡπὸ τῆς ἐαυτῷ ἐννοίας ἐπαρξάμενος, ὡς ἡμῶν τὸ δὲ
καὶ ἐλπίσμενα, ἀλλὰ περὶ τῶν λαβῶν ἐκ τῆς Σαλυσίου καὶ Σιμωνίου. Non
ille suo pre ingenio periculosa, & exitialia dogmata primum exco-
gitabat, sed à Saturnilo & Simone argumenta eorum mutauit
est, inquit Epiphanius har. XXIV. & ut semel dicam, semina uni-
versæ segetis, quæ postea omnes ferè Ecclesia χρωσαί, tanquam ad
θνήσκον τριστὴν, & exitialem ἰατρικὴν νοσήσας, in hac unâ ἰατρικῇ
Γράσας heresi jacta sunt.

§. 11. Quod de Basilidianis Agrippa, & Irenæus, idem etiam
de Helkesais (ab Helkai, Trajani tempore, oriundis) Epipha-
nius notavit, har. XIX. & LIII. ex eorum sententiâ, Fidem per-
secutionis tempore abjurari sine peccato posse, modò quis corde
eam retinuerit; Ut & ^c Eusebius ex Origene, in Psal. LXXXII.
ὅτι τὸ ἀρνήσασθαι ἀδιδάκτον ἐστὶν, καὶ ὁ ἄνθρωπος τῷ σώματι ἀρνήσεται
ἀνέγκυς, τῷ δὲ καρδίᾳ ὅχι (non dubitarim legendum esse, ὁμολο-
ῶν τῷ σώματι) i. e. qui semel ore Christum confessus est, si à confes-
sione ad martyrium vocetur (illud enim per ἀνάγκην, necessitates,
angustias, extremum scilicet vita periculum, intelligendum est)
illi tunc fidem abnegare licet, modò id corde non fiat. Quibus con-
cordat illud Justin^d mox producendum, hos nempe qui Idolo-
latriis se liberè velci affirmant, λέγειν Ἰησοῦν ὁμολοῦν, se tamen
dicere Jesum confiteri, in Dial: cum Tryph.

§. 17.

§. 12. Sic de Prodicò, & Valentinò ab eadem hâc stirpe (ἀπὸ
τῶν μεγάλων τῶν τῶν Γνωστικῶν ἐκπαλιν, inquit ^e Epiphanius, ab hâc
magnâ Gnosticorum professione prognatis) affirmat Tertullianus
in Scorpiaco, ubi martyrii bonum ex instituto demonstrat, illud-
que ab his Martyriorum, quos vocat, refragatoribus, dogma
recenset, Non esse palàm confitendum Christum, nec pro eo sub-
anandum Martyrium.

De Valentin.

§.13. Imò & argumentis eos dogma suum fulciendum putasse, c. I. Semel nempe Christum pro nobis obisse, occisum semel, ne nos occideremur, nec ideo à nobis vicem repetendum esse, nisi & ille salutem de nostrâ nece expectet, nec igitur hic, aut apud homines confessionem constitutam, sed in cælo, c.X. nec enim Deum sanguinem humanum sitire, nec Christum vicem passionis, quasi ipse de eâ salutem consecuturus esset, reposcere, cap.XV.

§.14. Adversus hos, ille Divinissimus Scriptor validè & prolixè militat, Primò, à præceptis Dei contra Idololatriam latis, ducto argumento, c.II. ex quibus, inquit, tota Martyriorum ratio constabit, c.III. dein ex notissimo Johannis loco ad hanc materiam accommodatissimo, In dilectione timorem non esse, timorem scilicet, qui negationis author sit; cum dilectio, qua eum foras mittit, sit animatrix confessionis, c.XII.

§.15. Longum esset ex isto Scorpiaco, seu contra Gnosticorum Scorpis parato alexipharmaco, omnia recensere. Quæ ipsa ad verbum frequenter imitatur Beatus Cyprianus. lib. de Exhort: ad Mart.

§.16. Isto imbutos semel, & munitos dogmate, Christum abnegaturos, statimque, quotiescunque Christianis ἡμέραι πονηρίαι, dies malis impenderent, Fidei nuntium remissuros, quis sanus dubitaverit? Quod quidem ubique ante excidium Hierosolymitanum, hoc ipso, de quo jam loquebatur Christus, tempore, solenniter factum est.

§.17. Si à Paganis periculum esset, Gnostici illicd Idolothyta comedendo se coram illis purgabant, contra Christianos interim se tuentes ex eo, quòd Idolum nihil sit; & contra hoc dogma disputantem Paulum I.Cor. VIII. à γνῶσις mentione (Idolothytus quippe γνῶσις) exordium fecisse videas, v.1. eamque τῇ ἀγάπῃ (dilectioni scilicet isti aut Christi, aut veritatis Christianæ II. Thess. II. 10. quam hic refrigescentem prævidit Christus) opponendam censuisse, v. 2. cujus geminata itidem mentio est v. 7. & 10. Sic de Gnosticis Irenæus; Idolothyta contemnere, & nihil arbitrari, sed sine aliquâ trepidatione iis uti, I.I.c.23. ut & ante Irenæum* Justinus in Dial: cum Tryphone. Cum enim Judæus ille Justino objiceret, πολλὰς τ' ἢ Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λεγόντων χριστιανῶν, ἐδίδον τὰ ἐιδωλόθυτα, καὶ μὴδ' ἐν αὐτοῖς βλάπτειν λέγειν, multos eorum qui se Christum confiteri dicerent, idolothyta edere, & se nihil ex eo detrimenti capere affirmare, Respondet Justinus, ex hoc ipso quòd tales essent, Christianos in fide

* p. 195.

confirmatores reddi, cum quæ Christus futura prædixerit, [Sunt
refturos scilicet multos Pseudochristos &c. multosque deceptu-
ros] sic impleta conspiciant.

§. 18. Si autem à Judæis procella oriretur, Gnostici itidem sta-
tim fidem abnegare, se Judæos mentiri, & discipulis suis, ut cir-
cumciderentur, persuasis, in carne eorum ἐν σαρκὶ ὡς οὐκ ἔσται, Moisaica
legis zelum omnem præ se ferre, Gal. VI. 12. καυχῆσθαι, coram
ipsis gloriari, v. 13. diligentissimos se ipsorum disciplinæ obser-
vatores venditare, Non quod ad normam istam, vita, morisque
eorum quovis modo amitterentur, non quod certò affirmari pos-
sit, ipsos circumcisionem suscepisse, (nec enim necessum est, ut illud
v. 13. [ὅτι ὅς ἐστι περιτομῆς αὐτὸν νόμον φυλάσσει] sic reddatur,
ut circumcisos illos fuisse, magis quàm legem observasse, exinde
concludatur, sed sic, ut [ὅτι] integram periodum afficiat [neque
ipsi circumcisi legem servant] i. e. [neque ipsi circumcidiuntur,
neque legem observant.] Quò & illud Ignatii spectat, Ep: ad
Philadelph: Satius est à circumciso Christianismus, quàm &c.
ἐκ τοῦ περιτομῆς Ἰουδαίου, ab incircumciso (heretico, aut Gnostico) Ju-
daismus, i. e. circumcisionis legem accipere) sed tantummodo,
ἵνα μὴ τῷ σαυρῷ Χριστῷ διώκων, ut persecutionem à Judæis, Chri-
stianis, quæ legis defectoribus, intentatam evitarent.

§. 19. Id illis aliquandiu satis feliciter, & ex animo ipso-
rum successisse notârunt antiqui, cum alii omnes Christiani,
aut à Judæis, aut Paganis infestarentur, neminem tamen illorum,
aut τῶν Ἰουδαίων διωχθέντα, aut τῶν ἑθνικῶν ἀποκλινέντα, aut
molestiam à Judæis, aut à Paganis persecutoribus mortis sup-
plicium passum esse; Sic de ipso Simone, & ipsius sectatoribus,
Gentiles alloquens, Justinus, ἐκ ἐδιώχθη ὑφ' ὑμῶν, Apol. II. à
vobis persecutionem non sunt passi, & iterum, ἐν ταῖς διώξεσι
ἐκείνῃ ἐργα μυθολογέμενα παράβησιν &c. ἢ γινώσκουσιν, ἀλλ' ὅτι μὴ διώ-
κων, μὴ δὲ φονδόν ὑφ' ὑμῶν, καὶ διὰ τὰ δόγματα, ὅπως αὐτοὶ, An
infamia illa, & in vulgus sermonibus sparsa facinora in se ad-
mittant, nescimus, Persecutione quidem eos non peti, neque occi-
di à vobis, ob ipsa etiam dogmata, satis novimus.

§. 20. Hinc illud putarim S. Petri, II. Epist. II. 1. de his ipsis
temporibus, & Pseudopphetis (introducendis αἰρέσεσι ἀπωλείας
sectas perditionis, quas ex * v. 10, 12, 13, 14, 15, 18. Gnosticorum
με πορεύμενος, & ἀλογαζῶα γεγεννημένα εἰς ἀλῶσιν καὶ θορόαν, & ἐν σφύρεσιν ἐν ταῖς
ἀπίσταις, & ἀρρώστιαν γεγενημένας πλεονεξίας ἐχούσας, & ἐξακολούθουσιν τῇ ὁδοῦ
Βαλαάμ, & ὑπερβολῇ μαλακότητι & φθιγγόμενοι διελθούσιν ἐν ἐπιθυμίαις σαρκὸς, ἐν-
σὺν γένεσι, &c.

* τὰς ἐπίσται-
σας ἐν ἐπι-
θυμίᾳ μίας-
μὲ πορεύμενος,
ἀπὸ τῶν ἀπί-
σταις, & ἀρρώ-
στιαν γεγενη-
μένας πλεονε-
ξίας ἐχούσας,
& ἐξακολου-
θούσιν τῇ ὁδοῦ
Βαλαάμ, & ὑπερ-
βολῇ μαλακότη-
τι & φθιγγόμε-
νοι διελθούσιν
ἐν ἐπιθυμίαις
σαρκὸς, ἐν-
σὺν γένεσι, &c.

hereses fuisse statim dignoscere) verba facientis, & ἀποθέξαι αὐ-
τὸν διασώζοντες, eos Christum ipsum, qui sanguine eos
suo redemerat, cum sanguinis sui periculo confiteri nolle, sed in-
gruente calamitate statim abnegare, eos interim, cum saluti suæ,
& incolumitati sic consulant, vitas, quas sic sollicitè servare cu-
piunt, disperdere, junctisque cum Iudeis manibus, in eandem se
cum illis παρολθεῖαν præcipitare, (ἐπάρων) ἐαυτοῖς ταχυνὴν ἀπώ-
λειαν) subitanæ sibi ruinam accersentes (eam nempe Iudeis
jamdiu appropinquantem, Mat. III. 2. & X. 7. & XXIV. 33.
Mar. XIII. 29. Lu. X. 11. & XXI. 30, 31. &c. ut & aliam post-
modum funestiorē) ex quâ, qui fidei constanter adhæsurus sit,
cum ante omnes evasurum Christus prædixerat, Mat. X. 22. &
XXIV. 13. & Mar. XIII. 13. ut & vitam æternam in lucro acce-
pturum. Quod respexisse Sanctum Barnabam nullus dubito, cum
de Gnosticis verba faciens, eosque cum fidelibus Christi affectis
componens, * Ἐν τῇ βασιλείᾳ, inquit, Χριστοῦ ἔσονται ἡμεῖς καὶ πορνεῖαι καὶ
ἰνπαταί, ἐν αἷς ἡμεῖς σὸνδοῦμεθα, In regno Christi, mali, & sordidi,
aut luctuosi dies erunt, in quibus (pereuntibus Gnosticis) nos in-
columitatem consequemur, & statim, γινώσκοντες ἡμῶν ἔσται φανερά,
ἐκείνοις ὅτι σκοτεινά, nobis quidem lucida, illis tenebrosa obven-
tura sunt.

* p. 227.

§. 21. Idem de temporibus suis Judas edixit, v. 4 παρεστῶσαί
τινα, irrepsisse tunc in Ecclesiam nonnullos, gratiam Dei in ἀσελ-
γίαι transmutantes, Iesumque solum Dominum suum abnega-
ntes, quos Gnosticos fuisse universa Epistola luculenter monstrat;
Et de iis disertè dicitur in initio versūs, εἰς τὸ πρῶτον τὸ κρῖμα προεργα-
μῆναι, ad hoc judicium præscriptos, i. e. prædicante Christo, & A-
postolis designatos fuisse.

§. 22. Quid sit illud [κρῖμα] ex prius-laudato Petri commate
liquebit, nempe ταχυνὴ ἡ ἀπώλεια, repentina perditio (vel, ut se-
quitur, τὸ κρῖμα ἐκπαλαι οὐκ ἀργῶν, καὶ ἡ ἀπώλεια ἐν νυκτὶ ἔσται, v. 3.)
quæ Gnosticos, quâ tales, aliósque, ex mente Gnosticorum, saluti
suæ sollicitè prospicientes, ipsòque, quo se tutos sperabant, dog-
mate se prodentes, oppressura erat. Illud * Eusebius sub Claudio
imperio factum narrat, Simon, inquit, transfossus, & ἡ ἰσχύς αὐτοῦ
ἀπίσθη καὶ ὡς ὁ γρηῖμα καταλείψας δύναμιν, potentia ejus statim ex-
tincta est, Et * iterum, λόγος δὲ πάλιν εἰς τὸ παντελὲς ἀποσβήσκειν, dicto
citius penitus extincti sunt. Idemque Christus præmonstrave-
rat, obscurius quidem, cum ὑπομένοντες εἰς τέλος, eos esse peculia-
riter affirmaret, quibus (τὸ σώζειν) ista ex Judaicâ clade evasio,

* l. 2. c. 18.

* l. 3. c. 20.

seu incolumitas speranda esset; At & luce clarius, *Mat. XVI. 25.* Cùm de *crucis* tollendæ disciplinâ illud adderet, eum, qui *animam* suam *salvâ* facere voluerit, *perditurum* esse, quod de æternâ animæ salute nequiquam dici potuit, cùm eam servandi, aut incolumem præstandi consilium, nullo modo culpabile, aut pupiendum fuerit, sed de *vite* nimîâ, & cum constantiæ & fidei dispendio conjunctâ, sollicitudine; Idque peculiariter habito respectu ad hunc *Christi* adventum, v. 27. qui, inquit *Christus*, quibusdam ibi astantibus (*Johanni* proculdubio, priusquam mortem gustaverit) spectandus erat, v. 28.

§. 23. Idem & à *Paulo* distinctè *παραγγέλλον* prædictum, seu præscriptum fuit *II. Thess. II. 8.* (ut mox dicetur) imò à *Deo* ipso præstitutum, ut *παραγγέλοι* omnes sic explorati, *Fidei Christi* planè destituerent, sibi que funestissimam cladem arcescerent.

§. 24. Huc referendum putârim dictum illud *Apostoli* ad *Galatas*, c. IV. 13. Scitis, inquit, quod *σὺ ἀδελφεὺν τῷ Κυρὸς ἐπαγγελισάμην ὑμῶν τὸ πνεῦμα*, καὶ τὸ πνεῦμα μὲν ἐστὶν τῷ Κυρῷ, καὶ ἐστὶν ἐν ἐμοί, καὶ ἐστὶν ἐν ὑμῖν, ὡς ἄγγελον Θεοῦ ἐδίδξαδά με, &c. Idem planè hic ἀδελφεὶ τῷ Κυρῷ, & πνεύματι ἐν τῷ Κυρῷ, ut & σὺ ἐστὶς ἐν ἐμοί, *II. Cor. XII. 7.* (ex *Ezech. XXVIII. 24.* ubi afflictiones *Israelitarum* sic appellantur, *pungens vepratum*, & *contristans sarculus*) & *κολασίῳ ἄγγελῳ* ibidem, quos per ἀδελφείαν v. 9. per ἀδελφείας ὑβρίδας, ἀνέσεις, διωσμούς, στενοχωρίας καὶ χεῖρας v. 10. per omne genus *persecutiones pro Christo* toleratas, explicari videas. Hæ mihi, inquit *Paulus*, *persecutiones* satis cumulatè obtigerunt, cùm priùs vobis *Evangelium* prædicarem, & tunc quidem has ob fidem *Christi* *perpersiones* meas non adeò *aversabamini*, sed me, licet omnigenis afflictionibus undique circum, ut *Angelum Dei* recipiebatis, & ut sequitur, vos ipsos *beatos* censebatis, quòd me talem *Apostolum* vobis *Christus* indulserat, ipsique, si opus esset, quodlibet pro me passuri eratis, imò charissimos oculos vestros ἐξοφύλακτες, aut siquid charius, mihi daturi. Jam verò, inquit, post hæc ἀπελθόντων inter vos jacta semina, nulla affectûs hujus indicia, aut reliquias perspicio; Omnia in contrarium mutata, Abdicandus est ille *Apostolus*, ut ἐχθρὸς, v. 16. incolumitati *Galatarum* infensus, qui *Mosaicorum* rituum abrogationem annuntians, odia & inimicitias *Judeorum*, tandèmq; *persecutiones* discipulis inducit, Illique soli vos ἐχθρὸν, præ omnibus diligere putantur, qui nos *excludi* volunt, ut soli à vobis diligantur, v. 17. hiscil: *Judaizantes Gnostici*, c. III. 1. &c.

§.25. De hâc *Gnosticatorum* praxi & dogmate, *Christum* in *angustis abnegantium*, *Apostolus* alibi pronuntiât, multos nempe inter *Philippenses* eo tempore fuisse, deploratissimæ & toties conclamata sectæ *Christianos*, τοὺ ἐχθρὰς τῷ σωτῆρι & Χριστῷ, *Phil.* III. 18. *Crucis Christi inimicos*. Sic & *Polycarpus* in *Epist.* ad eodẽm *Philippenses*, eorũ mentionem facit, p. 23. & τῶν ὁμολογούντων τὸ μαρτύριον τῷ σωτῆρι, eorum qui *martyrium crucis* non consistuntur, p. 20. quibus, *Simonis* (αἰχολοῖτος & Σαλάνα) *assecclas Gnosticos* notari, sequentia satis monstrant.

§.26. Hâc *inimicorum crucis* περὶ ἑσῆς, ait * *Tertullianus*, *Basilidiani*, i. e. *Gnostici* innuuntur, qui ἀδελφον ἐνοσίχθων exercentes, quicquam pro *Christo* pati recusant, Quos ut sequentia [αὐτὸς θεὸς κοιλία, ἡ δόξα ἐν τῇ ἀιχμῇ, &c.] *Gnosticos* fuisse monstrant, sic & eorum finis ἀπώλεια, v. 19. ut & *Eph.* V. 6.

* De Præscript.
c. 46.

§.27. Sic cùm *Hebræos* suos contra *maelias* πίζαν, hujus scilicet *Apostolica* sectæ venenum, armari cuperet *Apostolus*, *Heb.* XII. 15. statimque adderet [πόρνος, & βεβήλος, ὡς Ἡσαΐ] ad *Gnosticos* eum respexisse mox patebit, quibus permixti, & irretiti *Hebræi fratres*, i. e. *Christianæ* fidei professores, αἰχολοῖα sua tam vili vendebant, ipsam nimirum, ut momentaneæ incolumitati suæ consulerent, *Christi fidem* abnegantes, c. III. 12. aut saltem cætus *Christianorum* destituentes, c. X. 25.

§.28. De his intelligendus *Plinius*, sub temporibus *Traiani*; *Epist.* X. 97. ubi plures *Christianos* se esse *negantium* species annumerat, Multorum qui negarunt se esse *Christianos*, aut fuisse, Deos appellarunt, imagini *Cæsaris* thure ac vino supplicarunt, *Christo* maledixerunt; Aliorum qui se esse *Christianos* dixerunt, & mox negarunt, fuisse quidem, sed desisse; Aliorum denique qui post edictum *Plinii*, quo *hetaria* vetabantur, cætus, & conventus, facere desierunt. At de istis plus satis.

C A P. IV.

Gnostici Christianorum infestissimi hostes. Eorum schisma, I. *Joh.* II. 1. & V. 8. Odium contra fratres. Mordentes, & κύνες, *Gal.* V. 15. *Phil.* III. 2. ἡσυχασταί, II. *Tim.* III. 3. *Gal.* V. 20. *Apoc.* IX. 20. πολλὰν τῶν βαλάντων (διδαχῶν) βαλάντων *Apoc.* II. 14. ἐν τῇ λογίᾳ Κορῆ, ἐσθῆς τῶν Κρίν, *Jud.* 11. I. *Pet.* IV. 17. Κρίμα τῶν οἰκῶν τῶν Θεῶν. λυκοὶ βάρεις.

§.1. **A** Illud transseamus, quod tertio addendum putavit *Christus*, desertores hoscẽ, reliquos statim *Christianos* inter necino odio persecuturos fuisse, ipsisque persecutoribus ad supplicium

cium tradituros. Id enim de *Gnosticis* itidem certissimum est.

§.2. Orthodoxos omnes, & puros *Christiana* fidei professores primò deserébant, unionémque *Ecclesia* hoc *schismate* disrumpebant, (*ὁ ἡμεῖς ἑνῶμεν*, inquit *Iohannes I. Epist. II. 1.* ex nobis exiverunt, in *Apostolica Ecclesia* gremio diutius non mansuri) dein disruptâ unitate, *Charitatem* omnem erga fratres, i. e. *Christianos* exuebant, I. *Joh. IV. 8.* (ex quo concludit *Apostolus* [*ἐν τῷ Θεῷ*] æquivocè tantum *Gnosticos* dici posse) imò odio eos habebant, c. II. 9. (quod de his ipsis *Gnosticis* dictum esse, ex eo quod præcesserat, criterio, [*ὁ λέγων ἐννοεῖ αὐτὸν* &c.] aliisque quàmplurimis in *Epistola* istâ sparsis, abundè liquet) tandemque ἀλλήλους ἐδῶκον καὶ ῥαλίδιον, *Christianos* mordebant & devorabant, *Gal. V. 15.* idèoque κύνες canes appellantur, *Phil. III. 2.* (ut & κύνες λυσσῶντες, canes rabidi *Ignatio, Epist. ad Eph.*) simulque ῥαλῶμεν concisio, quòd cum se *Iudeos*, i. e. *circumcisos*, & *Mosaica* αἰσχροῦς zelotus mentirentur, minimè tamen legem observarent, sed hâc tantum περὶ τῆς *Ecclesiam Christi* lacearent.

§.3. Hinc ἀποστάται, διδασκοί, ἀνήμεροι, ἀφιλάγαδοι, tandemque πειστές, proditores dicti sunt, II. *Tim. III. 3.* Hinc inter carnalium eorum opera, non solum ἀκαθαρσίαν, & ejusmodi nefanda nomina, sed & (post *σαυαρχίαν*, alium istum *πονητῶν* seu *magorum* horum *characterem*) ἐχθρὰς, ἐκείδεις, διχοστασίας, αἰρέσεις, φθόνους, φονίας, ipsas demum cedes, & homicidia posita videmus, *Gal. V. 20, 21.* Quorum item mentio, *Apoc. IX. 20.* cum *σαυαρχίαις*, & *πονηταῖς* conjuncta, eosdem respicere videtur. Ut & in *Epistola* *Barnabæ*, *διωκταὶ τῶν ἀγαθῶν*, &c.

§.4. Exhinc itidem constabit, quare non solum τὴν πάλιν τῷ *Balaâm* (διδασκῶ dixit *Iohannes Apoc. II. 14. doctrinam*) errorem *Balaami*, foedissimam nempe *Moabitarum* foeminarum constuprationem cum *Idololatriâ* conjunctam, (ad quam, a mercede conductus *Balaam*, alliciendos & inescandos *Israelitas* monuit, pari modo quo purioris *Fidei* professores ad impuritatis suas trahebant *Gnostici*) ut & τὴν ἀνίλογιαν τῷ *Κοῦ*, (ob *Apostolorum*, & ἡγουμένων omnium auctoritatem nauci habitam) sed & τὴν ὁδὸν τῷ *Καὶν*, viam *Caini*, fratrem suum ideo tantum, quòd opera ipsius mala, fratris autem bona essent, jugulantis, his ipsis objici videamus. *Jud. I. 1.*

§.5. Quò itidem respexisse *Petrum* palam est, cum I. *Epist. IV. 17.* tempus, aut opportunitatem τῷ ἀρξάμεν τὸ κρίμα ἀπὸ τοῦ Θεοῦ, quo scilicet puriores *Christiani*, à *Judeis*, & *Gnosticis* mala

^a μισοῦ, *Jud.*

11.

^b ἐδίδασκεν
τὸν *Βαλὰμ* βαλῆν σκάνδαλον ἐνώπιον τῶν ἱδὼν *Ἰσραὴλ*, φαγεῖν εἰδωλόθυτα καὶ πορνεῖσαι.
Apoc. II. 14.

malâ quâlibet passuri erant, imminere affirmavit, aliam inôx ἐπιπονώ futuram prædicens (fatalem istam *Iudeis* impendentem diem v.7.) quâ *Evangelio* Dei ἀπεβήτες omnes, *Iudæi* unâ, *Gnostici*que, miserandum in modum plectendi erant, v.18.

§.6. His adjungendum illud *Iustini* * *Quæst.* & *Responsi*: ad *Orthod.* ubi cūm quaratur, quomodo iniquum non sit *hereticos*, qui assequi veritatem non possunt, pœnis subdere? Ex *hereticorum*, qui ante ejus tempora in *Ecclesiâ Primitivâ* exorti fuerant, consideratione sic respondet, *Hereticis* solenne esse *contrasentientes condemnare*, ideôque *Heresiarchas* ab *Apostolo*, λύκος supεῖς *lupos* (ovili *Christi*, i.e. *Orthodoxis* omnibus) *graves* nuncupari.

* *Quæst.* 4.

CAP. V.

Gnostici ἰδωδοπροφῆ) dicti, II. *Cor.* XI. 13. II. *Pet.* II. 1. II. *Tim.* IV. 2. διδασκαλίας δαιμονίων, ἐτεροδιδασκαλῆς, I. *Tim.* VI. 3. *Pessimum* *Gnosticorum* dogma, πορισμὸν ἢ εὐσεβείαν. *Philargyriæ* malum v. 10. *Clemens Alex.* de *Gnosticis*. *Iustini* Testimonium. *Christiani* à *Gnosticis* irretiti.

§.1. AD quartum à *Christo* pronuntiatum expediendum, paucissimis opus erit. Hos enim è *Simonis* familiâ per *Menandrum*, & *Carpocratem*, aliôsq; institutos *Gnosticos*, *Pseudoprophetas*, *Pseudodoctores* ubique vocant *Apostoli*. *Pseudapostoli*, inquit *Paulus*, II. *Cor.* XI. 13. μεταχρηματίζομαι εἰς ἀποστόλους χεῖς, eodem modo, quo *Satanas* in *Angelum* lucis sese transmutat, ἰδωδοδιδασκαλοι, II. *Pet.* II. 1. ἰδωδοῦροι (& πῶμαλα πᾶνα) I. *Tim.* IV. 2. διδασκαλίας δαιμονίων, doctrinas planè *diabolicas*, de nuptiis non contrahendis, sed *putidissimis* ἀσχεγείαις earum vice *usurpandis*, (non, quod viro magno placuit, sequioris ævi dogmata de mortuis adorandis, nuptiisque *Clero* interdicendis) in *Ecclesiâ* invehentes : de quibus videatur *Clemens Alex.* *Strom.* I. III.

§.2. Sic & ἐτεροδιδασκαλῆς I. *Tim.* VI. 3. (à quibus, ut ab *Hereticis*, abstinendum jubet *Paulus*, v. 5.) multis indicijis se *Gnosticos* esse produnt, eo præcipuè quod πορισμὸν ἢ εὐσεβείαν putarent. Eo enim ipsissimo dogmate continebantur omnia de *Christianis* à *Dominorum* jugo liberandis, v. 1. & *crucis* *aversione* toties *Gnosticis* imputatâ, dogmata, (quos ideo & ἰδωδοῦροι γνώσας v. 20. ut & ἡ μηδὲν ὀφεισμένον, τελευτωμένων ἢ titulo insignitos videas, v. 4.) ut & *Philargyriæ* malum, *malorum omnium* radix v. 10. & τὸ βέλειν πλεῖν v. 9. Quod & *Gnosticis* imprimis objici videas insigni apud *Clementem Al.* in *Strom.* loco, quem

hic integrum apponi abs re non erit. Πρεὶ τὺ ἀληθὺς γινώσκῃ, de
 pio & propriè dicto Gnostico, vero & genuino mysteriorum inda-
 gatore, quatenus ille Ψευδονύμους sic dicto opponitur, sic loquitur,
 Οἶσεν, inquit, αὐτὸς καὶ τὴν ἐκείνου τὰ ἀνίσματα, καὶ ἡμαρτάν τινα, καὶ
 πρῶτον καὶ τὸν Θεοῦ λέγει. Εμπημίον) ἰδὲ, καὶ ἔργον, καὶ ἄλλο
 δῖται. Ἀλλὰ, προσέειπε καὶ τὸν διαρρηχίας τὸ ὅμοιον, καὶ φιλοσοφίας,
 καὶ ὅτι αὐτὸς ἐκείνου καὶ καλῶς. Novit ille jejuniis anigmata, die-
 rum scilicet quarta & sexta, Ea enim Mercurii, hac Veneris dies
 dicitur, Ideoque jejunit & abstinet ille ab amore pecunie & vo-
 luptatis, ex quibus omnia mala nascuntur.

p. 195, 196.

p. 241.

§. 3. Post Paulum videatur Justinus, loco illustri, & prius lau-
 dato, in Dial. ad Tryph: ubi factâ Gnosticorum mentione, sub ti-
 tulo λεγόμενον Χριστιανῶν, qui Idolothytis vescendi libertatem sibi
 vendicabant, concludit Justinus, in his istam Christi prophetiam
 impletam esse, quâ Pseudochristos, & Pseudoapostolos orituros
 prænuntiat, πολλὰς καὶ πικρὰς μαρτυρίας, qui fidelium multos decer-
 pturi erant. Sic & alibi, Christum prænovisse, quæ post resurre-
 ctionem, & ascensionem ejus futura essent, Pseudoprophetas, necnon
 & Pseudochristos multos in nomine ejus (sub Christianæ pro-
 fessionis larvâ) venturos, ἵνα, inquit, καὶ οἱ πολλοὶ ἰδῶσι καὶ βλασ-
 φήμα, καὶ ἄδικοι ἐν ὀνόματι αὐτοῦ πᾶσαι ἐργασθῶσιν, ἐδιδάξαν, καὶ τὰ ἀν-
 ἀρετὰ καὶ πρῶτον διαβόλου ἐμβολοῦσιν, καὶ διαβολῶν αὐτῶν, καὶ δι-
 δάσκοντες μέλει νυν. Quod quidem impletum est. Multa enim im-
 pia & blasphema & injusta, sub nomine ejus falso cuderunt, &
 quæ mentibus eorum ab impuro spiritu (ne eum de Gnostici lo-
 cutum non esse dubitemus) diabolo sunt injecta, docuerunt, &
 etiamnum nunc tradunt.

§. 4. Quod verò & Christus, & ex Evangelio Justinus adjicit,
 hos Pseudoprophetas multos fidelium, ipsi usque Christi gregis par-
 tem non minimam, eo ipso (statim post ascensionem Christi)
 tempore secum abrepturos, illud in Gnosticis eventum suum for-
 tiebatur. Christianos enim per speciosum fidei nomen illectos un-
 dique ad eorum castra defecisse, καὶ πάντας ἑξῆς Σαμαρίαν, inquit
 Justinus Apol. II. pro Christ: universam fere Samariam (Apo-
 stolica prædicationis primitias, Act. VIII. 14.) & ἄλλους καὶ ἄλλοις
 ἄλλοις ἐθνεσιν, aliarum regionum aliquos iisdem erroribus irre-
 titos esse.

CAP. VI.

Charitatis refrigerentia, Apoc. II. 4. Laodicenus tepor, Apoc. III. 16. Gnostici in Asia, I. Joh. IV. 17, 18. explicata, I. Pet. II. 11, 16, 19, 21. II. Tim. III. 4. Paulina & γάμος elogia I. Cor. XIII. 7. & XVI. 22. explicata, Eph. V. 2. & VI. 24.

§. 1. **Q**uinto igitur quod prædixit *Christus* fore, ut *Mosaice* disciplinæ *Zelotis*, *Gnosticisq;* *Pseudoprophetis*, in *Christianorum* perniciem conspirantibus, & sic in stupendam molem antea persecutionum iniquitate, refrigereret multorum erga *Christum* & veritatem *Christianam* ardentior *charitas*, id etiam ubique sub istis temporibus factum constat.

§. 2. Sic *Ephesina Ecclesia* apostoli *Pauli* *ἀγάπη* *ἀφύνα*, primam, vel quæ primò ab ipsis exercebatur, *charitatem* amiserat, vel remisera, *Apoc. II. 4.* à pristina erga *Christum* dilectionis ardore multum declinaverat, cum prius in eadem & *ἡγά*, & *ἡμ*, & *ἡμω* (eam quam, si ad finem duraveris, *Mat. XXIV. 10.* coronandam pollicetur) *Christus* deprædicaverat, v. 2.

§. 3. Eundem *Ecclesia Laodicensa* teporem imitabatur, *Apoc. III. 16.* calamitates *Christiana* professioni undique impendentes ægrè perpeffa, *Christo*que igitur monitore indigebat, ut *aurum ex igne πύρρον* ab eo emeret, i. e. dilectionem erga *Christum*, & constantiam quibulvis perfectionibus redimeret.

§. 4. Quamplurima tepida hujus, & impurissimæ sectæ semina, in istis *Asiaticis Ecclesiis* sparsa fuisse, non solum *Epistola* ista ad septem *Ecclesias Apoc. II. & III.* conscripta monstrat, sed & idem etiam *Catholica* prima ejusdem *Johannis Epistola* satis manifestè indicat, quæ *Asiaticos*, peculiarem *Joannis* provinciam (*ἡ ἀρχὴ τοῦ ἐκκαθάρσεως, Ecclesias quæ illic erant, ἀντιτίθει*, inquit *Eusebius* l. III. c. xy. *Ephesique*, quæ est harum *Ecclesiarum Metropolis*, diem obiit, ait & *Polyrates* ejusdem *Episcopus*) ut *Alexipharmaco*, aut *ῥουακίῳ* sacro muniri voluit, ideoque *charitatis* hujus perfectæ, & *Christum*, etiam cum pericula extrema imminerent, confissura necessitatem ubique inculcavit. *Perfectus*, inquit, *Christi amor*, *charitâsque*, *ἡ ἀγάπη*, procul à se arcendum curat, inter rejectanea, & viro *Christiano* planè indigna, æstimat, I. Joh. IV. 18. In hoc, inquit, perficitur *charitas* *ἡ ἀγάπη*, aut ea quæ inter verè *Christianos* reperitur, aut si cuivis magis placeat, ipsius *Dei* erga nos *charitas*, quæ in eo imprimis consistit, ut nos *Dilectissimo filio* suo conformes

* apud *Eusebium*, l. III. c. xā.

reddat, (τὸ τοῦ χείρας τοῦ Θεοῦ, I. Pet. II. 19, 29.) ἵνα παρρησίαν ἔχω-
 μὲν ἐν τῇ ἡμέρᾳ τοῦ χρίστου, ut *fidenter Christum confiteamur*, (sic
 παρρησία significat Heb. X. 35.) in die iudicii, i. e. cum pro tribu-
 nali à *Judeis* sistamur, & à tyrannis ad mortem condemnemur,
 ὅτι καὶ οὗτος οὐκ ἔστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τῷ τῷ, Qui enim sic
 facit, *Christum ipsum* (hic coram *Procuratoris Pilati* tribunali
 καλῶ μαρτυρήσαντα ὁμολογίαν, pulchram testificantem confessionem,
 I. Tim. VI. 13.) disertè imitatur.

* I. Pet. IV. 7.

S. 5. Quod & à Petro, sub isto * ἐγγίζοντες τῷ τέλει πάντων,
appropinquantis omnium finis, i. e. excidii, seu πανολεθρίας Iudai-
 cæ tempore, factum cernimus, qui primà ad eandem *Asiaticas*
Ecclesias destinatà Epistolà, à *Καρνηίων ἐπιδρυμῶν*, II. 11. & liber-
 tatis, quâ *Secula* ista καίαν omnigenam velabat, mentione, v. 16.
 simulque de obedientià *Magistratibus* præstandà, non paucis
 contra eosdem *Gnosticos* (vide II. Pet. II. 10. Jude 8.) adjectis,
 pergit ad perfectionum *Christianarum* doctrinam, v. 19. & 21.
 ut & c. III. 15, 17. & c. IV. 16, 19.

S. 6. Hinc de *Gnosticis* dictum illud, II. Tim. III. 4. φιλοφύ-
 μῳλλον ἢ φιλοθέες, *voluptatum magis quam Dei*, aut *Christi ama-
 tores esse*; nec *Christo Jesu domino nostro*, sed *ventri* aut *gulae suæ*
fervere, Ro. XVI. 18. Hinc & frequentia ista apud *Sanctum Pau-
 lum* τὸ ἀγάπης charitatis, aut dilectionis, in amplitudine suà, tam
Dei, quam *fratrum* dilectionem complectentis Elogia, I. Cor. XIII.
 (supra omnium *mysteriorum cognitionem*, καὶ πᾶς τὴν γνώσιν, *myssi-
 cam* nempe istam scripturarum intelligentiam, v. 2.) ut omnia
 σκηνώσεις, & παροψύσεις, v. 7. quascunque calamitates pro *Christi*
 nomine constanter toleraturæ, & c. VIII. 1. ut *Christianum* ho-
 minem εἰκοπομέους (ita ut vivum *Ecclesia*, i. e. *Corporis Christi*,
 membrum; adeoque cum reliquo fidelium cœtu καὶ ἡρωσμένοι ἀ-
 σtimetur) & πᾶσι τῇ γνώσει, huic omni, quam sibi *Gnostici* arro-
 gabant, *mysteriorum cognitioni* è diametro oppositæ, v. 2. & c.

S. 7. Hinc *cenfurarum* indiçtio, I. Cor. XVI. 22. in eos omnes,
 qui *Dominum Jesum Christum non dilexerint*, qui scilicet eum
persecutionum tempore destituerint, sic ut ἀγαπᾶν & ἀνίσταναι,
diligere, & constanter adherere, pro eodem ponuntur, Mat. VI.
 24. Nec enim de interno amore, *Apostoli* dictum explicari debet,
 cum interni affectus, utcunque vitiosi, sub *cenfuram*, aut *anathe-
 ma Ecclesiasticum* non cadant.

S. 8. Hinc adhortationes crebræ, Eph. V. 2. περιπατεῖτε ἐν ἀγάπῃ
 καὶ τοῖς καὶ Χριστὸς, *ambulate in charitate*, eà nempe, quæ ad exem-
 plum,

plum, & ὡς ἀνταμὸν Christi, (1. Pet. II. 21. & I. Joh. IV. 17.) qui se pro nobis morti tradidit, exigebatur, eaque iterum, quæ Gnosticorum ἀναστροφῇ, versu tertio delineatæ, opponebatur. Et c. VI. 24. Gratia cum omnibus qui diligunt Dominum nostrum Iesum Christum ἐν ἀφθαρσίᾳ, eâ quippe dilectione, quæ fide sanâ, & ὡς ἀνταμὸν ex utroque latere munitur, Tit. II. 2. quæ Ro. XII. 9. ἀγάπῃ ἀνυπόκριστον dicitur (cùm è contra hypocrita iniquitatem potius, quam afflictionem eligere dicatur, Job. XXXVI. 21.) & τῷ ἀποστρέφειν τὸ πονηρὸν, impiorum hujus sectæ dogmatum & facinororum aversationi præludit, quam denique nulla Gnosticorum stratagemata illis ereptura, aut * corruptura essent.

* ἀφθαρσία ἀβ
α, & φθέρω,
unde & φθορά
quæ Gnostico-
rum impurissi-
mis doctrinis,
factisque ubi-
que attribuitur.

CAP. VII.

Ἐπισυναγωγῆς ἐς χαλάνην, Heb. X. 33. ὡς οὐκ, v. 33. Ἡμεῖς ἐγγίψαμεν, Ro. XIII. 11. συνήψαμεν. Barnabæ Epistola Mysticis Gnosticorum Scripturæ explicationibus opposita. Γνώσεως duplex genus.

§. 1. DE hæc Christianorum, sub ingruente ἀνομίᾳ πληρωθείσας flumine, refrigerante Charitate, quædam ulterius ἐν παρόδῳ adjici possunt; Exhinc factum esse, ut fidelium aliqui in confessione Christi vacillantes, τὴν ὁπισθοαγωγὴν ἐαυτῶν dereliquerent, Heb. X. 25. cætus nempe Ecclesiasticos, ut incolumitati & securitati suæ confulerent, paulatim deserentes, quod ὡς ἐλάττω dicitur, v. 38. eodem modo quo Petro objicitur, quod ὡς ἐλάττω & ἀφώειξεν ἐαυτὸν, φοβέμεθα, &c. subtraxit, & separavit se præ timore Judæorum, Gal. II. 12. Quâ de re divinus author Hebræos suos monendos duxit, eoque potissimum amuleto muniendos, quòd τὴν ἡμέραν ἐγγίξῃ, diem nempe visitationis, eadem clade geminos Christianorum hostes, Judæos & Gnosticos æquaturos, jam statim adfuturum præviderent. Quo quidem, spei, vel fidei Christianæ professores animandi, & persuadendi erant, ne in ultimo jam virtutis stadio deficerent, & post πολλὰ παθημάτων ἀθλήσιν, diutinum perpeffionum certamen, v. 32. ἢ παρρησίαν, pristinam confidentiam, & constantiam abjicerent, v. 35. cum, ut inquit Apostolus, ἐπὶ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἡμεῖς, & ὁ χερσὶς v. 37. ille suorum ultor v. 30. qui jamdiu venturus prædicebatur, statim sine omni morâ adventum suum maturaturus esset.

§. 2. Quo quidem argumento, ad ingenerandam fessis constantiam accommodatissimo, ad expurgandum Romanis suis Gnosticorum fermentum, usus est Sanctus Paulus, Ro. XIII. 11. Et hoc,

*Ecclesi. XL. 1.

σωτηρία ἐκλε-
κτῶν, à Josua

præstita, liberatio electorum ejus, & σωτηρία ἐτοίμη ἀποκαλυφθῆναι ἐν καρπῷ ἰσχυροῦ, I. Pet. I. 5. & ἀπολῶς σωτηρία, II. Pet. III. 15. & κοινὴ σωτηρία, Jud. 3. evasio fidelibus omnibus (ut Israëlitis ex Aegypto, v. 5. Loto ex Sodomā, II. Pet. II. 7) obventura, ut ἐκ ἀπολύθωμεν, Lu. XXI. 18.

inquit, cūm sciatis καὶ ἐν, opportunitatem, (ipsum scilicet punctum aut articulum temporis, in quo eos alloquebatur) νῦν ἔσθ' ἡ γύμνασις ἢ σωτηρία, ἢ ὅτε ὅπως διασώθῃ. Nunc enim dies ille, v. 12. quo persecutoribus Judæis, seductoribus etiam Gnosticis perditio, fidelibus autem, & puris Christi confessoribus evasio, & incolumitas (sic sonat * aliquoties σωτηρία) obventura est, multò propinquior est, quàm cūm susceptā imprimis fide Christo nomina dedissent.

§. 3. Ex hâc δειξὶ videre est, quàm non pauca sint hujus Instrumenti (Epistolarum præcipuè Apostolicarum) commata, quæ à Gnosticarum doctrinis, factisque lucem plurimam acceptura sunt.

§. 4. Et, ut id obiter dicam, Apostoli Barnabæ, quæ non ita pridem prodit, Epistola, ex hoc uno Gnosticorum caractere, commodè explicari poterit, aliàs (ut complicatum, & prolixum ænigma) certissimam lectoribus crucem factura. Isti quippe Simonis affleclæ γινῶσκ, i. e. Scriptura sacra mysticè interpretande facultatem sibi arrogantes, multa veteris Testamenti mysteria ad impuros usus suos accommodabant. Sic de illis Polycarpus Ep. ad Phil. p. 20. ὅς ἐν μεσοδιδόν τὰ λόγια τῷ Κρείττω Θεῷ τις ἰδὲν ἔδειξεν, ἀποστόλος δὲ τῷ Σαλαβά, & fulcè Epiphanius in her. Gnosticorum.

§. 5. Hinc Barnabas hâc ferè universâ Epistolâ suâ, veteris Instrumenti loca quamplurima mysticè etiam, & cabalisticè exposita, (quale illud quod ^b modò ex Clemente obiter protulimus) Gnosticorum doctrinis opponit, primò ut Christum verè natum, passumque probaret, quod à Gnosticis negatum, πὶ λέγει, inquit, ἡ Γνωσις, μαθεῖτε, ἐλπίστε ὅτι ἔστι ἐν ἑαυτῇ μέλλουσα φανερωθῆναι ὑμῖν ἰσχυρὰ, Discite, quid Scientia dicat, Spem scilicet omnem in Jesu in carne manifestando ponendam esse, & istiusmodi multa. Secundò ut circumcisionem, & ritus Mosaicos abolitos concluderet, Deum enim comparasse populum dilecto suo, qui in simplicitate esset credendus, & ostendisse omnibus, ut non incurrant tanquam proselyti ad illorum legem, quam Gnostici Judaizantes obviandam contenderunt. Tertiò denique, ut πορνείαν, πειθοδοσίαν, ἀγαποσίαν omnigenam, à Leporis, hyæne, mustelæque interdictione Mosaicâ, fugiendas iuaderet, (sic ut incisionem arboris in aliam speciem,

^b c. V.

speciem, prohibitam Judæis affirmat. *Maimonides*, ut elongentur a causis Idololatria, & fornicationum) Quibus ubique Γνώσις mentionem immiscet, ejusque duplex genus proponit. Unum id est τὴν ὁδὸν, viam lucis (eandem quæ ἰδὸς ἀληθείας à Petro dicitur, II. Pet. II. 2. & Gnosticis planè opponitur) & γῶσιν περὶ τῆς ἐν αὐτῇ, scientiam ambulandi in illà, & postea γῶσιν δικαιοσύνης, scientiam judiciorum Dei in patientia, per omnia his putidis Gnosticis oppositam, Alterum iidem à sectatoribus ipsius Γῶσιν dictum, sed eorum qui à viâ tenebrâ adhuc non continent, item τὴν τῷ μέλαν & ὁδὸν, σκοτεινὴν, καὶ καλῶς μεσῶν, Nigri, seu tenebrarum viam, obliquam & execrationis plenam, ad quam, inquit, reducenda ἡ ἰδολολατρεία, θρασυτία, ὑψότης, δυναμὴς ἰσχυρίσῃς, διαπορεύσῃς, μοιχεία, φόβος, ἀσπαρτή, ἰσχυρογνῖα, παρθενοίς, δόλος, κακία, ἀνδρεία, φαρμακία, μαγία, πλεονεξία, ἀφοβία Θεοῦ, διακρίσις τῶν ἀγαθῶν, μισοδύλος ἀλήθειαν, Idololatria, confidentia, sublimitas, potentie simulatio (sic Simon dixit se πᾶσα μέγαν εἶναι, Act. VIII. 9.) deceptio, fornicatio, cades, rapina, superbia, transgressio (legum omnigenarum) dolus, malitia, audacia, magia, intempestiva cupiditas, Dei nulla reverentia, bonorum persecutio, veritatis odium, tandemque (ut ad hos Pseudognosticos omnia pertinere dignoscamus) ἡ γινώσκοντες μὴδὲν δικαιοσύνης, (quicquid demum sciant, at) justitia mercedem non scientes, Βαλαμῆς potius (ut Petrus censuit) accensendi, qui μὴδὲν ἀδυναμίας ἠγάπησεν, injustitia mercedem dilexerunt.

* *Morch Neb:*
I. III. c. 38.

CAP. VIII.

Evangelium Gentibus annuntiandum immediatè ante cladem Hierosolymitanam, Lu. X. 11. Apostolorum à Judæis abscisso, ansa à Gnosticis arrepta ad Christianos opprimendos.

§. 1. **H**Æc omnia à nobis ad eò fusè proposita, quomodo ad *Mysterium iniquitatis*, & *Antichristos* (quorum occasione me huc divertisse nondum poenitet) accommodanda sint, indicaturi jam statim sumus, postquam illud unicum adjunxerimus, quod quinquē istis subjungendum *Christo* videbatur, v. 14. de *Evangelio* nempe prius *Gentibus* omnibus annuntiando; καὶ τότε, inquit, ἔξῃ τὸ τέλος, tunc statim funesta ista & exitialis *Periodus* adventura est.

§. 2. Id enim semel notandum est, *Evangelium* inprimis à *Christo*, dein (ex ejus incenarrabili erga hostes, & σωτηρίας clementiâ,

mentia, & μαρτυρία) ab Apostolis, post Christi ἀποστασίαν, Judæis primo loco annuntiandum fuisse; ἀρχαίως ἀπὸ Ἱερουσαλὴμ, initio ab Hierosolymis facto, Lu. XXIV. 47. ὑμῖν πρῶτον, vobis primum, inquit Petrus, Act. III. 26. & c. XII. 46. Tandem verò, cum obstinati & impœnitentes Judæi, fidem Christi, nuntio solenniter remisso, repudiarent, Ecce, inquit Paulus, ad Gentes convertimur, Act. XIII. 46. Sic & Act. XVIII. 6. Cum Judæi obfisterent, & blasphemarent, excutens vestimenta, iis dixit, Sanguis vester super caput vestrum. Purus ego, Exhinc ad Gentes profecturus sum. In quibus proculdubio ad Christi dictum, Luc. X. 11. respexit Paulus, quo, cum Judæi eos non reciperent, pulverem civitatis vestimentis ipsorum adharentem excutere jubentur discipuli, id tantum adjecturi, sciendum iis esse, quod Regnum Dei ἐφ' ὑμᾶς ἵκται, ipsis jam statim instaret, hoc nempe ad judicandum hostes (nullâ longanimitate emolliendos, aut ad fidem Christi perducendos) erigendum tribunal; Hanc quippe finalem Judæorum obdurationem, eique consuetaneam Apostolorum ad Ethnicos migrationem, huic fatali & cruento diei prælulura esse.

§. 3. Quod verò ad Gnosticos spectat, quorum descriptioni hanc annuntiati Gentibus Evangelii αἰσῶνιν addendam curavit Christus, Illud itidem sciendum est, Gnosticos hos à purioribus & Orthodoxis Christianis jam aliquandiu divisos, & inter Judæos (ut incolumitati suæ prospicerent) Judæos se esse simulates, nondum tamen apertâ fronte Christianos opprimendi occasionem nactos esse (canesque, sed adhuc λαποδύκτας latenter mordentes fuisse) donec Apostoli solenniter hunc Judæis nuntium remisissent; Tunc enim velo omni deposito, ad excindendos Christianos, Judæis operas adjunxerunt, & ex professo Simonem ἀρχηγόν, & ductorem suum, Christo (ut mox patebit) præferentes, clades, quas potuerunt maximas, Christiano nomini intenterunt, (Quod ipsissimum illud erat, quod versibus ex Mat. c. XXIV. tam prolixè à nobis explicatis, prænuntiabatur) & cum hæc ita se habuerint, τότε, inquit Servator, tunc (illo ipso temporis articulo) ἔξει τὸ τέλος, Indæorum, & cum illis Gnosticorum pariter clades expectanda erit.

CAP. IX.

II. *Theff.* II. 1, 2, 3, 4, 5, 6, 7, 8, 9. explicatur, ὅπου ναζωρη. Ἡμεῖς Χριστῷ. Ἀποστασία ante ejus adventum futura, Ἀποστασία quid significat, *Act.* XXI. 21. & *XIX.* 9. Simon adoratus, ut Deus. Simonis doctrina. Helena. *Act.* VIII. 13. πικρίας χολῆ, ὡς πικρίας Heb. XII. 15. ἐν χολῇ, non ἐν χολῇ. Βέβηλα ὡς Ἡσαυ, τὸ κλέχον. Justinus, Irenæus de Simone. P. Ciacopii Semo Samsus. Μυστήριον ἀνομίας. Ἐνεργεῖς. Μυστήριον. Ἀνομία. Μυστήριον, *Ap.* XVII. 5. *Mysteria*, τελεταί. *Elcufima sacra*.

§. 1. **I**sta hactenus præfati, ad rem propositam descendamus, & primò ad *Mysterium iniquitatis*, II. *Theff.* II. 4. uti res omnis dilucidior futura est, si integer locus brevi *Paraphrasi* illustretur.

§. 2. 1. Ἐρωτῶμαι ὑμᾶς, ἀδελφοί, ὡς ἐπὶ παρουσίας τοῦ Κυρίου ἡμεῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ὅπου ναζωρηῖς ἐπὶ ἀνδρῶν.

Nunc autem, *Fratres*, quod ad notabilem istum *Christi adventum* attinet, eum quidem tam frequenter in *Scripturis* prænuntiatum, quo excindendam *Gentem Indaicam*,

(*Mat.* XXIV. 3.) miserisq; & persecutionibus vestris (à *Judaïs* potissimum vobis illatis) figendum terminum prætolamini (videatur *Jac.* V. 7. 8. ubi παρουσία Κυρίου ἐγγίξουσα, per [ὁ χρίστος οὐδὲν ὥρῃ ἐσθῆκεν] explicatur v. 9.) & quem illico secutura est copiosior ad fidem *Christi* discipulorum aggregatio (quæ per [τὸν ἡμῶν εἰς Χριστὸν ἐπισυναγωγὴν] intelligi potest) simulque major cogendorum cætiuum *Ecclesiasticorum* libertas (quam etiam phrasi istâ notatam videmus II. *Mac.* II. 8. & *Heb.* X. 25.) quàm adhuc, sub persecutionum & dispersionum jugo, frui licuit. (Id quod revera sub *Vespasiano* & *Tito Imperatoribus* post *Judeorum* cladem *Christianis* obtigisse constat, & *Apoc.* V. 10. & VII. 15. innui alibi monstramus) Quod, inquam, ad hanc materiam attinet (id enim voce [ὡς] eodem sensu quo οὐδὲ non raro usurpatâ, intelligi debet) obsecro vos

§. 3. 2. Ἐἰς τὸ μὴ παχέως σαλευθῆναι ὑμᾶς ἀπὸ τῶ νοδὸς, μήτε θροεῖσθαι, μήτε διὰ πῶμα, μήτε διὰ λόγον, μήτε δι' ἐπιστολῆς, ὡς δὲ ἡμεῖς, ὅτι ἐνέσκηκεν ἡ ἡμεῖς τῷ Χριστῷ,

Ne leviter à prius agnitâ (quam- que à *Christo* & *Apostolis* accepistis) veritate abripiamini, neque aut à simulatâ quâcunque inspiratione, seu revelatione à quocunque obtentâ, aut à nuntio quovis, tanquam à nobis (seu ore tenus, seu per

tabellas in *Epistolâ*) vobis allato, turbari, aut dimoveri vos permittatis, aut exinde vobis persuaderi, hoc esse temporis momen-

tum, quo diem *Christi* ad ultionem de *Iudeis* sumendam jam subito instare putandum est.

§. 4. 3. Μή τις υμᾶς ἑα-
πάσῃ χεῖ μὴδ' ἐνα ῥόπον, ὅτι
ἐὰν μὴ ἔλθῃ ἡ ἀποστασία τοῦ
τον, καὶ ἀπαγαλῇ ὁ ἄνθρω-
πος τὰς ἀμαρτίας, ὃ ἴδεις τῆς
ἀπολείας,

Ne quis habet vobis fraudem, quæ
vobis, fideique vestrae pessime ces-
sura est, quibusvis technis faciat;
Postquam enim hoc semel animis
presumpseritis, & ut *Apostolica* do-
ctrinae articulum imbiberitis, simul-
que juxta speciem vestram id vobis

non obtingere experti fueritis, futurum est ut de veritate *Evange-
lii* nostri ancipites vobis curæ, & dubitationes exorituræ sint,
simulque ut malis istis, quæ ubique *Iudeis* vobis interminantur,
victi tandem, fessique labascatis. Sed hoc certissimum habeatis
velim, juxta methodum, & propositæ à *Christo* œconomiz ordi-
nem, prius expectandum esse, ut veniat ἀποστασία quædam nota-
bilis.

§. 5. Quid per ἀποστασία hic significetur, non libet fidelius
affirmare; Eà notari fidelium *Iudaorum* à *Mosaicis* observatio-
nibus abscessum, circumcissione & cæteris *Iudaicis* ritibus insuper
habitis vir doctissimus putavit; Sic certè *Act. XXI. 21.* de *Paulo*
dicitur, famam esse, ὅτι διδασκαλὸς ἀποστασίας ἀπὸ Μωσέως τοῦ καὶ τὰ
ἔθνη πάσας Ἰουδαίας, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέλεια, μηδὲ πῶς
ἔσται περιτέμνειν. Apostatam nempe aut abscessum à *Mose* fecisse.
Erat & alia, sensu non dissimili, ipsorum *Apostolorum* ἀποστασία,
huic affinis. Illorum scilicet à *Iudeis* ipsis ad *Gentiles* abscessus,
cùm post prædicatum per urbes singulas *Evangelium*, pertinaces
& incredulos *Iudeos* res suas sibi habere juberent, pulverem de
pedibus suis contra eos exercebant, statimque ad *Gentes*, is ex pro-
fecto *Evangelium* enuntiaturi, transirent. Sic *Lucas* vocabulo
[ἀποστάς] usus est, *Act. XIX. 9.* ὅς τις πᾶσι ἐοικημένον καὶ ἡμῶν,
κακολογεῖς ὅτι ὁδὸν ζωῆς τοῦ πληθους, ἀποστάς ἀπ' αὐτῶν, ἀπέειπεν
τὸν οὐρανόν. De *Paulo* dictum, cùm *Iudaorum* quidam (non
pauci) obdurarentur, & *Evangelio* ab eo annuntiato resisterent,
conata populo viam (Domini) convitiis excipientes. Ab iis, in-
quit, abscedens vel ἀποστάς, discipulos separavit, i. e. ad *Gentiles*
Asiaticos se recepit, obstinatis *Iudeis* remissio nuntio, & ab eorum
eratu se planè, suosque separavit, & abstinuit. Quod ut antea à
Paulo & *Barnabà*, *Act. XIII. 46.* sic & plenius postea factum
legimus, cùm *Iudeis* solemniter vale longum dicens, ad *Gentes* se
converteret, *Act. XXVIII. 28.*

me conjurationis, aut confederationis mentio hic sequitur) & ut *χολή* seu herba venenata, cum summā amaritudine conjuncta, multis virus suum infusus, Quod statim evenisse nemo ignorat, *Samaria* universā à fide *Christi*, quam à *Philippo* receperant, statim deficiente.

§.9. Hinc & illud (*Heb.* XII. 15.) *Apostoli*, contra *Simonis* & *Gnosticorum* venena *Hebraeos* suos munientis antidotum, *μή τις πίη πικρίας ἀνω φύου ἐν χολῇ*, ut in *Deuteronomio* legebatur, (non ut codices legunt *ἐν χολῇ*, per unius literæ *Metathesin*) ne qua sit inter vos (subintellecto verbo [sit,] ut in priore versus parte [*μή τις ὑστερῶν*] necessariò fieri de: et) amaritudinis radix, sursum germinans in herbam istam venenatam, per quam futurum, inquit, est, ut *μυανθῶσι πολλοί*, multi polluantur. Quibus immediatè additur, *μή τις πορνῆς*, v. 16. nequis fornicator. aut profanus, sicut *Esau*, qui διὰ βρώσεως *μαῖς πρωτόγεια ἀπὸ δόλο*, ut vite suæ consuleret, qui tam quoquo modo prorogaret, primogenitura, & inter ea sacerdotii prærogativas abdicavit. Quibus verbis duo notissima *Gnosticorum* crimina proponuntur, primum, quo imparitates omnimodæ; Secundum, quo, cum persecutio ingruat, fidei abnegatio notatur.

§.10. Post hanc demum defectionem (seu ἀποστασίαν, & ἁρτίαν πανηγὲρ ἀπιστίας, *Heb.* III. 12. seu ἁποσταλὴν, *Heb.* X. 39.) id etiam consequens erit, ut *Simon Magnus*, execrandus ille impostor, hac Sectariorum suorum catervā stipatus, deposito jam velamento se palam prodar, & postquam aliquantisper se pro *Christi* discipulo venditaverit, & inimicitias contra fidem conceptas prudenter dissimulaverit, Tunc demum

§.11. 4. Ὁ ἀντικείμενος, ὃς ἁρπαγεύμενος ἐστὶν πάντα λαγνέμενος Θεὸν, ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸ ναὸν τοῦ Θεοῦ καθίσταται, ἀποδιδυνύλα ἑαυτὸν ὅτι ἐστὶ Θεός.

Se apertā facie purioris fidei professoribus opponat, imò divinos honores ipse usurpet, & (scilicet ut *Deum Patrem* in monte *Sinai* apparentem, ut *Christum Iesum* inter *Indeos* *δοκῆσαι* versantem, ipsumque promissum *Spiritum Sanctum*

adfirmans) se omni, qui inter *Indeos* aut *Christianos* agnoscitur, aut colitur, *Deo* opponat, & attollat. (illud est ἀντικείμενος & ἁρπαγεύμενος ἐστὶν, non ὑπὲρ πάντα, &c. eo sensu quo ἐστὶν cum quarto casu ἁρπαγεύμενος adversus significat) adeò ut vero & aeterno *Patre* sede suā dimoto, *Simon* ipse inter sectatores ipsius locum ejus occupet, imò, ex plenissima & uberrima verborum significatione, ἁρπαγεύμενος ἐστὶν

* Vide *Cyrl: Hierosol: περὶ Διτῆς.*

* βασιλεία ἐφ' ἑαυτὴν ἀνθεν-
sus scipsam δι-
αμεινέτωσα,
Lu. II. 17.

ὁν πάντα, in omnem super-atollens se, i. e. non adequans tantum sed & de ὑποχρῆ contentens, aequalem aut comparem non ferens, à Samaritanis ad unum omnibus (πᾶσιν ἀπὸ μικρῷ ἕως μεγάλῳ) aliisque pluribus, non tantum ut δύναμις Θεῷ μεγάλη, potentia Dei magna, (quod in tyrocinio deceptoris hujus illi accidisse dicitur Act. VIII. 10.) agnoscatur, sed & tandem, post acceptam, & conculcatam fidem Christi, v. 23. ut Summus Deus, θειότατος, ὁ δύσας ὁ πορνδαῖς, (simul cum putidissimâ Helena, πόρνη hujus primi & Supremi Dei, ut loqui amabat, ἐντολῶ) colatur & adoretur. De Simone Mago illud primò occurrit, ante Philippi adventum, Samariâ nondum prædicatione ejus illustratâ, de eo palàm dictum esse, ἰσχύς ἐστιν ἡ δύναμις τῷ Θεῷ ἡ μεγάλη, vel, ut Codex MS: Regius celeberrimus, simulque Beza venerandus Græco-Latinus legendum suadent, ἡ δύναμις Θεῷ ἡ χαλμμένη μεγάλη, Act. VII. 10. Divina scilicet Potentia vel Majestas ista quæ sub variis aut Jehovæ, aut Διὸς, aut Jovis nominibus à diversis Nationibus agnoscebatur, ab omnibus verò ut Magnum, aut Maximum, Summum, aut Supremum Numen colebatur. Sic ob claudum sanatum S. Barnabas Jovis statim titulo salutatur, Act. XIV. 12. Nec igitur mirum videri debere, si post annos aliquot, ab iis saltem, quos ἱκανῶς χεῖρ μαγείας ἐξέσκη, beneficiis suis fascinaffet, Act. VIII. 11. pro supremo Deo agnosceretur.

5. 12. Consulatur Justinus Apol: 2. pro Christ: Post Christi, inquit, ad cælum ascensionem, πρὸς βαλόντο οἱ δαιμόνες ἀνθρώπους πρὸς λόγοντας ἐαυτοὺς ἱ) Θεὸς, Demones mortales aliquos in medium produxerunt, qui se Deos affirmarunt, & hi, inquit, à vobis Gentilibus à μόνον ἐκ ἐδιώχθη, ἀλλὰ ὁ πλεῖστος κατεζώθη, non solum nullam persecutionem passi sunt, sed & pluribus honoribus digni aestimati. Quod de Simone & Helenâ, & sectatoribus ejus latè prolequitur. Sic & post Justinum Irenæus l. I. c. 20. Simon Magus, inquit ille, à Claudio Cesare honoratus esse dicitur, A multis quasi Deus glorificatus est, Docuit semet ipsum esse, qui inter Judæos quasi Filius apparuerit, in Samariâ autem, quasi Pater descenderit, & in reliquis Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem, hoc est, eum qui sit super omnia Pater, (ὑπερῆχοντος ὅτι πάντα ἐξῆ- ῶν Θεὸν) & sustinere vocari se, quodcumque eum (Patrem æternum) vocant homines; Dein Helenam, primam ejus ἐννοίαν generare Angelos, & Potestates, à quibus & mendum hunc factum dixit; Secundum gratiam ejus salvari homines, Judæorum Deum

me conjurationis, aut confederationis mentio hic sequitur) & ut *χολή* seu herba venenata, cum summâ amaritudine conjuncta, multis virus suum infuturus, Quod statim evenisse nemo ignorat, *Samariâ* universâ à fide *Christi*, quam à *Philippo* receperant, statim deficiente.

§.9. Hinc & illud (*Heb.* XII. 15.) *Apostoli*, contra *Simonis & Gnosticorum* venena *Hebraeos* suos munientis antidotum, *μὴ τις πίῃ* *πικρίας ἀνω φύσιν ἐν χολῇ*, ut in *Deuteronomio* legebatur, (non ut codices legunt *ἐν οὐχῇ*, per unius literæ *Metathesin*) ne qua sit inter vos (subintellecto verbo [sit,] ut in priore versûs parte [*μὴ τις ὑστερῶν*] necessarii fieri debet) amaritudinis radix, sursum germinans in herbam istam venenatam, per quam futurum, inquit, est, ut *μᾶλλον πολλοὶ*, multi polluantur. Quibus immediatè additur, *μὴ τις πορνὴς*, v. 16. ne quis fornicator. aut profanus, sicut *Esau*, qui διὰ βρώσις *μᾶς πρωτοτόκῳ ἀπέδωκε*, ut vite suæ consuleret, ut eam quoquo modo prorogaret, primogenitura, & inter ea sacerdoti prærogativas abdicavit. Quibus verbis duo notissima *Gnosticorum* *κρίθηα* proponuntur, primum, quo *imparitates* omnimodæ; Secundum, quo, cum persecutio ingruat, fidei abnegatio notatur.

§. 10. Post hanc demum defectionem (seu ἀποστασίαν, & *καθάραν παρηγορίαν ἀπιστίας*, *Heb.* III. 12. seu *ἰσοπαλίαν*, *Heb.* X. 39.) id etiam consequens erit, ut *Simon Magnus*, execrandus ille impostor, hac Sæctatorum suorum catervâ stipatus, deposito jam velamento se palam prodar, & postquam aliquantisper se pro *Christi* discipulo vendita verit, & inimicitias contra fidem conceptas prudenter dissimulaverit, Tunc demum

§. 11. 4. Ὁ ἀντικείμενός, & *ὑπερβαρύνον* ὅτι πᾶντα λεγόμενον Θεόν, ἢ σέβασμα, ὅτε αὐτὸν εἰς τὸ ναὸν τοῦ Θεοῦ καθίστοι, ἀποδείκνυντα αὐτὸν ὅτι ὅτι Θεός.

Se apertâ facie purioribus fidei professoribus opponat, imò divinos honores ipse usurpet, & (se ut *Deum Patrem* in monte *Sinai* apparentem, ut *Christum Iesum* inter *Indeos* *δοκῶν* versantem, ipsumque promissum *Spiritum Sanctum*

adfirmans) se omni, qui inter *Indeos* aut *Christianos* agnoscitur, aut colitur, *Deo* opponat, & attollat. (illud est *ἀντικείμενός* & *ὑπερβαρύνον* ὅτι, non *ἰσὺς πᾶντα*, &c. eo sensu quo ὅτι cum quarto casu *ἔξ* adversus significat) adeò ut vero & aeterno *Patre* sede suâ dimoto, *Simon* ipse inter sectatores ipsius locum ejus occupet, imò, ex plenissima & uberrima verborum significatione, *ὑπερβαρύνον* ὅτι

*Vide Cyril:
Hierosol: πρὸ
Αἰρέσε.

ἡ βασιλεία ἐφ'
αὐτὴν ἀντι-
στῆναι ἑαυ-
τὴν ἑαυτὴν
ἀντι-
στῆναι, ὡς
ἐν
Λυ. II. 17.

ἐν παντί, in omnem super-autollens se, i. e. non adequans tantum sed & de ὑποχρῖ contendens, aequalem aut comparem non ferens, à Samaritanis ad unum omnibus (πᾶσι ἀπὸ μακρῶ ὡς μεγάλη) aliisque pluribus, non tantum ut δύναμις Θεῷ μεγάλη, potentia Dei magna, (quod in tyrocinio deceptoris hujus illi accidisse dicitur Act. VIII. 10.) agnoscat, sed & tandem, post acceptam, & conculcatam fidem Christi, v. 23. ut Summus Deus, θυμώμασσι, & θυσιῶσι & πορνείαις, (simul cum putidissimā Helena, πορνεία hujus primi & Supremi Dei, ut loqui amabat, ἐνοίᾳ) colatur & adoretur. De Simone Mago illud primò occurrit, ante Philippi adventum, Samariā nondum prædicatione ejus illustratā, de eo palam dictum esse, ἔστις ὁτινὶς ἡ δύναμις ἡ Θεῷ ἡ μεγάλη, vel, ut Codex MS: Regius celeberrimus, simulque Beza venerandus Græco-Latinus legendum suadent, ἡ δύναμις Θεῷ ἡ καλλυμένη μεγάλη, Act. VII. 10. Divina scilicet Potentia vel Majestas ista quæ sub variis aut Jehova, aut Διὸς, aut Jovis nominibus à diversis Nationibus agnoscebatur, ab omnibus verò ut Magnum, aut Maximum, Summum, aut Supremum Numen colebatur. Sic ob claudum sanatum S. Barnabas Jovis statim titulo salutatur, Act. XIV. 12. Nec igitur mirum videri debere, si post annos aliquot, a biis saltem, quos ἱερὰν χεῖρα μεγάλην ἐξέτεκε, beneficiis suis fascinaisset, Act. VIII. 11. pro supremo Deo agnosceretur.

§. 12. Consulatur Justinus Apol. 2. pro Christ: Post Christi, inquit, ad cælum ascensionem, μετεβάλλοντο οἱ διαίμονες ἀνθρώπους πρὸς λόγοντας ἐαυτοὺς ἰδὲ Θεὸς, Dæmones mortales aliquos in medium producerunt, qui se Deos affirmarunt, & hi, inquit, à vobis Gentilibus ἡ μὲν οὖν ἐν ἐδωχθῆναι, ἀλλὰ & πρὸς κατηξιώθῆναι, non solum nullam persecutionem passi sunt, sed & pluribus honoribus digni estimati. Quod de Simone & Helena, & sectatoribus ejus late persequitur. Sic & post Justinum Irenæus l. I. c. 30. Simon Magus, inquit ille, à Claudio Casare honoratus esse dicitur, A multis quasi Deus glorificatus est, Docuit semet ipsum esse, qui inter Judæos quasi Filius apparuerit, in Samariā autem, quasi Pater descenderit, & in reliquis Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem, hoc est, eum qui sit super omnia Pater, (πατὴρ πάντων ἀσώτων Θεῶν) & sustinere vocari se, quodcumque eum (Patrem æternum) vocant homines; Dein Helenam, primam ejus ἐνοίαν generare Angelos, & Potestates, à quibus & mundum hunc factum dixit; Secundum gratiam ejus salvari homines, Judæorum Deum

unum ex Angelis esse (à Simone creatis) c.XXII. Ipsam verò Simonem unum Patrem esse, qui fecit Angelos, Archangelos, Virtutes, Potestates; Imaginem ejus factam ad figuram Jovis, & Selena (Helena sine dubio) in figuram Minervæ, hæcque adorari, c.XXI. Sic & Tertullianus de Animâ, Simonem Patrem summum à sectatoribus suis vocari.

S. 13. Taceo notissimam de ediculâ, aut statuâ, Rome in Tiberi inter duos pontes constructâ, & Simoni Deo Sancto consecratâ, & inscriptâ, historiam, ^a Justinus quidem, ut & aliorum ferè omnium (Tertulliani inprimis & Irenæi) antiquissimorum Patrum testimonius abundè firmatam. Quam tamen ^b Petrus Ciacconius, fretus marmoreâ cujusdam statuæ basi, Anno MDLXXIV. in Insula Tiberinâ Rome refoßâ, & Semoni Sancto Deo Fidio consecratâ, convellendam putavit; Quasi Justinus, homo externus, & Latine, inquit, lingua non admodum peritus, sic sibi imponi passus fuerit, & caligantibus oculis Simonem pro Semone, Deum Sanctum, pro Sancto Deo, pro Fidio fallentem, Imperatori etiam Romano obtulerit, qui sine dubio compertissimi mendacii eum illico arguisset, nec eundem denuò errorem, Tertulliano, homini quidem nec externo, nec aut civitatis, aut lingua Latina imperito, ut & aliis Romana Ecclesia Scriptoribus errandum porrexisset. Multa ad Ciacconii conjecturam vellicandam dici possent, si istis vacaremus.

S. 14. Ut ut illud sit, de affectatis, & assumptis divinis honoribus nullus dubitandi locus est, nec igitur ab Historiâ, rei que gestæ veritate procul abesse putabitur, quòd hîc de Simonis Apostasie dicitur, eum se supra attollere contra omnem qui Deus dicitur.

S. 15. 5. Οὐ μνημονεύετε Et hoc quidem, si bene meministis, vobis non jam primum à me dicitur; Sed, cum apud vos Evangelium prædicarem, jamdudum prænuntiatum est.

S. 16. 6. Καὶ νῦν τὸ κατέχον οἰσάτε, εἰς τὸ ἀποκλυθεῖν αὐτὸν ἐν τῷ ἐαυτοῦ καυρῷ. Videtis igitur ex prædictis, v. 3. quid illud sit, quod Simonem impedit, seu detinet, quòd minùs adhuc, depositâ, quam diu induerat,

personâ, se Christianorum acerrimum hostem palam ostendat; Legis nempe Mosaica observatio, à Christianis nondum in universum abdicata, cum adhuc caute ambulant Christiani, ἑκατόχθονες καυρὸν, Eph. V. 15. ab omni Judæorum irritatione temperantes. Nondum enim facta est, ut videtur, ista Apostolorum solennis

^a Apol. 2. ad Ant. Imperat. Rom.

^b In Opusc. ante exptic. columnæ Rosinatæ: vid: Cordam in Tertull: Apol:

solemnis à *Iudeis* ad *Gentes* discessio, quam o $\mu\alpha\lambda\acute{o}\nu$ ille, ut opportunitatem, & horam consiliis suis commodissimam, jam brevi futuram præstolatur. Exinde enim implacabilia *Iudeorum* in *Christianos* odia, & internecinæ ob contemptam legem *Mosaicam* (quæ omne cum *Gentilibus* commercium disertè prohibet) inimiciæ orituræ erant. Exinde discrimen inter *Iudeos* & *Christianos* manifestius futurum, cum fideles, præcipiente *Apostolo*, *Heb.* XIII. 12. se ex professo extra *Iudeorum* castra, ad fidei purioris professionem, nullis *Iudaicis* mixturis jugulatam, nullis *Mosaicorum* rituum sarcinis oppressam, proriperent; Exinde etiam hypocritis *Gnosticorum* (qui quamdiu *Christiani* *Iudeis* se accommodabant, inter *Iudeos* abnegare fidem, inter *Christianos* simulare didicerant) aliquando tandem necessariò deponenda erat, & aut cum *Christianis* tolerandæ afflictiones, aut eum *Iudeis* inferendæ.

§. 17. 7. Τὸ γὰρ μυστικὸν ἔθνος, ὃ ἐν νόμοις, μόνον ἀνθρώπων genus, non tantum subterraneos & clandestinos cuniculos agat, sed & palam in *Setam* ab *Orthodoxis* divisam concurrat, *Simone*, aliisque ducibus suis fretum, hactenus tamen secretius, & cautius hæc omnia moluntur, nondum *Christo* in univertum abrenuntiare, aut *Iudeis* se palam contra *Christianos* adungere, opportunum censentes; Nec enim adhuc ipsis suppetebat accusationum materia, quibus *Iudeos* $\muεγαλύνει$, bilēmq; eorum omnem in *Christianos* evomendam excitare possint.

§. 18. Quamprimum verò illud, quod adhuc *Gnosticorum* rationem comprimit, aut coercet, è medio sublatum fuerit (prius neutraliter dictum, τὸ κατέχον, hic verò ὁ κατέχων, seu sit ὁ $\rho\acute{o}\mu\alpha$, *Lex* ipsa, seu *Mosaicorum* rituum observatio, inter quos primarius cernebatur, *Iudeos* ἀλλοφύλοις καὶ συγγεσῶς, *Ioh.* IV. 9. ne *Iudei* ad *Gentium* consortium diverterent) postquam derelictis planè & conclamatis *Iudeis*, *Apostoli* ad *Gentes* transferint, & ceremoniis *Legis* insuper habitis, discipulos suos à *Iudeis* separandos curaverint, *Act.* XIX. 9. *Heb.* XIII. 10, 12. *Gal.* c. II. & III. & IV. & V.

8. καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομίτης, ὃν ὁ κύριος ἀναιώσει τῷ πνεύματι τοῦ σβυλλίου αὐτοῦ, καὶ καταργήσει τῇ σφραγίδι τῇ παρουσίᾳ αὐτοῦ.

Tunc continuò *Gnostici*, exutà *Christiani* nominis larvâ, se palam ostentaturi sunt, *Christianis* gravissimas persecutiones (quas per $\muηδυνεύς$ *apostolus* prædixit *Christus*) illaturi;

illaturi, eosque ut *Judais* imprimis exosos reddant, contemptæ universæ *Legis Mosaicæ* inculaturi, *Christianos* etiam quamplurimos, Primò, *Magicis negotiis*; Secundò, variarum libidinum carni blandientium illecebris; Tertio, *liberationis* à quolibet jugo sèctatoribus suis promissæ privilegio; Quartò, denique, propullandarum persecutionum spe, omnibus, qui se circumcidi patiebantur, factâ, quasi tot escarum generibus, ad inquinatissimæ sèctæ participationem allesturi. Quos, cum sic se primùm revelaverint, statim futurum est ut *Deus*, fidelium benignissimus *Pater*, improborum ultor sævissimus, *spiritu oris*, i. e. potentiâ verbi sui, tandemque *fulgore præsentis*, aut *adventus* sui, i. e. illustri istâ in *Judeos* festinante ultione, v. l. oppressurus sit, *Petro* primùm *Apostolo* de *Simone Mago* solemniter triumphante, statimque *Romanis Aquilis* *Mat. XXIV. 28* ad *Judeorum* simul & *Gnosticornum* excidium convolantibus, eâdem utrosque strage adæquaturis, *II. Pet. II. 9.*

Vide c. III.
S. 22.

S. 19. 9. Οὐ δὲν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρεσι ψεύδους,

10. Καὶ ἐν πάσῃ ἀπάτῃ τῇ ἀδικίᾳ, ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν ἡ ἀγάπη ἀληθείας ἐκ ἐδέξατο, εἰς τὸ σωθῆναι αὐτῶν, &c.

ostentantem, simulque libidinum escas subministrantem, aliæque quamplurima, quæ perditis quibusque impositura sunt; Ut sic iusta *Dei* judicia in *Pseudochristianos*, falsorum dogmatum sèctatores fideique simul ac constantiæ, & παρρησίας *Christiana* defectores infligantur, *Deo* sic permittente, ut eorum, quæ in terrâ petrosâ aut spinosâ seminata fuerant (licet statim *Ἐναντιόνοια*) alterum quidem exorto sole, i. e. ingruentium persecutionum tempore exureretur, & eò quod radicem non haberet, exaresceret, alterum item à sollicitudinibus mundi hujus, deceptione divitiarum, καὶ ἡ πλεονεξία τοῦ κόσμου τούτου suffocaretur.

S. 20. Ex hac hujus ἀνθυμίας, & μυστικῆς ἀνομίας, per prodigia ficta, & impuritates omnigenas sèctatoribus suis indultas, descriptione, abundè liquet, de quibus demum hæc omnia intelligi voluerit *Apostolus*; de *Simone* proculdubio, & *Gnosticis*, hæc potissimum mixturâ φαρμακικῶν & ἀστεργειῶν (ubique in novo Instrumento,

Quis verò sit hic ἀνομιᾶ, & μυστικὸν ἀνομιᾶς, quæ sècta ista hypcritica, consilia sua tantâ caligine obtegens, si cui incertum adhuc sit, Id illi statim manifestum erit, cum dignoverit sècta ἀρχηγὸν, *Satane* quidem operâ, stupenda prodigia (& quibus ad se multos seducat, mendacis que suis fidem faciat)

strumento, & Scriptoribus Ecclesiasticis) dignoscendis.

§.21. Duo interim quæ ad voculas [μυσήιον & ἐρεργεῖ] at-
tinent, superaddi adhuc possunt, 1. vocem [ἐρεργεῖ] non in *acti-
vo*, sed *passivo* sensu, in aliis quibusque hujus *Instrumenti* locis,
positum esse, (Quod alibi fusiùs à nobis monstratur) ideòque eod-
em passivo sensu reddendum esse, [agitur] inquit *Castellio*, κα-
ταδιδάξῃ, inquit *Hesychius*, Hæc scilicet adhuc μυστὴ ἀνομιᾶς,
secreto suo gaudens (ἡδὴ) jamjam in promptu est, ut se posito velo
detegat, post unicum è medio sublatum obicem, id illicò factura.

§.22. Secundò, vocem μυσήιον (quicquid eâ apud *Authores*
notetur) in hoc *Instrumento*, rem obtectam quovismodo, & ve-
lutam ubique significare. In meliorem plerunque sensum, pro eo,
quod à *Deo* ipso velatur, & aut *parabalis*, aut *prophetiis* obscurè
& velut per transennam aspiciendum proponitur, *Mat.* XIII. 11.
& alibi non semel; verùm & in *pejorem* quandoque, pro eo, quod
homines impii velandum curant, (præsertim cùm ei vox [ἀνομίας]
adjungatur, quâ ex *Hebræorum* more τὸ ἀνομιον notari pronom est,
quâque non levis aliqua à *Lege* aberratio, sed perditissimæ quæ-
que, ipsâque *pestilentia Cathedra* notari in sacris solet) nefando
scilicet pessimorum hominum secreto, & (ut *I. Tim.* IV. 2. iidem
Gnostici describuntur) ὑποκρίσας ἰδωλολάτρων, *deceptorum & impostor-
um hypocrisis*, quæ sub *Christiani* nominis larvâ, *Ro.* XVI. 18. ut &
Cabalisticis quibusque, i.e. *mysticis scripturarum* interpretationi-
bus, & involutris, πανουργία deniq; & δόλος, *II. Cor.* IV. 2. plurimis
imponens, fœdissima quæque velanda, & abscondenda curabat.

§.23. Hanc certè *Gnosticorum* putidissimam sectam, *Roma*
iidem se latè spargentem, hâc ipsâ μυσήιος appellatione *Apoc.*
XVII. 5. indigitatam esse (ut & *Eusebio* μυσωργίαν vel potius μυ-
στροποιίαν) hic pluribus monstrasse non vacat. Illud certè nemini
incognitum est, fœdissima quæq; *Gentilium* sacra (quæ illi κατ'
ἐνσημίαν, τελεταῖς ἐποπτείας, & *epoptica* sacra, *Apostolus* veriùs
ἀδιδυμίτες ἰδωλολαβείας, nefandas, & abominandas *Idololatrias*,
ἀβήρητοποιίας omnigenis conspurcatas, appellandas putavit) Mu-
sēia *Græcis* *Latinisque* solenniter nuncupata esse, adeòque istis
Gnosticorum ἀσελγείαις & μυστροποιίαις (τοῖς κρυφῇ ὡς αὐτῶν γιν-
ομένοις, *Eph.* V. 12.) eandem sine injuriâ appellationem accommo-
dari potuisse, sic ut post βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐ-
τῆς mentionem, quibus plenum poculum gestare coccinea mulier
dicitur, statim subnectatur, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γραμμένον,
Μυσήιον, &c. At de istis plus satis.

& *Pseudochristianos*; Si enim ad familiam *Christi* genuinam pertinuissent, nos, sine dubio, qui in fide *Christi* inconcussi persistimus, neutiquam deseruissent, ut verò hæc eorum hypocrisis omnibus innotescat, & amoto pii nominis velamento, ipsorum impietas palam fiat, Hoc illis ritè accidisse videtur, ut *Simonem Christo* nostro opponant, & se nobis infestissimos profiteantur. *Ἐν τῷ ἵσθι τῶ πατρὸς κλάδοι, ὡς ἐν ἡλίῳ ἐκ τῶν τῶ σωτῆρος τῶ Χριστοῦ. Ὅτι* genuini Patris rami, aut propagines fuissent, inimici crucis *Christi* non fuissent, ait de his ipsis *Simonis* asseclis *Ignatius*, ad *Trallenses*.

§.3. Hæc omnia de *Simonis Sectatoribus* interpretanda esse siquis dubitet, adeat *Clementem Alex. Strom:l.III.* qui *Gnosticos* hunc ipsum versum applicandum affirmat, καὶ τὸν Ἀντίχριστον πολλοὶ γράβασαν, &c. Adeat & *Cyrellum Hierosol. Cat. VI. p. 134.* ubi de *Simone* verba faciens, De eo, inquit, scriptum est, ὅτι ἡμεῖς ἔζη-
σαν, ἀλλ' οὐκ ἦν ὅτι ἡμεῖς, quibus addit *Barocianus Codex Manuscriptus*, ἐν τοῖς ἡμεῖς, μεμνημένας ἐν τοῖς ἡμεῖς, Sic ut versus hic, adeoque locus integer ad *Simonem*, & *Gnosticos*, hujus itidem sa-
tis antiqui, & non contemnendi *Autoris* judicio, referendus sit.

54. 20. Καὶ ὑμεῖς Χρίστω
ἔχετε ἀπὸ τοῦ ἀγίου, καὶ οἰδατε
πάντα. Ipsi se *Gnosticos* vocant, & prae
aliis perfectissimos *Dei* cognitores
gloriantur. At testimonium illud
illustre, quod per *Spiritum* ex caelo loquentem *Christo* ejusque
Evangelio datum est, *Mat. III. Aet. II.* & per nos, qui vidimus
& audivimus, vobis communicatum est, eam certè veritatis cogni-
tionem & certitudinem animis vestris ingeneravit, ut ipsi verius
Gnostici dici possitis, qui fidem vestram, ipsorum *ἑσθλοῦς διδασκα-
λαίς* satis contrariam, ipso *Dei* testimonio confirmatam habetis.

§5. 21. Οὐκ ἔρχεσθαι ἡμῶν
ἐπὶ ἐκείνους τῶν ἀλλήλων, ἀλλ'
ἐπὶ οὐδέποτε αὐτῶν, καὶ ἐπὶ πάν-
των τοῦ ἀληθείας ἐκ ἐξεί.

Ad vos igitur ego hæc jam scri-
psi, non quod *scientiâ* ex eorum
officinis petendâ vobis opus sit, sed
quod divinatori planè γνώσις muniti,
metantū *Monitore* indigeatis, ut
mendaciis eorum unicam *Evangelii* doctrinam obijciatis.

ΣΙΔ. 22. Τίς ὅτιν ὁ ψαυτής,
 ἐν μὴ ὁ ἀργύριον, ὅτι ὁ Ἰουδαῖος
 ἐκ ὅτιν ὁ Χριστός; ἔτις ὅτιν ὁ
 Ἀρχιερεὺς, ὁ ἀργύριον καὶ
 πέντε καὶ ὁ ὄν.

infernus, qui *Messiam* tandiu omnibus expectatissimum, *Ie-*
H 2
sum

sum esse negat, vel qui non confitetur Iesum Christum *ἐν σαρκὶ* venisse, II. Ioh. 7. Quod de Simone verissimè hic dicitur, cum ille, ut se Christum simulet, *ἐκ ἐν σαρκὶ* (vel ut Cyrilli codex MS. Barocianus legit *ἐν σάρκως*) sed solum *δοκῶς* Christum hic in terris fuisse pronuntiaverit.

§. 7. Sic in *Epistolis Ignatii* ubique mentio est *Christi*, ἀληθῶς ὄντος καὶ σαρκὰ, verè existentis secundum carnem, &c. ἡγιασμένους ἀληθῶς, καθηλωμένους ἀληθῶς ἐν σαρκὶ, & ἀληθῶς ἑπαυαν, ἀληθῶς ἀνέστησαν, ἔχ' ὡς αὐτοὶ πνεύς λέγουσιν, τὸ δοκεῖν αὐτὸν πικρὸν εἶναι, Et ἐπὶ τὸ δοκεῖν ταῦτα ἐπαύθη, &c. Et ὅν τινες ἀγνοῦντες ἀρῶν, Et κύειον βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν *Καρποφύου*, ὃς ἐστὶ τὸ μὴ λέγων, πλείως αὐτὸν ἀπέρη, *Dominum blasphematur, cum non confiteatur eum carnem gestare, Qui verò hoc negat, perfectè eum abnegavit.* Hæc omnia simul poni videas in unicâ ad *Smyrnenfes* (istam *Asia* notissimæ *Iohannis* provincię *Ecclesiam* primariam) conscriptâ *Epistolâ*; Aliâque ejusdem characteris, in plerisque *Θεοφόρου Martyris* scriptis, adversus hujus sectæ virus, antidota ubique sparguntur.

§. 8. Quilibet igitur venenis istis imbutus, talia de Christo docet, ille quidem Deum ipsum, qui Christo de cælo testimonium præbuit, negasse censendus est. Quod & à Simone abundè factum, qui *πρωτὸς ἐτόλμουν* (ait *Cyrillus*) primus ausus est jactare se eum esse, qui in monte *Sinai* sub specie *Parris* apparuit.

§. 9. Nihil sanè manifestius dici potuit; Hunc scilicet *Gnosticorum* gregem (mendacissimos *seductores*, qui à Christo, cui primum nomina dedissent, deficientes, *Simonem*que ductorem suum pro Christo venditantes, se universæ jam fidei *Christiana* opponabant, idque immediatè ante *Judaici* excidii tempus) pro *Pseudodoctoribus*, & *Antichristis*, à Christo prænuntiatis, habendos esse; Imò ipsum illum celeberrimum *Antichristum*, per aliquot annos in *Ecclesiâ* expectatum, in Simone, & hac *Gnosticorum* colluvie reperiendum esse.

§. 10. Sic cum *Polycarpus* in *Ep: ad Philip: p. 20.* *Antichristum*, juxta hanc *Iohannis* definitionem, descripsisset, [Πᾶς ὃς ἀν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντίχριστός ἐστι, καὶ ὃς ἀν μὴ ὁμολογῇ τὸ μαρτύριον τῆς σταυρῆς, καὶ τὸ διαβόλες ἐστι, Quisquis Christum in carne venisse negat, quisquis testimonium crucis non confitetur, is pro Antichristo, & Diaboli filio censendus est] statim addit, καὶ ὃς ἀν μὴ δοδῇ τὰ λόγια τῶ κυρίου πρὸς τὰς ἰδίαις ἐπαγγελίας, καὶ λέγη μήτε ἀνέστησαν, μήτε κρίσιν ἔχει, ἐστὶ πρῶτος τοῦ σκότους.

Ἐν τῷ Σατανᾷ, Et qui Eloquia Domini ad suas cupiditates convertit (ut gratiam Dei eis ἀσίστηται μεταπέντες, Iude 4.) Et dicit nec resurrectionem, nec iudicium esse, ille primogenitus Satana est. Quo titulo Simonem Magum, & Gnosticos ab antiquis Patribus insignitos esse, omnes nōrunt.

§. 11. Quod verò ad ipsum nomen attinet, satis apparet *Antichristum* dici, qui se *Christum* simulat, ψευδοχριστὸν (qualis directè *Simon*, se ὡς Ἰσδαλοῖς ὡς Χριστὸν Ἰησοῦν φανέντα affirmans) ideòque *Hereticis* his, ἡ πλᾶνς simul, & τῷ Ἀντιχριστῷ titulum affigi, II. Ep. Ioh. 7. Ex quo adhuc manifestius erit (quod jamdiu contendimus) eos, quos sub titulo *Pseudoprophetarum* Mat. XXIV. 10. præsignificavit *Christus*, hīc in prophetiæ istius completionē per *Antichristum*, aut *Antichristos* designari, eosque pari modo *Christo* opponi, quo μυσηλεὶν ἀνομίας apud *Paulum*, modò explicatum, vel μυσηλεὶν ἀιχερότης apud *Epiphaniū* (clandestini contra *Christum*, & pietatem, at præcipuè puritatem omnem cuniculi, & infidiæ, fœdissimis, sed & mysticis, quæ dicuntur, sacra Scriptura interpretationibus innixi) τῷ μεγάλῳ ἡ ποσειδίας μυσηλεῖν adversabantur.

C A P. XI.

I. Joh. IV. 1, 2, 3. Explicata.

§. 1. Festinamus ad quartum caput.

1. Ἀγαπᾶτε, μὴ παντὶ πρὸς μᾶλλον περὶ εἰς, ἀλλὰ δοκιμασίᾳ τὰ πρὸς μᾶλλον, ἐν τῷ Θεῷ ὅτι, ὅτι πολλοὶ ψευδοπροφηταὶ ἔξελθουσιν εἰς τὸν κόσμον.

Multa sunt, Dilecti, sibi que satis contrarii *Spiritus*, quibus freti homines, se pro Prophetis, aut doctoribus jactitant, non omnes quidem à Deo profecti, ideòque singuli à vobis, habito examine, explorandi, an à Deo sint; Id enim à *Christo* prædictum, quod hodie accidisse experimur, sub hac tempestate multos *Pseudoprophetas*, *Christo* palam adversantes, seque pro *Christo* venditantes, in mundum exituros esse.

§. 2. 2. Ἐν τέτρωτον πνεῦμα, πᾶν πνεῦμα ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐν τῷ Θεῷ ὅτι.

Et in hoc prophetarum aut Doctorum explorandorum negotio, illud inprimis disquirendum est, an qui se afflatos prædicant, *Christum*

nostrum verè in carne venisse, & verè crucifixum esse confessuri sint, idque cū confessione fidei nostræ tantis undequaque

persecutionibus impetatur, Qui enim *fidem Christianam* inter eos pericula à *Judeis* ei impendunt propugnaturus est, & non corde tantum crediturus, sed & ore confessurus est, is proculdubio, ut verus *Dei* propheta recipiendus erit.

§.3. 3. Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογᾷ ὅτι Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐκ ἔστι, καὶ τὸτό ἐστι τὸ πᾶν Ἀντι-χρίστου, ὃ ἀντιχρῖς ὅτι ἐρχεται, καὶ νῦν ἐν τῇ κόσμῳ δεῖν ἦδν.

Quisquis autem *Jesus Christum* non agnoscit in carne verè venisse, sed, ut *Simon*, δοῦλος solum, is se statim monstrat à *Deo* missum non esse; nec igitur vel ut *nuntius Dei*, vel ut *propheta* recipiendus est. Tali autem *Spiritu Antichristum* illum

actum scimus, quem *Christus* ante cladem *Hierosolymitanam* venturum prædixit, *Sepedonas* scilicet, & carcinomata ista notissima, impurissimam *Gnosticorum* sectam, de quibus c. II. verba facta sunt, & à quibus hodie *Ecclesiam Christi* tam inclementer tractatam, & infestatam experimur.

CAP. XII.

Hec omnia ut Presbyteranis non faveant. Omnia completa ante excidium *Hierosolymitanum*. *Mysterium avomias* revelatum. Ἀντίχρῖς ὃ ἦδν νῦν, *Jobannis* ἀπο. *Episcopatus Gnosticis* nihil debuit. II. Pet. II. 10. Δόξας βλασφημεῖν. Ἀντιλογία Κορ. 1. Ἰουδαίας arrogatio. *Apostolos* in ordinem redigere volunt *Gnostici*, ἀντιότατοι, Tit. I. 10. se *Episcopis* præferentes. Ratio cur *Ignatius* tam magnifice de *Episcopis* locutus sit. *Marci* sectatores se *Apostolis* præferentes. *Paras* de *Thebuthi*. D. *Blondellus* de impugnata *Θεομπαρχία*. *Antichristus* non sic. *Gnostici* multa à *Paganis*, multa à *Judeis* deprompsere. *Blasphemia* quæque de *Simone* dixere. Idem *Antichristi* I. *Job*. II. & *Antichristi* c. IV. *Ebionitæ*. D. *Blondelli* conclusio infirmissima.

§.1. HÆc cum ita sint, mirari satis nequeo, quâ tandem ratione tria hæc *Scriptura* commata à *Presbyteralis* paritatis assertoribus ad rem suam accommodari potuerint.

§.2. Hoc enim inprimis certissimum est, istam *Χρῖς ἡμεῶν* *Paulo*, ἐχάτω ἡμεῶν *Iohanni* solenniter nuncupatam (*excidium* nempe *Hierosolymitanum* sub *Vespasiano*, & *Tito* *Imperatoribus*) ante *Iohannem* denatum, hoc est, ævo *Apostolico*, obtigisse.

§.3. Illud dein æquè indubitatum est, hoc, quicquid fuerit *ἀνομίας μυστήριον*, aliquandiu *mysterium* fuisse, clam aliquandiu delitescens, idque ἦδν, inquit *Paulus*, cum ea scriberet, postea verò revelatum esse, utrumque autem (*Christo* prænuntiante) ante fatalis hujus diei adventum; Imò *Antichristum*, ἦδν, & (ne semel tantum

tantùm dicatur) ἡδὲ νῦν ἐν κόσμῳ ἵδ', jam nunc in mundo esse, cùm ea Johannes scriberet.

§.4. Ex quibus oculato cuivis manifestum erit, 1. *Episcopatum*, si is in *Ecclesiâ Antichristo* præluserit, & operante, (ut vulgò redditur) *Mysterio iniquitatis* in *Ecclesiam* irreperit, sine dubio sub *Apostolicis* temporibus extitisse, Quo uno extra dubium posito, univèrsa *D: Blondelli* machina statim concidit, qui sub *Apostolis* tam principalibus, quam adlectis, *Presbyteros* compares *Ecclesiam* quamlibet gubernasse, tandèmque sub fine *secundi à Christo nato seculi*, *Episcopatum* (*Presbyteratû* superiore) *ὑποεκκλῆναι* fuisse statuit, & ad id monstrandum omnem operam suam impendit.

§.5. Verùm & illud secundo adjiciendum est, quòd, cùm hæc omnia ab *Apostolis* de *Mysterio ἀνομίας*, & *Antichristo* enuntiata, in *Gnosticorum* scēdā eventum suum sortita fuisse demonstratum sit, nihil tamen inter omnia patrum scripta (quibus *hæresis* ista satis graphicè depingitur) reperiri possit, quod *Episcoporum* ordinem *Gnosticis* placuisse, aut ab eorum *hæresi* augmentum quovismodo, nedum originem, sumpsisse arguat; Imò è contra *Sanctus Petrus*, & *Iudas*, hos τοῦτοντας, & ἀνδράς, audaces, sibi que placentes hæreticos, δόξας blasphemasse pronuntiant, nec solum *κλεινότητα* omnem ἀδελφότητος, & ἀγαθότητος, sed & τὴν ἀνιλο-γίαν Κορὲ infontes, perditionem suam maturasse.

§.6. Quid sit δόξας βλασφημεῖν (quatenus *Gnosticis* tribuitur, II. Pet. II. 10. & Iud. 8. si non sit *Apostolis*, & *Ecclesiarum* ἡγεμό-νους tunc viventibus se sic ex diametro opponere, ut per ἀνιλο-γίαν Κορὲ explicatiùs reddi possit, Ego me fateor conjecturâ assequi non posse: Quid vero *Coræ* (& ipsi quidem *Levite*) sociis-que suis vicio verteretur, manifestum erit, si rei gestæ historia, Num. XVI. consulatur.

§.11. Cùm steriscent contra *Mosē* & *Aaronem*, (non *Mosē* tantum, sed & *Aaronem*, ut hic non *κλεινότητα* tantam ἀδελφότη-τὸς, sed & βλασφημίας δόξας) dixerunt, sufficiat vobis (vel, nimium est) quod vobis usurpandum putatis, cùm tota congregatio sancta sit, unusquisque eorum, & in ipsis sit Dominus, cur elevamini super populum Domini? Sic nempe opinante *Core*, φιλοαἰσθη-τῶν *Mosī* in cœtu, *Aaroni* in tabernaculo vitio vertendam esse. Cùm sine dubio sanctior fuerit *Mosis* sententia de his opinatoribus. pronuntiata, v. 7. Multum erigimini, filii *Levi*, Num parum est vobis, quòd separavit vos *Deus* *Israel* ab omni populo, & junxit:

junxit sibi, &c. quin vobis etiam Sacerdotium vendicetis? v. 10.

§. 12. Hæc ἀρχιερωσύνης arrogatio (vel ἰουδαίας inter omnes filios Levi vendicatio) fuit, ut *Mosi*, &c. ex eo, *Iudæ* videtur, ἀπλογία Κορῆ, Et hanc quidem dicam, non solum à *Iudæ*, sed & ab aliis *Apostolis*, *Gnosticis* impingi videas; utpote ipsos ubique *Apostolos* (aliis in *Ecclesiâ* omnibus à *Christo* prælatos) in ordinem redigi volentibus. Hinc est quòd dignitatem suam tam strenuè tueatur *Paulus*, I. Cor. IX. *Apostolatus* privilegia sibi vendicans, v. 1. & id, postquam cum *Gnosticis* rem habuisset, integro c. VIII. Quod & ad *Galatas* facit, c. I. unde etiam cum de his ματαιολόγοις, & φρεναπάταις *Titum* monendum censeret *Apostolus*, Tit. I. 10. eos in initio versus ἀνυπατάλως nuncupat, statimque παρὶ ἐν πειλομῆς, & v. 11. ὅλος οἶκος ἀναβέπωντας, & διδάσκοντας ἀπὸ τοῦ θεοῦ, tot *characterismis Gnosticorum* illuviem indigirans.

§. 13. Quò & illud *Ignatii* pertinere nullus dubito, *Epistola* ad *Polycarpum*, Eius, inquit, γνώθῃ πλέον τῷ ἐπιτάκῳ, ἔσθαι, si quis *Episcopo* plus cognoverit, i. e. si quis sibi γνώσιν arrogans, *Episcopum* ut minus scientem contempserit, is sine dubio corruptus est; Ideoque. cum *Ep: ad Trallesios*, de istis *seductorum*, & πλάνων eos indies sollicitantium, venenis cavendis eos moneri voluerit, hoc, inquit, fiet, si nec inani fastu inflemini, (cujus rei, affirmante *Apostolo*, à scientiâ, seu γνώσῃ summum periculum erat) & ut à *Deo*, sic & ab *Episcopo*, & *Apostolorum* constitutionibus ἀχθεύσῃ, inseparabiles sitis, statimque addit, quicumque sine *Episcopo*, &c. quicquam facit, hic ὁ καθαρὸς ἐστὶ τῇ συνιδήσῃ, conscientiam intaminatam non habet. Ex quibus, ut id semel dicam, ratio reddi potest, quare *Pientissimus Martyr* in singulis ferè *Epistolis* suis, tot, & talia de *Episcopis* audiendis, de nullâ ab iis separatione faciendâ, de summo quidlibet sine illis faciendi piaculo (ἐνκαίρως quidem, at nunquam (pace magnorum *Censorum* licebit dixisse) ἀκαίρως) inculcanda censuerit, quia scilicet *serpenti* tunc latius *Gnosticorum* *Gangræna* I. Tim. II. 17. ex separatione & contemptu *Episcoporum*, vires quotidie adaugerentur, quæ non alio remedio, aut *Pharmaco* minuendæ erant, quàm si suis *Episcopis* honos, & reverentia, incolumis & integra custodiretur.

§. 14. Hoc de *Marci* sectatoribus (notissimâ istâ *Gnosticorum* propagine) affirmavit *Irenæus*, I. I. c. 9. & ex eo *Epiphanius* I. I. her. 14. & 34. Eò insolentia elatos fuisse, ut ipsos etiam *Apostolos* præ se contemnerent. Et cum, inquit, ad eam traditionem qua est ab *Apostolis*, qua per successionem *Presbyterorum* (i. e.

(i.e. Episcoporum) in Ecclesiis custoditur, provocemus eos, adversantur traditioni, dicentes, se non solum Presbyteris, sed etiam Apostolis existentes sapientiores, sinceram invenisse veritatem. Iren. I. III. c. 2.

§. 15. Aded ab omni veritatis specie alienum est, quod contra Episcopos singulares, à Myſteris Iniquitatis, aut Antichristi in Scripturis mentione deduci solet argumentum, Aded promptum & proclive, ut in ipsos authores retorqueatur, si istis talionibus vacaremus.

§. 16. Nec quidem illud, licet παρίστω, notatu indignum erit, eadem seu ἀβλαβία, seu (nè quid pejus dicam) infelicitate peccasse Paruum, cum Thebuthis apud * Hegeſippum mentionem, qui virginalem & puram Apostolicorum temporum Ecclesiam corruisse dicitur, ad propositum suum pertinere censuerit; Cum apertissimum sit, integrum Hegeſippi locum ad notissimam istam Ecclesia pestem, Gnosticorum hæresin à Judæis oriundam, pertinere, simulque ipsum Thebuthim δια τὸ μὴ ᾔδειν αὐτὸν ὁμοιοπον, ideo quod in petitione Episcopatus repulsam tulerat, Ecclesia pacem, & puritatem impiè sollicitasse.

* Euseb: Eccl:
Hist: I. IV.
c. 23.

§. 17. Priusquam verò istis valedixero, Duo fateor à D. Blondello hic poni quæ me satis excercuerunt, & adhuc animi incertum relinquunt. Primò, Quinam ii fuerint Antichristi, I. Joh. II. 18. à quibus, Paganismi ruentis amulis, Dei super omnia regnantis Monarchiam palam oppugnatam fuisse asserit. [Oppugnare Monarchiam Dei, & Paganismi ruentis amulos esse] est sine dubio πολυθεΐα Paganorum, contra unitatis aut μονοθεΐæ assertores, propugnare; Et sic quidem ex adverso, Cyrillus, Catechesi VI. Πρεσβυτερια μοναρχία inscripta, unitatem Dei primum istum fidei articulum, contra multiplicem Paganorum πορνεία, Feles, Canes, Lupos, Leones, Capas, Bacchum, Cereremque ἀλλὶ θεῶν adorantium, tuctur. Quod si de Apollonio Tyanæo, aliisque puris putis Paganis, & πολυθεΐα assertoribus à D. Blondello affirmatum sit, id quidem in se verissimum erit, sed quod Antichristo, de quo istic sermo est, ritè accommodari non poterit, cum is ex cœtu Christianorum exiisse dicatur v. 19. i.e. Christo aliquando nomen dedisse, quod Apollonio & meris Paganis non competit, & cum illud tantum de hoc Antichristo hic dicatur, negare eum, ὅτι ὁ Ἰησοῦς ὅταν ὁ Χριστός, Jesum esse Christum, v. 22. Quod non est μονοθεΐα adversari, Imò nec illa Paganicæ πολυθεΐæ assertio istis temporibus res aded nova, aut insolens censi debet, ut dari Ec-

clefia *is omneion* possit, quo *ἀγαν ἐξάρτων* (*horam ultimam* (quicquid ea demum significare *D. Blondello* videatur) *adesse* certo dignoscant.

§. 18. Fateor quidem *Gnosticos* (quos instantis exitii *Judaici* prodromos prædixit *Christus*) à *Paganis*, & seu ab *Hesiodo*, seu ab *Orphicâ* à *Theologiâ*, multa in usus suos deprompsisse (ideoque *Cyrillum* prænominatum, *Catechesi* sextæ tractatum *ἀπὸ ἀπίστων*, de *Simonis* præcipuè & *Gnosticorum* *heresi*, adjecisse) At hoc non est ruentis *Paganismi* amulos esse, & eo demum consilio *Monarchiam Dei* palam oppugnare, quum iidem eo tempore *Gnostici*, ex *Judaismo* etiam multa, æquè ac è *Gentilismo* hauserint, & ut monuit *Hegeſippus* apud *Euseb: Eccl: Hist: l. IV. c. ult.* ex septem notissimis apud *Judeos* *heresibus* originem suam traxerint, seque coram *Judeis* *Mosaica disciplina* lectatores profiterentur, imò & è *veteris Testamenti Scriptis* multa, à *Christo* nonnulla, in miscellaneam hanc *παραβλασφημίαν* farraginem conjicienda deprompserint.

§. 19. Certum est hos illud quidem conatos esse, ut *Simoni* *Deo* suo *θεοῦ* deferrentur, *Christo*q; autoritatem abrogasse, multaque de *Deo* in *Scripturis* affirmata ad *Simonem* traduxisse; imò, *Simonem* ipsum se in monte *Sinai* *ἀπὸ πατρὸς παρέντα*, Inter *Judeos* ut *Iesum Christum*, non in carne, ἀλλὰ *δοκῶσιν* *παρέντα*, deniq; ut *Spiritum sanctum* à *Christo* promissum *παράκλητον* venditasse; At non est illud *Paganica πολυθεΐας* propugnatores esse, sed solum *sceleratissime sectæ* tutandæ, & propagandæ operam sedulo impendisse.

§. 20. Secundò, quâ demum ratione sibi persuaserit vir *Dissidissimus*, quartum *Epistola* primæ *Iohannis* caput, sic à secundo dividendum esse, ut per *Antichristos* c. II. 18. *Dei* super omnia regnantis oppugnatores, per *Spiritum Antichristi*, c. IV. 3. negatam præſentem ab *Ebione*, & congerronibus, æterni Verbi *ἐναντιώσαντων* intelligi putet.

§. 21. Certè si *Antichristi* *characteres* duobus capitibus comprehensi, inter se conferantur, eos in unum recidere palam erit; Secundi quippe capitis *Antichristos* negare, ὅτι *Ἰησοῦς ὅστις ὁ Χριστός*, v. 22. negare, seu non confiteri *Filium* v. 23. ideoque (ut argumento à relativis concludit *Apostolus*) ὁ δὲ ὁ Παῖς ὁ ἕχθρος, nec *Deum Patrem*, qui *Filio* suo testimonium præbuit, agnoscere; Parique modo *Antichristos* IV^{ti} capitis, μὴ ἀμολογῆναι ὅτι *Ἰησοῦς Χριστὸς ἐκ σαρκὸς ἐληλυθὼς ἐστιν*, *Iesum Christum* in carne venientem non confiteri, vel (ut sequentia explicant) μὴ ἀμολογῆναι ὅτι *Ἰησοῦς*

ἄν ὅδε τὸ Θεῶν, v. 15. non confiteri quod Iesus sit Dei filius. Hæc planè eadem sunt, & cum Gnosticis directè quadrant, nec ad Ebionitarum ἠλωχῶς καὶ πενήτας, ut antiqui dixerunt, de Christo dogmatizantium sententiam (quã primum Christum λιτόν καὶ κενόν ἀνθρώπων, ex Iosepho & Mariã natum, μόνον καὶ περὶ κοινῶ ἥθους δαδνημαίμενον affirmabant, postea verò ex virgine & Spiritu Sancto natum confitentes, cum tamen αὐτὸν περὶ πατρὸς Θεοῦ, aut λόγον καὶ σοφίαν ἦν) negabant) restringenda sunt.

§. 22. Verùm (istis omisiss) quomodo ad Episcopos supra Presbyteros se extollentes, negata seu Dei Monarchia, seu Christi ἐνανθρωπήσις, pertineat, fateor ego me divinando assequi non posse, ni hæc unica Hierarchicorum doctrina adedò totum Antichristum ebibisse censetur, ut in hoc unum errorum pelagus alia omnia Acherontis ostia se effudisse, aut quicquid in istius seculi Ecclesiã peccatum ab hereticis fuit, illud statim in Episcopis huius ævi puniendum videatur.

§. 23. Aliud est sine dubio schismata, & αἰρέσεις Apostolici ævi Ecclesiam infestasse, quæ ab Apostolis & Orthodoxis omnibus anathemate, dirisque perculsa sunt; Aliud, à schismaticis illis Episcopalem inæqualitatem, nolente Ecclesiã, in Ecclesiam investam esse; Nec quicquam hoc Rhetorico ἔμψῳ conclusisse D. Blondellus cuius æquo æstimatori videbitur, donec Episcopalem dignitatem, seu ut hereticam, seu ut schismaticam, seu demum ut Paganicam, ab Ecclesiã rejectam esse, aut sacro, aut aliquo demum (præter Aerium) auctore, affirmaturus sit.

C A P. XIII.

Diotrephes φιλοπρωτεύει. Quid de eã walo. Diotrophes Johanni Apostolo se præponens. At Episcopi non sic. Προσεία licita, licet culpanda φιλοπρωτεύεια. Φαρισαῖοι φιλήσιντες προσέκοιτο δέσπας. Mat. XXIII. 6. Συναρῶμαι quid significent. Προσέκοιτο δέσπας in sacris & in civilibus. Ἀρχισυνάγωγος. Consistorium, Concilii Christiani icon, Apoc. IV. Ἐπισκοπὸς δέσν, apud auctorem Constitutionum. Στέφανος πρεσβύτερος apud Ignatium. Οὐσιαστικόν quid. Altare cingere. Episcopus in medio sedens. Non Omne Episcopatus desiderium malum. Zebedæi uxor.

§. I. **U**ltimò igitur ad Diotrephes φιλοπρωτεύειαν deveniamus; & primò meminisse liceat, quid in hac re * walo aliquando censuerit; Apponam verba; Quia, inquit, ille (i.e. Diotrophes) nollet agnoscere superiorem aliquem in Presbyteros habentem potestatem, Apostoli autem quasi primi Presbyterorum, qui & eos instituebant, jure ipso præminere ipsis debebant, ideo non

* walo: Mess:
p. 24.

admittebat Iohannem, qui in Ecclesiâ major iure suo futurus erat omnibus eius Episcopis sive Presbyteris.] Hæc ille inter alia dicenda censuit, A quo me non discessurum considerem, si ex his conclusurus essem Diotrephem Presbyterana iniquitas assertorem fuisse, adeoque rem gnauiter gessisse, ut Iohanni ipsi omnem superioritatem abrogandam voluerit; Nec igitur nos, sed adversarios nostros hoc pessimo Diotrephis exemplo ulterius premi posse.

§. 2. At responderetur 2^{do}, Locus ipse si consulatur, III. Ioh. 9. statim manifestum fore, Diotrephen non solum comparibus suis, sed & ipsi Iohanni Apostolo præponi voluisse, Dignitatẽque ambiisse, non quæ Presbyterorum collegio, sed quæ sanctissimo Apostolo debebatur. Scripsi, inquit Iohannes, Ecclesiæ, sed ὁ φιλοπονησας αὐτὸν Διοτρεφὴς οὐκ ἔδιδέχθη ἡμᾶς. Primatus inter eos cupidus Diotrephes nos non recipit, Epistolamque nostram ad Ecclesiā missam respuit. Quid ergo hoc ad Primatum Episcoporum, Apostolis libenter ipsorum ἐπιστολὴν facta testæ, auctoritatem, & dignitatem incolumes relinquentium, nec ipsos Patres e familiâ suâ pellentium, sed tantum ex prærogativâ πρῶτος τῶν ἐκκλησιῶν (ipsis ut primogenitis, ab Apostolis, i.e. Patribus concessâ) junioribus quibulque fratribus in familiâ præsidentium, claviũque à Christo datarum potestatem, non quò sibi, aut commodo suo quicquam accedat, sed quò alios sub se omnes in unitate fidei conservent, exercentium?

§. 3. In Ecclesiâ nimirum Asiaticâ, Iohannis curæ immediate subiectâ, nullo modo ad Diotrephen primatus pertinebat, nulla ab Apostolis missio, aut χτεςτορία obtendebatur, suo solius calculo & suffragio, non tantum non iubente, sed, ut apparet, palam renitente Apostolo, ad ἐπιστολὴν ascendere voluit, αὐθιγὰς & παύλῳ, (quales Gnosticorum schola innumeros produxit) At quid hoc ad Episcopos, iubentibus, & per impositionem manuum benedictibus Apostolis, non ex ambitione, aut φιλοπονησίᾳ suâ, sed ex missione, & providentiâ Dei, ad illud culmen (aliquando etiam postquam recusaverint) provectos?

§. 4. Libet igitur adversariorum hoc se contra Hieraticos scuto obtegentium armaturam, virẽsque uno dilemmate experiri. Aut Episcopatu singulari (super Presbyterorum paritatem ascendente)ungebatur Diotrephes, aut non, Siungebatur, cur non affectu ex illius super pares dignitatis ab Apostolo inculabatur? Cur idẽ tantum ei, quia ἡμᾶς, i. e. Iohannem ipsum, seu litteras Iohannis Apostolicas, non reciperet, dies dicebatur? Aut cur demum, quod Diotrephi

Diotrephes impune cessit, ab *Apostolo* vivente & vidente neutiquam notatum, id in *Episcopis* nostris adeo immaniter plectendum, aut à nobis jam seris nepotibus iis vitio vertendum erat? At si (ex alterà dilemmatis parte) *Episcopus* non erat, tunc statim illud in confesso est, nihil planè ad *Hieraticos* nostros, nihil ad *Episcoporum* ordinem *Diotrephes* exemplum spectare, ideòque quæ hic ad augendam invidiam à *Diotrephe* trahuntur omnia ἰδὲν ἢ τοῦ Διότρου.

§.5. Tertio igitur respondetur, φιλοπολίαν *Diotrephes* illi vitio verti potuisse, salvo tamen suo *Episcopii* primatu; nec enim *apostasia*, aut superioritatem omnem *Ecclesiasticam* in *Diotrephe* improbasse *Apostolum*, ut nec in *Simone* Act. VIII. communicandi (per *Χειροτονίαν*) *Spiritus Sancti* ἔξουσιν; Sed in hoc, indignum acquirendi modum (quodd, ut ait *Cyrillus Hierosol.* τὸ ἀπολεῖν τὸ πνεῦμα) & χάριν argento sibi coemendam expectaret, v.20.) In illo, φιλοτιμίαν, φιλοπολίαν, ambitionem, aut immoderatam eminentiæ illius affectationem censurâ suâ mulctâsse.

§.6. Exemplo res clarior fiet: De *Pharisæis* dictum est, *Mat.* XXIII. eos φιλεῖν *προσκύματα* ἐν ἑσθασαῖς, primam in *Synagoga* cathedram amare, v.6. Quid hic [*συναγωγαί*] significet, non est adeo manifestum, ut quicquam fidenter asseram. Potest ad *Ecclesiasticos* *Judeorum* cœtus restringi; At & potest ad *Consistoria* applicari, ut ejusdem capitis v.34. & c.X. 17. & *Ja.* II 2. & alibi non semel. Si ad cœtus sacros respexerit *Christus*, tunc sine dubio, cum in *Cathedris* docerent *Doctores*, & inter ipsos ordo aliquis observaretur, necesse erat, ut primam *Cathedram* aliquis occuparet, Ideòque hunc sedendi ordinem neutiquam reprehensurus erat *Christus*, sed tantummodo τὸ φιλότιμον, ambisioforum, & fastuosorum hypocritarum *κακοήθειαν* notâsse credendus est. Sic etiam, si ad *Consistoria* respexerit, (quod tamen isto in loco fecisse non putamus) Erat enim inter *Judeos* כּהן קטן *Caput Consistorii*, ἀρχιεπισκοπὴ & κατ' ἐξοχὴν, cujus manuum impositione alii omnes *Preshyteri*, quibus in *Consistorio* locus erat, in *Senatum* recipiebantur; Et huic sedem præ aliis eminentem convenisse nemo dubitat. Ad ejus certè imaginem (sub ipso *Apostolorum* *κτῶ*) *Concilia* *Episcoporum* componebantur, sub suo quæque *Patriarchâ*, aut *Metropolitano*. Horum *Iconem* videmus à *Joanne* in visione depictam *Apoc.* IV. *Thronum* quippe, aut *Cathedram* *Principalem*, in medio positum v.2. & (καθίσθαι τὸ θρόνον) ex utrâque throni parte, ad modum *Corone*, vel *Semicirculi*,

* Diff: IV.
c. XX.

thronos XXIV. quibus totidem Πρεσβύτεροι, (*Judae*, ut * mox dicetur, *Episcopi*) infidebant, ad sinistram, & ad dextram throni sic dispositos, ut omnes versus populum facies verterent.

§. 7. Ad hunc certe modum, & *Episcopum*, *Presbyterum* suis (postquam *Presbyteri* secundarii instituti sunt) stipatum, iis omnibus praesedisse in Ecclesiâ suâ, nemini novum videbitur, qui in antiquis Ecclesiâ scriptis veritatus est. Videantur *Constitutiones Apost.* II. 58. Κεῖθω μὲν ὁ ἐπιτόπου θρόνον, καὶ ἐκάτερα τῶν αὐτῶν καθέξω τὸ πρεσβυτεῖον, καὶ οἱ διάκονοι παριστάσθω. Videatur *Epistola Ignatii ad Magnesios*, ubi post mentionem ἀξιοπρεπέατος ἐπιστοπού, additur πάλαιος θρόνον τῶ πρεσβυτεῖς, Corona (quâ iste sedentium ἐν ἡμῶν κλῶν situs describitur) *Presbyterii* vestri, *Episcopalem Cathedralam* ex utrâque parte cingentis. Sic & ἐκκλησίας θρόνον, *Constit: Apost.* II. 28.

§. 8. Hinc illud antiqui *Authoris De Eccl: Hierar: c. III. ὁ μὲν ἐκκλησίας ἐν μέσῳ τῶ θεῷ δυναστεῖ καθεῖσα*), ubi quid per *δυναστεῖον* notetur, ex *Græco Nazianzeni Scholiaste* συνί: α'. satis patebit. Σηκός, inquit, καὶ τέμενος σημαίνει τὸ ἐκεῖν ὅλον, ὅς ἐστι καὶ δυναστεῖον, ἐν ᾧ ἡμῶν ὁ θεὸς τῶ μυστηρίου ἀεὶ βῶτα, Altarium nempe, locus, aut spatium illud integrum, ubi sacra mensa nobis proponitur. Ex quo ritè intelligi poterit, quid sit illud ἀεὶ βῶτα ζωσασίαιον, altare cingere, in antiquorum ritualibus, ex *Psalmissâ* depromptum; ut & illud in *Greg. Nazianzeni* somnio, de seipso, ut *Episcopo* in medio sedente, (ut olim *Christus* in medio *Doctorum*, *Lm.* II. 46.) & *Presbyterorum Cathedralis* ex utrâque manu thronum ejus cingentibus. At illud non est quod hic contendimus; Hoc tantummodo hic monuisse contenti, quàm nihil ex istâ ἀεὶ βῶτα ζωσασίαιον *Pharisaicâ*, & à *Christo* notatâ affectatione, ut nec à *Diotrephes φιλοσωλείᾳ*, contra ipsam cathedræ præminentiam seu *Judaicam*, seu *Christianam* concludi possit.

§. 9. Quartò denique respondetur, non omne quidem ἀνακωμὴς desiderium, (sive per τὸ ὀρέσθω, sive per τὸ ἐπιθυμεῖν ab *Apostolo* significatum, *I. Tim.* III. 1.) culpandum esse, Cum, qui *Episcopatum* desiderat, bonum opus desiderare dicatur, sed tantum inane illud, & solius eminentiæ, aut prioritatis præcisè & abstractè sumptæ, (nullo ad officium aut ἔργον respectu habito) impotens dignitatis & ἀποστολικῆς δόξης desiderium. Loquatur pro aliis *Theodoretus* in *I. Tim.* III. 1. ἢ ἀπλῶς τὸ ἐπιθυμίας, ἀλλὰ τὸ φιλαρχίας καὶ ἰσορροῖ, καὶ διδάσκει μὴ τιμῆς ἀλλ' ἀρετῆς ὀρέσθω, μὴ τὸ ἀξίαν ποθεῖν, ἀλλὰ τὸ ἀξίας τὸ ἔργον ἐπιζητεῖν, Non simpliciter desiderium *Episcopatus*,

patris, sed primatus amorem incusat, docetque non honorem sed virtutem, non dignitatem sed opus apperendum esse.

§. 10. Sic cum Zebædæi uxor Mat. XX. dignitatem istam à Christo filiis suis impertiendam postularer, ut unus illi à dextrâ, alter à sinistrâ in regno ejus sederet, tale à Christo responsum tulit, ut sciamus eam φιλοπρωΐας ream esse, Oneribusquippe & afflictionibus, quæ πρωτοίς istis adhaesura erant, insuper habitis, soli dignitati inhiâsse.

§. 11. Quod igitur Christus discipulis reliquis eam matris aut fratrum ambitionem indigne ferentibus, adjiciendum censuit, & ἐν αὐτοῖς πρῶτον, 26. μετῴτων, 27. vel, ut Lucas XXII. 26. & ἐν αὐτοῖς μετῴτων, & ὁ ἡγούμενος, principem, aut præcipuum inter eos, δίδου- τον & δῶλον ἔσθ', aliis omnibus, quibus præest, ministrare & servire debere, id etiam Diotrephi reponi potuit; non tamen exinde probari, neminem in Ecclesiâ μετῴτων, aut μετῴτων, aut ἡγούμενον cen- sendum esse, sed tales (ē contra) ἐν οὖν, inter Christianos futu- ros esse. Id posthæc fufius monstrabitur, & ex ipsâ φιλοπρωΐᾳ Diotrephis non obscurè concludi posset, si minutis istis probatio- num nobis opus esset. Aded sine omni rationis specie nobis * alibi imponi voluit D. Blondellus, qui hoc potissimum argumento Johannem Episcopis adversari concludit, quod Diotrephi φιλοπρω- τίας vitio verterit.

* Apol. p. 13.

C A P. XIV.

Episcopalis dignitatis semina sub Apostolorum ævo. Dilemma emittit Blondelli sententiam intantum. Schismatum pestis I. Cor. XI. 18. ἡ διασύνθεσις. Nihil ad Episcopalem dignitatem. Schisma I. Cor. III. malo notatus. Episcopalis Ordo ad alium immodestiam coercendam, ex aliorum malis moribus originem trahit. Antiquitas d'sciminis inter Episcopos & Presbyteros. Argumentum se- cundum contra Presbyteraniam sententiam ex istorum cunctis. Anglicanæ Reformationis fundus, ut Primo Scripturis, Secunda Primatum seculorum Scripturis deferrentur. Rex Carolus adversus Hendersonum.

§. 1. Quandoquidem verò D. Blondellus his omnibus de Anti- christis, de Diotrephe &c à se propositis addendum pu- taverit, hanc primam mali labem latius deinceps serpsisse, hoc est, (si ad præsentem litteram quovismodo pertineat) Episcopalis super Presbyteros dignitatis semina (unum pro Zizaniis à D. Blon- dello habita) Apostolorum ævo in Ecclesiâ fata, postea uberius suc- crevisse, Ego equidem hæc opportunitate usus, bonâ ejus cum veniâ, libenter interrogarem, quomodo causam suam vir instructi- simus, contra dilemmatis hujus vim tueri possit.

§. 2. Si

§.2. Si *Episcopalis dignitatis semina Apostolorum atate in Ecclesiâ* fata reperiantur, Tunc aut ab *Apostolis* rejiciebantur, aut non ; Si rejiciebantur, tunc illud aut scriptis ipsorum, aut *ἄλλως* factum ; Si scriptis, monstrentur in *Epistolis Apostolorum* verba, aut in *Actis Decreta*, quibus illud factum est : Si *ἄλλως* rejecta & reprobata ab *Apostolis* fuerint, nullâ *ἐκείνων* cenfurâ ad manus nostras derivatâ, indicentur demum capsulæ, quibus hæc *ἄλλως* aut *non scripta* damnatæ *Episcopalis* authoritatis *παράδοσις* reposita & custodita, incolumis ad nos pervenerit, Aut si *capsule* non compareant, monstretur saltem *Ageria nova*, quæ hæc ab *Apostolis* accepta, nobis tandem seris nepotibus in aurem (remotis arbitris) nuper suggererit : Hæc si monstrari itidem nequeant, quo quæso, præjudicio accidit, ut sine teste omni damnetur innocentissimus Ordo, & ex Ecclesiâ, nemine jubente, aut suffragante, exularet ?

§.3. Sin verò hæc tam alto mane sparsa semina, nullâ unquam aut *scriptâ*, aut *non scriptâ Apostolorum censurâ* feriiebantur, quis, quæso, nos judices constituit, ut post universalem per tot secula in Ecclesiâ hujus *Ordinis* receptionem, nobis tandem jubentibus damnetur ?

§.4. Ad hoc *dilemma* nihil à *Presbyteranis* adhuc prolatum videtur, præter solas illas *Mysterii ἀνομίας, Antichristorum, Ditrephis φιλοπαλδίων*, & importatæ, inquit D. Blondellus, sub ipsis *Apostolorum oculis schismatum pestis*, I. Cor. XI. 18. singulares mentiones.

§.5. Horum tribus prioribus, *Episcopalem Ordinem* nullatenus premi aut urgeri, satis prolixè, ni fallor, indicatum est.

§.6. Ad ultimum igitur accedo, de *schismatum* peste in Ecclesiam illatâ, I. Cor. XI. Palam est, *schisma* illud in *sacris epulis præripendis* consistere, dum unusquisque τὸ ἴδιον δέσμιον ἀναλαμβάνει ἐν τῷ φαγῶν v. 21. Divitibus, qui liberalius obtulissent, liberalius etiam edentibus, & bibentibus, & pauperibus ad micæ, quas ipsi attulerant, damnatis, sic ut esuriat unus, cum alter μείζω. Nihil igitur *Episcopali dignitati* cum hoc *schismate* commune fuit.

§.7. Imò si (quod D. Blondellus non facit) ad aliud inter eodem *Corinbios schisma*, ζῆλον nempe istum, *ῥεῖσα, καὶ διχοστασία*, c. III. (dum unus diceret, Ego sum Pauli, &c.) recurratur ; Nec illud quidem *Presbyterana* causæ favere deprehendetur. Cum ad hæc ipsa evitanda *schismata*, plurimum contulerit, ut ad *unum contra* omnis deferretur, & in causâ, si non hac, saltem pari (ipso

Hieronymo

Hieronimo, Blondelliana causæ fundo, asserente) *toto orbe decre-*
tum fuerit, ut unus de Presbyteris electus, cæteris superponeretur.

§.8. Manet igitur immotum, *Hanc*, quam appellat *D. Blondellus mali labem*, i.e. (si ad rem nostram quovismodo pertineat) *Episcopalis dignitatis* sub *Apostolorum ævo* jacta semina, talia non fuisse, ut ab iis *Apostoli* quovismodo abhorruerint, Nec igitur ab eo, quod tam clementer & sedatè tractârunt *Apostoli*, post *universa Ecclesia* ad eò intimas, & tot sæculorum consuetudine contractas familiaritates, nobis jam metuendum esse.

§.9. Unicum est quod hic interponi posse video; Nulla scilicet, sub *Apostolorum* tempore, singularis hujus *Episcoporum* super *Presbyteros* fastigii, (aut inter *Orthodoxos*, aut inter hæreticos) seu semina, seu vestigia reperiri, nec igitur quicquam ex utrâvis parte hoc dilemmate concludi posse.

§.10. Quod si affirmaverint *Presbyterani*, Interrogandi primò sunt, Quare igitur isto *Mysterii iniquitatis*, aut *Antichristi*, aut *Diotrephis* terculamento, nobis *ἡλίστοις* (& quibus *ἀγάπια* nostra fraudi esse neutiquam debuit) ad eò solenter, & sedulò imponi jamdiu cupiverint?

Secundò, Quo denum sæculo lacertos suos movere cœperit singularis *Episcopatus*, aut hoc inter *Episcopos*, & *Presbyteros* discrimen? » Agnoscit + *Walo* rem esse antiquissimam, ut » duo hi Ordines in Ecclesiâ fuerint distincti, si excipiantur *Apostolica* tempora, quorum ævo, inquit, ut eorum scripta testantur, nullum constat eorum ordinum fuisse discrimen. Ex quibus me (ex sententiâ tanti viri) rectè conclusurum puto, immediatè post *Apostolorum* tempora, hoc in Ecclesiâ discrimen fuisse. Id enim est [antiquissimam rem esse, si excipiantur *Apostolica* tempora.] Quod & clariùs effatur, p.253. Circa initium, aut medium secundi sæculi, Primus singularis *Episcopatus* supra *Presbyteratum* introductus fuit. Nec certè multùm abscedit *D. Blondellus*, qui anno *Christi* 135. i.e. anno à *Johannis* dormitione, 35. mutationem hanc factam esse affirmat Hoc igitur dato, & ex parte *Presbyteranorum* liberaliter concessò, (hoc, inquam, quodcunque sit, posito, sic ut in eo pedem figere liceat) *Argumentum*, quod quidem nobis neutiquam contemnendum videtur, sic conficimus.

§.11. Si *Presbyterana iolymia*, seu à *Christo*, seu ab *Apostolis* in Ecclesiâ stabilita, sic *Apostolorum ævo*, per totam ubique Ecclesiam

+ *Walo*: *Missi*:
p. 7.

* In toto orbe
decretum est, ut
unus talis
anteponeretur.
Hieron: Commi:
ad Titum.

clesiam propagata sit, ut *Episcopalis* apex toto hoc centum annorum spatio contrā mutire aut hīscere aulā non sit, Tunc certē fieri non potuit, ut quæ ab *Apostolis* aut *Christo* ipso *Ecclesie* ad omnem ætatem gubernandæ constituta est forma, ab * *Universā* proximè succedentis sæculi *Ecclesiā*, in aliam diversā, & planè adversā, seu contrariā immutaretur, & nullā interea aut *Synodo*, aut concilio, aut conventu interveniente, (cujus ope tot per orbem terrarum diffusæ *Ecclesie* in idem *sacrilegium* conspirare possent) nullis *Epistolis Canonicis* (quibus consilia sua sibi invicem communicarent) tantæ mutationi obstetricantibus, à *Christianā* in *Antichristianam*, à genuinā in meretriciam, à divinā demum in *Diabolicam* formam degeneraret.

§. 12. Unicum addo, si de *universā Christi* familiā (oconomis fidelissimis vix dum è foribus egressis) sic pronuntiandum sit, si de *utriusque Testamenti ἀποστόλοις*, à quibus (præter alias *ἑκατόμους*) *sacrum Scripturæ Canonem* stabilitum & conservatum nos accepisse agnoscimus, hæc & talia censenda sint, Habebunt adversarii nostri, unde de *Hierarchicis* simul & *Christianis* triumphare possint, unde de disciplinā, fidēque integrā, unā mensurandis strage, eodem busto componendis, sibi affatim gratulentur. Quid enim de *Scripturarum Canone*, inter *Protestantes*, ipsōsque, qui se *Evangelicos* nuncupant, recepto, de *Diei Dominica* observatione, aut è scripturā, aut ex universo antiquitatis penu adversus *ἀντιχριστιανίας* dici potest, quod non mukò auctius, & cumulatis pro *Episcopali dignitate* contra paritatis *Presbyterane* assertores dici poterit? Quod nos alibi locupletius explicavimus, nec opus est ut hic repetamus.

§. 13. Certè ab hoc *Novatorum* scopulo, sibi diligenter cautum esse voluit *Dilectissima Mater* nostra (afflicta, sed ex amantissima) *Ecclesia Anglicana*, Hoc se universo *Christianorum* orbi Characterē dignoscendam, hoc æquæ posteritati æstimandam proponens, quod in *Controversiis* fidei, aut *ἀποδείξουσ* decernendis, illud firmum ratūque semper habuerit (& huic basi *Reformationem Britannicam* dūci voluerit) ut *Scripturis Primæ*, dein primorum sæculorum *Episcopis*, *Martyribus*, *Scriptoribus Ecclesiasticis* *Secundæ* deferrentur; Ideoque quicquid à *Scripturis* affirmatum in *Fide*, quicquid de *Regimine Ecclesiastico*, ab universā post *Apostolos* ubique disseminatā *Ecclesiā*, constitutum dignoverit, illud pro fixo & stabilito, inter *Articulos Religionis* ponendum curavit, nemini filiorum suorum, quod sic positum fuerit, novandum aut movendum permissura.

§. 14. Fateatur pietissima *Matrona*, nullis se *νικηταις ὁμιλίαις, cupiditatibus*, quæ in *juniores* cadere solent, nullis *Novatorum* illecebris inelcatam esse, nullis rationum momentis persuasam, nullis (quibus prolixius immorati sumus) *Antichristi*, &c. (addo, & *Bestia Apocalyptica*) terriculamentis adeò perculam, ut aut universam *Apostolica* plantationis, aut ejus, quæ eam proximè insequeretur, ætatis (cui ipse *D. Blond.* eam imputandam censuit) *Ecclesiam*, ad sacrilegam & planè *Antichristianam* regiminis formam transfugisse suspicetur; Sed, ut quod è *Scripturis* clarè propositum est, illud totâ mente amplectendum, sic & quod in *Scripturis* obscurè prolutum, à primorum autem sæculorum consensu explicatum, & ex unâ parte definitum fuerit, illud filiis suis, aut ex fide credendum, aut inter piè credibilia collocandum, neminique nostrum, post tot sæcula, recudendum statuere.

§. 15. Sic cum *Optimus Carolus*, ὁ μάρτυς, hanc de *Episcopis* disceptationem sic exordiretur, ut in interpretandis scripturis (cum in iis quicquam obscurius dictum sit) ad universalem *Primitive Ecclesie* praxin, simulque *Patrum* consensum recurrendum esset, ejusque arbitrio, litigantibus τὰς ἀντιλογίας imponeretur: *Responsum*que à *Presbytero Alex: Hendersono* esset, » eos qui » *Scripturam* pro solâ fidei regulâ, antiquorum autem consensum, pro *Scriptura* autoritativo interprete proposuerint, periculosius errare, quàm qui duas fidei regulas proposuerint, » *Scripturas Canonicas*, & *Catholicas Traditiones* (cum æqualem Hi traditionibus, & *Scripturis* autoritatem largiantur, » Illi verbo divino autoritatem *Patrum* præferant,) *Constantissimus Princeps* sic breviter reposuit, » *Scripturam* quidem se omni » veneratione prosequi, at, cum *Scripturæ* sensus sit ipsum κριτήριον, & interpretandæ *Scripturæ* aliqua demum *Methodus* aut » norma accommodanda sit, sibi quidem nullam hoc *primitive Ecclesiæ* suffragio magis idoneam videri; obnixè, sed quidem » frustra petens, ut si hæc illi non placeret, alia quævis ejus loco » substituenda aut surroganda ab eo proferretur. Quod sibi nunquam factum esse, aut à *Presbyterana* causâ advocatis fieri potuisse, *Pientissimi Principis*, & *Constantissimi ἀδελφῆς Manes*, luculentâ, at sonorâ, & ingratisimæ *Genti*, ni *Deus* avertat, pessimè ominante voce proclamant. Et

Hæc quidem iis quæ in *anteceßum* nobis prælibavit *D. Blondellus*, prolixè quidem, sed quàm potui brevissimè, dicta sunt.

2-11-3

1-11-3

4

DISSERTATIO SECUNDA,

De IGNATIO, ejusque Testimoniis cum
HIERONYMI sententiâ collatis.

CAP. I.

*Ignatii Epistolæ Episcopis imprimis favent. Inde Walo & Blondellus illis insensî.
Dicendorum syllabus.*

§.1.

AD illud jam proximo loco procedendum est, quod ad sententiam suam à posteriori tutandam necessariò addendum duxit D. Blondellus, *Ardeiones* nempe (quos ita pro arbitrio suo appellat) *piis fraudibus*, seu idoneo *Episcopalis apicis tibicine abusos esse*, & *ementitis primorum Martyrum nominibus*, quicquid in mentem venerat, vulgasse: Idque de septem Epistolis *Eusebio*, *Athanasio*, *Hieronymo*, &c. laudatis dicendum esse, quibus, inquit, antiquior *Æroclodis Ignatii Martyris nomen appinxit*, &c.

§.2. Hæc, & talia, ad minuendam & tollendam *Sanctissimi Martyris* auctoritatem, à D. Blondello, & *Walone Messalino* necessariò dicenda erant. Cum ex Illo *Antiochena* (ubi primò *Χριστιανοὶ ἐκκλησίαν*) *Ecclesia Episcopi*, totiùsque *Syria Primæ*, *Apostolorum συγγένεια*, & primorum temporum oculatissimo teste, tam frequentia, & tam præclara & lucida testimonia produci ab *Hierarchicis* dignoscerent, ut ex eo uno, post *Scripturas*, *Apostolica* & *primævæ praxeos* interprete, controversia omnis statim decideretur, nec quicquam in tantâ luce *Presbyteranis* superesset, quod contrâ mutire, aut hîscere possent.

§.3. Illud satis apertè confitetur D. Blondellus, cum ab *Epistolâ* harum *Scriptore singularem Episcopatum ἐκκλησίαν ἀρχιεπίσκοπον* (iisdem verbis quibus *Walo* in eâdem materiâ usus est) *inculcatum esse*, & sic ut ei (*cenfæxo suo Promethem*). *affixus videri possit*, disertè agnoscit, *præf. p.43.*

K 3

§.4. Verum

S. 4. Verùm ista, non fannis, & contumeliis, sed rationibus, & argumentis peragenda erant; Ego quidem in his omnibus *D. Blondelli & Walonis* vestigia à me premeunda esse decrevi: *ἡ ἀπόστολος τῶν τοιαύτων ἐπέων, ἀλλὰ τὸ δύναμιν*, idque hoc ordine,

S. 5. *Primò*, quicquid hâc ex parte ad has *Ignatio* abjudicandas *Epistolas* dictum sit, solemniter ad examen vocaturus.

Secundò, Quædam additurus, quæ *septem Epistolarum à S. Polycarpo collectarum*, & ad *Philippenses* suos transmissarum authoritatem stabiliant.

Tertiò, (Post has tam luculento & præclaro nomini depulſas invidiæ tenebras) *Testimonia* quædam ex istis *septem gennini Epistolis* producturus, à quibus *Apostolici* xvi praxin æstimari fas erit.

Quartò, Inter *Sanctum Ignatium, Episcopum & Martyrem primævum*, ex una parte, & *Sanctum Hieronymum, Presbyterum*, ex alterâ, simulque inter utriusque *testimonia*, *Ignatii à me, Hieronymi à D. Blondello* producta, institutâ comparatione, rem omnem ad hanc libram aut trutinam examinandam propositurus.

C A P. II.

Quid de his *Epistolis walo*. Bis ab eo sub *Ignatii* nomine laudantur, *A Blondello* semel. *Stephanus* minister à *Walone* dictus. *Negativum argumentum à testimonio. Clemens* diaconus primò, postea *Episcopus*. Quid de integro volumine structurit *Walo & Blondellus*. *Interpolatio & suppositio* differunt. De *suppositione* omnis lis. Post *Videlianam Vossianam Ignatii* Editio. Ejus cum testimoniis ab antiquissimis patribus ex *Ignatio* laudatis concordia à *Blondello* agnita. Ut & cum *Archiepiscopi Armachani Latino Exemplari*. Ex hoc purgandum *Epistolarum volumen*.

S. 1. **P**rimò igitur videndum est, quid ad universum illud *Epistolarum* volumen *Ignatio* abjudicandum aut à *Walone*, aut à *D. Blondello* excogitatum sit, & inprimis quid è *Walone*.

wal: Mess:
p. 222.

S. 2. Ille quidem, *Authorem Epistolarum ad Trallenses & ad Philadelphenses*, nonnihil, quod proposito suo fuisse videbatur, dicentem, sine omni metu aut hæsitantiâ, *Ignatium* appellat; *Anacletum*, inquit, & *Clementem* *Petri* ministros facit *Ignatius*, ut *Timotheum & Linum Pauli*, in *Epistolâ ad Trallenses*, τὶς δὲ διάκονος ἀλλ' ἢ μιμηταὶ τῶν ἀγγελικῶν διατάξεων, λειτουργῶντες αὐτῷ λειτουργίαν καθεσθῆναι, καὶ ζῶμεν, ὡς Σπύραν & ἄλλοις ἱεροῦ τῷ μακαρίῳ, καὶ Τιμόθεῳ καὶ Λίνῳ Παύλῳ, καὶ Ἀνακλήτῳ καὶ Κλήμει Πρεσβ. Idem in *Epistolâ ad Philadelphenses*, in eodem loco & ordine

numerat

adnumerat Evodium & Clementem, hunc Roma, illum Asia primos Episcopos habitos, quo Titum & Timotheum, Ὁσίου ἡμεῶν τῶ ἀγιοσυνῆς ὡς Ἑλλά, ὡς Ἰουστῶ Ναυῶ, ὡς Μελαχισαδῆχ, ὡς Ἐλισαίου, ὡς Ἰορδαίου, ὡς τῷ Βαπτιστῷ Ἰωάννῃ, ὡς τῷ ἡγαπημένῳ μαρτυρῶ, ὡς Τιμοθέῳ, ὡς Τίτῳ, ὡς Εὐδοίῳ, ὡς Κλήμει & τῶν ἐν ἀγνοίᾳ ἡμεῶν τῶν βίων, Frui mihi contingat vestra sanctitate ut Elia, &c. Utroque loco Ignatii verba satis fusè laudata, ut hoc tantum ejus testimonio confirmatum putaretur, Clementem & Evodium &c. ab eo urbium Episcopos non vocari.

§.3. Hic certe, ut id obiter dicam, mihi ratio non constat, quare *Sanctus* (inter quos hic *Sanctus Stephanus* numeratur) *Walo* [ministros] reddere maluerit, qui ab omni ævo *Diaconorum* nomine solenniter noti sunt; Nec magis quidem augurari possum, quâ ratione, ex *negativo*, quod dicitur, a testimonio ducto *argumento* (quia, inquit, *hi non vocantur ab eo Episcopi urbium*) quicquam rectè concludi posse arbitrarer, statimque fidenter adijceret, *Nec sanè fuere*; Ego pari arguendi ratione, nec *Elia*, nec *Elizæum* prophetas fuisse pronuntiare possum, eâdem Ignatii auctoritate fretus, qui singulorum nomina eodem loco recenset, nullâ prophetici, quo fungebantur, muneris additi mentione. Verum sciat *Walo*, *Clementem*, & qui in posteriori testimonio sanctitatis & puritatis exempla proponebantur, in priori *Diaconorum* titulis insigniti, verè quidem & *Sanctos* & *Diaconos* fuisse, at & postmodum, quod amplius est, *Episcopos* creatos; *Ignatium* verò, qui in his *Epistolis annales* non scripsit, promotionis istius historiam non adjecisse, nec quidem, cum *Diaconos* alloqueretur, *Episcoporum* mentione cominodè uti potuisse, sed *Diaconorum* exemplum *Diaconis* propoluisse; Ita tamen ut *Jacobi* etiam hoc loco *Hierosolymitani* Episcopi, cujus *Stephanus Diaconus* fuit, dicere meminerit. At istis criminationibus jam non vacat. Habenda sunt potius gratiæ doctissimo viro, quod, cum sine incommodo ejus fieri potuit, *Ignatius* ipsi non displicuerit, ipsæque, quas nos *Sanctissimo Martyri* imputamus, *Epistole*, ab eo sub *Ignatii* nomine (sine omni suspitionis aut abjudicationis notâ) recitatæ fuerint; (quod & à *D. Blondello* factum, *Ap*: p. 108. & 219.) verum cum mens illi tam subito mutata fuerit, & post non longum (26. paginarum) intervallum, ex arbitrio ejus^a universæ exciderint, querelis potius quàm gratulationibus opus est.

§.4. Pergit igitur, ^b tandemque post paginas quatuor, cum pertinaciter recusaret *Ignatius* eorum numero accenseri, qui *Ecclesiastiam*.

^a Authorem earum Epistolarum ad Tralens: Smyrn: Magnes: Philad: Ephes: Roman: non esse Ignatium constat. *Wal: Mef:*

p. 248.
^b *Wal: Mef:*
p. 252.

siam sui temporis, per Presbyteros, eosdémque Episcopos iussus, & quoadque administratam adsererent, séque palam profiteretur Episcopatum unius agnoscere, opportunum Waloni vilium est, sententiam de universis Epistolis decretoriam planè, & cruentam pronuntiare, omnémque hanc contrà militantium testimoniorum aciem, unico styli ictu transfodere.

* Apol. §. 3.
p. 256.

§. 5. At nec adhuc ex ipsius verbis certò dignosci potest, in quâ demum classe disponendas has Epistolas censuerit, an *supposititias* planè omnes, an tantummodo *interpolatas* pronuntiaverit; Sic enim Ille, *Permirus mihi videretur, nisi apud me constaret omnes illas Ignatii Epistolas supposititias esse, vel certè multis locis interpolatas*. Sic & * D. Blondellus (nescio an *oblitus* quid in præfatione affirmanter dixerat, an adhuc *incertus*, qualiter de Epistolis his statuendum esset) *ascriptorum Ignatio Epistolarum sive suppositorem sive interpolatorem laudat*. Certè inter istas criminationes differentiam satis amplam positam esse nemo non videt, nec enim illi *constare* potuit, eas *omnes supposititias* esse, qui eodem momento *multis eas locis interpolatas esse* affirmaverat.

§. 6. Nulla quidem nobis necessitas incumbit, ut in tantâ exemplarium & editionum varietate & inconstantiâ, nihil uspiam Ignatio *interpolatum* aut *assutum* adfirmemus; Si id unicum nobis largiatur Walo, non *omnes supposititias* esse, si aliquas saltem *genninos Ignatii* fortis fuisse agnoscat, nulla, uti spero, de cætero nobiscum lis erit.

§. 7. Supponamus enim eas *interpolatas* quandoque fuisse, & cum Walo in lucem prodierit, (quamvis ex *Videlianâ* seu *Genevensi* fornace, *Hierarchicis* sine dubio non aded favente, jamdudum exierint) non tamen ex omni parte depurgatas esse; Non est tamen cur animos despondeamus, aut cur qui de vulnere querimur, desperemus de remedio; Excutiantur *Archiva*, consulantur venerandissimæ antiquitatis *Exemplaria*, tandémque post exquisitissimam explorationem fiat delectus, non abnuimus ipsius quidem *Waloni* iudicio, si his indicibus uti sustinuerit, rem totam deferre; Aut, si illud sine molestiâ ejus fieri nequeat, sit penes *Isaacum Vossium*, virum integerrimum, neminique, quod inaudiverim, *Reformatorum*, aut partium studio aut injuriâ notum, qui ex *Medicea Bibliotheca Archivis* (post exculum *Walonem Mess:*) volumen jampridem edidit, interpolationibus, & *Epistolis* suspectis satis liberatum, & de quo *Cl. Salmasius* magnifica quæque in *Apparat:* ad *L. de Primat:* sibi spondebat, nec minora

D. Blon-

D. Blondellus, quamdiu causæ suæ quicquam exinde accrescere potuisse videbatur.

§.8. Videatur D. Blondellus præf. p. 40. qui Mediceo hoc exemplari, avidè hausto, manu propria exscripto, & cum citatis à veteribus locis collato, (& quinam sunt isti veteres? Certè Polycarpus Ignatii ἀρχιερεῦς, Polycarpi discipulus Irenæus, Irenæum excipiens Origenes, post illos, illorum vestigiis inhærens Eusebius, Athanasius, Hieronymus, Chrysostomus, aliæque non pauca, aut contemnenda nomina) ingenuè fatetur se gratulatum saculo nostro, quòd illud ipsum exemplar, quo ante 1300. annis usus erat Eusebius, novam ipsi propediem affulsuram lucem, sponderet.

§.9. Taceo lubens, quid in hac re Reverendissimus Primas Armachanus præstiterit, & quàm foeliciter ille (nec sine peculiari Dei providentiâ sic disponente) Latinam, licet barbaram, versionem, Vossiano Græco exemplari per omnia respondentem, eodem ferè tempore (ipsòque sanguinariî sæculi, Episcopis adeò infensi articulo) ex vetustissimis Angliæ codicibus erutam, Oxoniæ lucem videre jussit.

§.10. Certè si Ignatius unquam Epistolas scripserit, (nec enim post tot sæculorum intervalla, sine quâdam vecordiæ mixturâ, Falsi postulabitur Antiquitas omnis, quæ scripssisse adfirmat) si Epistolarum ejus à Polycarpo ipso facta Sylloge, non sit inter impias & * impudentes Patrum illusiones ponenda, si exemplaria antiquissima Medicea, & Anglicana, locorum quidem interval-
lis satis diffita, omnem tamen inter se mutuo, simul & cum iis, quibus majores nostri usi sunt, concordiam foverint, aliquam apud nos auctoritatem nacta fuerint, si, cùm nihil ex omni retrò scriptorum thesauro contrâ nitatur, Ignatius tot & talibus indiciis vindicatus, ab Interpolatorum mixturis satis purgatus credi possit, non est quod ulterius litigemus.

§.11. Istum Isaaci Vossii codicem, assumentis quàm plurimis liberatum, Epistolis etiam integris non paucis multatum, & ad Polycarpianæ Sylloges (ab Eusebio agnitæ) Septenarium numerum redactum, nos quidem pronis ulnis amplectimur; (Et licet alias omnes, istam præsertim ad Heronem Diaconum (cui benè se velle proficitur * Walo) Sanctissimo Martyri abjudicandas esse, neutiquam contendamus, statuimus tamen has tantummodo septem, ut ex Mediceo, & Anglicano codice prodierunt, à nobis in hac causâ defendendas proponere,) ut Codicem, si leviuscula
L quædam

* Bonæ Patrum
fidei impuden-
ter illusum do-
lui. Blon. præf:
p. 40.

* Wal. Mess:
p. 258.

quedam demas, satis purgatum, & cui nihil obijci possit, quod non eâdem facilitate rejiciatur. Et, si sibi constare voluerit vir doctissimus, nec omnes ceu pro certo supposititias, unâ clade exquare, sed tantum ut interpolatas multis locis, ad *Lapidem Lydium* vocare, non verebor dicere, commodiorem purgandi, aut explorandi *Ignatii* rationem, à nemine excogitatam esse, (nec à *D. Blondello*, aut *Walone* excogitari posse) quàm quæ illi jamdudum, duorum præcipuorum virorum, *Archiepiscopi Armachani*, & *Isaaci Vossii* diligentia, & operâ, contigerit.

CAP. III.

Ad sex Argumenta *Walonis* contra Epistolas *Ignatii* responsio. Stylorum varietas, *Novæ* compositionum formæ à *Blondello* productæ ad confirmandam sententiam ejus, nihil valent. *Ignatius* *Θεοφύλακτος* appellatus. Voces *Λαίμα* in *Græcis* *verise*, isti sæculo familiares; *Πλῆθυσ* in *S. Scripturis*, ut & phrasæ habere. *Romana* lingua per *Judeam* jam se diffuderat cum imperio.

*ital: Miff:
p. 252.

§. 1. Quidam hîc breviter à * *Walone* recensentur, quæ satis, inquit ille, evincunt, non posse illud opus *Authori*, quem ementitur, adscribi.

1. *Stylus*, qui nimis, inquit, rhetoricatur. 2. *Κυριακῶν* observanda traditio. 3. *Ἀρχιεπισκῶν* & *ἐπισκῶν* de *Episcopis*, & *Presbyteris* appellatio. 4. *Altarium* mentio pro mensis. 5. *Λαϊκῶν* & *Clericorum* distinctio. 6. *Judeorum* odium. (quos, inquit, non adeò tunc aversabatur *Ecclesia Christiana*.)

§. 2. Hæc, quid aut singula, aut universa, æquo lectori persuasura sint, paucis experiamur, à stylo ejus exorfi.

§. 3. Scribendi, & Rhetoricandi formulas, pro cujusvis generis varias cuique, & inæquales esse siquis nescit, *Cl. Salmasii*, & *D. Blondelli* scripta satis monstrabunt, hæc hyperbatis asperius assurgentia, illa uberius & æqualius fluentia, quæ tamen eodem tæculo producta esse nobis expertis credendum est. At quid sit nimis rhetoricari, vix mihi expedire poterit vir Doctissimus, aut certis terminis, aut limitibus (ultra quos, citràque, rectum consistere nequeat) definire; Laudat in *Oratore* suo *Cicero* copiam, & ubertatem istam, cui aliquid amputari possit, At, si cui alteri, certè id pientissimo *Athleta*, animoque *Martyrii* desiderio flagranti, indulgeri potuit, ut supra antiquorum simplicitatem quandoque, æquè ac *Λυξεύσις* nostram incalesceret.

§. 4. Quid hîc præcipuè ab *Hiero-Martyre* nostro peccatum sit,

sic, tacere quàm eloqui maluit *Wila*. At non sic *D. Blondellus*, qui *diffusionis* genus affectatum, purique *Epistemonum* ad pomam compositorum fermento surgens, ei prolixè imputat.

§.5. Optarim quidem, viro *Doctissimo* tantam asperitatem non placuisse, optarim lenius, aut saltem modestius pronuntiâsse (certè fermentum putre in ore Theologi non benè olet) præsertim cum præteret 1. *Novas compositionum quarundam formulas* (quales multis bonis viris placuerunt) & 2. *Voces Latinas* pauculas in *Græcas* transmigrantes, *Scripturis* ipsis satis cognitâs, nihil produxerit, quod tantâ cum severitate vindicandum esset. Primi generis Catalogum satis prolixum nobis proponit *D. Blondellus*. Θεορόφ, Χειρορόφ, ναορόφ, & id genus reliqua, quæ licet ad numerum 17. excreſcunt, in idem planè recidere dicenda sunt, cum ab eâdem componendi formâ, ex vocibus φέρω, & ἄξιον, & Θεός, eodem planè modo exurgant; reliqua autem πολυαγαμί, ἀνδρωπόροφ, ἀνυσέρι, πολυπληθία, συνδιδασκαλί, ἀναυχισία, αἰλιφύχ, θεόδεγμ, παύπιδμα, ἀναπαρίσ, nihil grande aut horrendum sonent, siquæ *Episcopis* infensior ea usurpasset. Annon enim *Ignatio Syrogræco* æquè licuit ἀνδρωπόροφον dixisse, ac *Luca πολιδάρχης*, *Benedictus πολωνίης*, *Johanni πολυμαρόρη* & φιλοφροδίων, *Petro ἰερομαρτύρ*, *Pauloque ἀνδρωπάρσα*, ὀφθαλμοδύκεια, ἰδπειομάχισσι, διομαχοί &c. Taceo ἰλαχιστίον, vocem quidem ex summâ *Apostolica* mentis humilitate effictam, ac non ex usu linguæ *Græcæ*, aut quovis idoneo *Scriptore* derivatam.

§.6. Ego verò me ex *putidissimis* istis, & quæ maximè *D. Blondello* turgere videbantur vocibus, adèd non moveri agnosco, ut ex adverso, argumentum satis validum, & quod mihi *Epistolas* has *Ignatii* sæculo, ipsique *ιερωμαρτυρ* adjudicandas esse, satis persuadeat, necesse possè confidam.

§.7. Notissimum est, & ab antiquissimis rerum *gestarum* *Scriptoribus* satis agnitum, *Ignatium* diu ante exitum ejus, Θεορόφ cognomine insignitum fuisse, Et cum à *Trajano* *Cacodamon* nuncuparetur, hoc statim *Imperatori* dedisse responsum, Nemo *Theophorum* *Cacodamonem* vocat. Consulantur, si placet, *Acta Ignatiana*; Certè ejusdem monete sunt Χειρορόφ, ναορόφ, & id genus reliqua; Nec igitur ea aut à genio sæculi istius, aut ab auribus abhorruisse cenferi possunt, quibus Θεορόφ placuit.

§.8. Pudet immorari istis. At nec majoris, aut ponderis, aut momenti æstimanda erit, quam à quatuor *barbaris* (i.e. *Latinis*) vocibus, ἀκκηνά, δειπνίστα, δεσπότης, ἑξομακάριον, ab *Antho* haurum

rum *Epistolarum* usurpatis, desumi placuit criminatio; Nihil certe in istis novum putabitur, ni illud forsân, quòd in tot *Epistolis*, plura ejusdem farinae non reperiuntur. Mirari interim satis nequeo, quæ *D. Blondello* aut *Ammonio*, aut siquid pejus, obtigerit, quòd, cùm in aliis istius sæculi *Authoribus Latinis* mos aucuparetur, ex omnibus *Evangeliiis*, *Novique Fœderis* libris, unicam *ἡνωαίς* voculam memorandam duxerit, & ex *Hegeſippo* solo addendam alteram *ἡνωαίς*, simulque 20. *ammonum* *Roma inſumptorum moram* in causâ fuisse adfirmaverit, quòd tam stupendum vocabulum usurpare ausus sit.

§.9. Scit scio, diligentissimum *Scripturarum* lectorem, *μίλον*, *ἀποάειον*, *κλωσον*, *καθ' ἑσπ' ἡμέρας*, *ξισλὼ*, *σμηκίνδιον*, *λίθιν*, *πλάγ*, *ταβέρνλω*, *σινάειον*, *λιβερίτης*, *ῥεδαίς* (vel, ut alii Codices, *Αποκ. XVIII. 13.* legunt, *ῥαιδαίς*) *λεγῶνα*, *φραυτῶριον*, *κισσῶν*, *σπεκλάτωρα*, *κινυείων*, *φραγγίλιον*, *ἱνδὼν*, *κολωνίαν*, *μάκκελον*, *μυβέγαν*, non fugisse, aut latuisse; ut nec phrasæ æquæ barbaras, & *Latinas*, *ἱκανὸν ποιεῖν*, *ἔχον παρ' ἡμῖνον*, *λαβὲν τὸ ἱκανὸν*, *οὐδ' ἔτι*, *δὲς ἱερρασίαν*, & id genus alia. Nec illi in memoriam revocandus *κομφοκτωρ*, in antiquissimâ *Ecclesia Smyrnenſis* *Epistolâ* de *Polycarpo*, & alia ejus censûs non pauca, apud illius sæculi *Scriptores*. Nec certe opus erat, ut vel *Ignatius*, vel *Hegeſippus*, *Romam* profecti, prolixiorem unius, multo minus 20. *ammonum* moram facerent, quo quatuor unus, alter unico *Latino* vocabulo uteretur, cùm lingua (æquæ ac *Imperium*) *Romana*, hoc *Ignatii* sæculo, angustioribus *Italiæ* pomeriis concludi nescia, per omnes *Syria*, ubi *Ignatius* degebat, æquæ ac *Judeæ* regiones se longè lateque diffudisset.

CAP. IV.

Dominica Dicitur observanda traditio. Sabbatum in Primitivâ Ecclesiâ,
Κυριακὴ ζών.

§.1. **P**ost *stylum*, ad ritus deveniendum, & primò de *κυριακῇ* observanda traditione, quid sibi velit *Walo*, nihil à me certi statuendum. Certè si illi *Dominicus dies* ab *Apostolis* observatus non putetur, si ut *Episcoporum* supra *Presbyteros*, sic & *κυριακῆς* supra *alios Septimana dies* fastigium, sequioris ævi traditio fuisse statuatur, habebit forsân quod harum *Epistolarum* *Authori* objieiendum censeat.

§.2. At sine dubio, *κυριακῆς* seu annuæ, seu hebdomadariz mentio

mentio à *Johanne* facta est, *Apoc. I. 10.* ut & *Luca* μῆας τῶν Καβ-
 κάτων, quā cum panis fractione, Cætus cogebantur, *Act. XX. 7.*
 quāque collecta ad usum egenorum seponi à *Panlo* jubebantur,
I. Cor. XVI. 1. Nec repugnare quicquam censendum est, quòd
Sabbatum unā cum κλειανὴ observatum aliquandiu in *Ecclesiā*
 fuerit, ideoque à nonnullis Ἐπιστολῶν διόλου, exaquare in inte-
 grum dicantur, quòd à *Gregorio Nysseno* καλὰ συνῶρις τῶ Καβ-
 βάτε, καὶ τὴ κλειανῆς, ab * *Anthore* Διαλέξεων, τὸ μὲν Δημιουργίας ἑορ-
 τήματα, ἡ δὲ ἀναστάσις, illa creationis, altera resurrectionis memo-
 ria dicata, utraque festivo more celebranda proponatur. Nihil
 enim in contrarium ἱερογράφος noster. Imò vix scio an inter septem
 illas *Polycarpiana Sylloges Epistolas*, quævis κυριακῆς ἡμέρας, vel
 levissima, vestigia reperiantur. Nulla certè ejus observanda tra-
 ditio, quæ maculam aut notam aliquam (quovis *Aristarcho* ju-
 dice) scriptori huic inurere possit; Quicquid illud est, ex *Epistolā*
 ad *Magnesios* peti debet, Ibi *Laurentianus Codex* hæc tantum
 nobis verba largitur, Μικροὶ Καβαλιζόντες Ἰουδαϊκῶς, ἀργείας
 χαίροντες, &c. ἀλλ' ἕως τοῦ μὲν Καβαλιζέτω πάλαι κῶς, μετέτη-
 νόμους χαίρων, καὶ σῶμα τοῦ ἀνέστη, Δημιουργίας Θεοῦ θαυμάζων, ἐκ ἑωλα
 ἐσθίων, καὶ χλιαροὶ πίνων, καὶ μεμεθμενῆνα βαδίζων, καὶ ὀρχήσας καὶ κρότοις
 νῦν ἐκ ἕχουσι χαίρων, καὶ ὡς τὸ Καβατίασι, ἐοράζετω πᾶς ὁ φιλι-
 χριστὸς καὶ κυριακῶ, τὴν ἀναστάσιμον, καὶ ὅλον πάντων τῶν ἡμερῶν, &c.
 Nec hic quicquam quod non sæculo *Ignatiano* applicari possit;
 Quo, sine dubio, ut *Judaica* quietis, *Sabbatique* *Mosaici* obser-
 vatio abrogata ritè credi debuit, Sic & *Spiritualis* *Sabbatizan-*
di ratio, meditatio legis, creationis grata cogitatio, diei Septimo
fatis consentanea opera visa sunt, ut & diei Dominica (aliis omni-
 bus imò ipsi *Sabbato* præferendæ) *festiva celebratio, resurrectionis*
Christi commemoratio, nec tristis, nec ingrata.

* I. VII. c. 14.

CAP. V.

Ἀρχιερεὺς de Christo dictus.

§. I. **P**ergamus ad ἀρχιερέων καὶ ιερέων, de *Episcopis* & *Presby-*
teris appellationem. Nec diu moremur, Quid enim ob-
 stat, quò minas Pontifici, & Sacerdotibus *Judaorum, Christiano-*
rum Episcopi, & Presbyteri, ἐκ τῶν ἀλλήλων respondentes, notissi-
 mis inter *Judaos* simul, & *Profelytos*, titulis [ἀρχιερεὺς & ιερεὺς]
 distinguerentur, præcipuè cum in *Instrumento Novo, Christus*
Dominus Ἀρχιερεὺς, seu Pontifex noster disertè dicatur, cūque

Episcopis, ut *Christo* (quippe à *Christo* per *Apostolos* missis, ejusque jam in cœlo regnantis vicem in *Ecclesiâ* gerentibus) obediendum deberi ubique *Ignarius* pronunciet.

§.2. Verùm & in *Epistolis* jam purgatis, nec tale quippiam occurrit, Ἰερὴν quidem semel, & Ἀρχιεπίσκopus mentio est, Ep: ad *Philadelphenses*. At *Christus* ipse, non *Episcopus*, isto Pontificis nomine intelligendus est. Καλοὶ, inquit, καὶ οἱ ἱερεῖς, κρείττων ὁ Ἀρχιεπίσκοπος, & quis est ille? sequitur ὁ πάντων κείνων τὰ ἅμα τῶ ἁγίων &c. αὐτὸς αὖ ὡς πατὴρ, δὲ ἡς εἰσέρχου Ἀβραάμ, &c. Omnia sine dubio *Christo* unico accommodanda, nec quicquam *Ignarius* peccasse existimabitur, nisi eadem insuper accusatione ipse ad *Hebraeos* author opprimendus sit.

CAP. VI.

Θυσιαστήριον. Altare ligneum, *Ezech.* XLI. 22. Mal. I. 7. mensa panisque propositio. Θυσιαστήριον, mensa sacra apud *Cyprianum*, *Athanasium*, *Nyssemum*, *Can: Apost: Mat. V. 23. δῶρον*. Θυσία Christianæ. *Phil. IV. 18. Ἀγία*, *I. Cor. XVI. 1. Heb. XIII. 16. Αἴ. XXIV. 17. Περσπορεῖ* apud *Clementem Romanum*. Λατρία in *Liturgiâ Alexandrinâ*, & *Clementis*. Θυσία apud *Justinum*, *Irenæum*, *Origenem*, *Cyprianum*, & *Augustinum*. Canon *Missa*. Abilis Sacrificium. Melchisedeci περσπορεῖ, Oblatio *Abrahamæ*, non *Dis* facta. Dei dona. περσπορεῖ, κατὰ ποροῖαι, Sacrarium, Secretarium, *Gerephylacium*. Θυσία ἀνάμνησις. Θυσιαστήριον *Heb. XIII. 10, 11. φράση* ἐν *Θυσιαστήριῳ*. ἔστι & Θυσιαστήριον. Θυσιαστήριον varie acceptiones. Unitatis origo à Sanctuario. Clerus. Laici nomen apud *Clementem Romanum*. Odium *Judeorum* cum amore conjunctum, nec tamen *Judeorum*, sed *Gesticorum*.

§.1. SEquitur *Altarium* mentio pro *Mensis*, quàm rectè harum *Epistolarum* *Scriptori* obijcienda, quivis judicet. Primò enim *Altare* inter *Judeos*, à *Deo* ipso disertè mensa vocatur, *Ezech. XLI. 22. Altare ligneum trium cubitorum* &c. & dixit mihi, *Hæc est mensa quæ est coram Domino*; In eo quippe omne inter *Altare*, & mensam discrimen consistere, quòd mensa frequenter pro qualibet communi mensâ sumatur, altaris nomen ad usus sacros idias accommodetur, ideòque non hîc mensa κοινῶς sumptæ, sed mensa quæ est coram Domino, τραπέζη ἁγία, aut ἱερὴ σκεῦη, seu ad sacros usus paratæ mensæ æquipolleet, Sic & *Mal. I. 7. Oblulistis profanum panem super Altari meo, & dicistis, In quo profanavimus te? In eo quod dicatis, Mensa Domini vilis est, aut ἔσθ' ἀνεμνήσθην*. Hîc utrobique quod in initio versus est πρὸ altare, in fine est πρὸς, mensa, sed mensa Domini, aut coram Domino,

Domino, Mensa scilicet, super quam panis propositionis ponebatur Ex. XXV. 30. ubique *τράπεζα* dicta, & *τράπεζα ἡ τοῦ Θεοῦ* Kypius, quæ, ante omnia, *Mensam*, quam hodiè *Domini* dicimus, in quâ *Sacramentalis*, aut *Mysticus panis*, κατ' ἐὺχαριστίας, aut *ἑωχάρις*, Deo offertur, adumbrâsse dicenda est.

§. 2. Sic certè *Cyprianus mensam*, cujus in *Prov.* mentio est, per *Altare Christi*, tanquam per notius, & sæculo suo accommodatius, explicandam censuit, Ep. LXIII. ad *Cecilium*, Sed & per *Solomonem Spiritus sanctus typum Dominici sacrificii ante præmonstrat, immolata hostia, & panis, & vini, sed & Altaris, & Apostolorum faciens mentionem, Sapientia*, inquit, *edificavit sibi domum &c. & paravit mensam suam &c.* Prov. IX. 1. Sic & advers: *Jud.* I. II. c. 2. *Quod Sapientia Dei Christus, & de sacramento incarnationis ejus, & passionis, & Calicis, & Altaris, & Apostolorum &c. apud Solomonem in Paræmiis, Sapientia edificavit sibi domum &c. paravit suam mensam &c.* Nec ab eo longè abit * *Magnus Athanasius* *τράπεζαν, τὰ τέσσαρα, τὸ ἄγιον Θυσιαστικόν, καὶ τὸ αὐτὸ ἀγνόν ἑδνιον* &c. ut & * *Nysseno* idem est *τράπεζα ἁγία* & *Θυσιαστικὸν ἄχραντον*.

§. 3. Imò quid istis moremur? cùm non tantùm in *Canone Apostolico* II^{do} (semper inter genuinos habito) *Mensa Domini* *Θυσιαστικόν* clarè dicatur, sed & ab ipso *Christo* in concione, non coram promiscuâ *Judeorum* multitudine, sed solis *discipulis* suis cum cingentibus, habitâ, *Mat.* V. 24. talis *Θυσιαστικὸς* mentio fiat, ut ab eâ vocem hanc *Ecclesia Christi* accepisse meritò putetur, æquè ac duos insignes ritus, *Diaconi* [μῆνεις κατὰ τὸν Θ.] claman-
tis formulam, & *donorum*, i. e. panis & vini ad *mensam Domini oblationem* (quam idè ipsissimis *Christi* verbis *δάρων* (ἀγίων) *Θεσσερεῶν* antiqui *Patres* nuncupârunt) desumpsisse manifestum est.

§. 4. Quibus sic positis, quidni etiam *Ignatio* hæc ipsa *mensa* *Θυσιαστικόν* dici posset, quo ΠΙΠ ab interpretibus, quibus *Ignatius* usus est, constanter reddebatur, imò quo *Christus* ipse (aut verborum *Christi* enarrator *Evangelista*) uti non recubabat, cùm quid in suâ ad omne ævum *Ecclesiâ* observari voluit, (nec enim ad *Judaicam λαρείαν* dictum illud pertinuisse, multis indiciis constat) præciperet.

§. 5. At, inquires, Inter *Christianos* jam scribente *Ignatio*, *Θυσιαστικὰ*, sacrificia offerri desiêrunt; *Secundò* igitur dicendum, non omnes sed solum *ἐναίμους* *Θυσιασ* cum odore & sanguine offerri consuetas,

* Disput: cont:
Arr: in Conc:
Nic: p. 30.
* Serm: de
Bapt:

consuetas, Christianis abolitas esse. Alia autem sine sanguine sacrificia, Gentibus, i. e. Christianis offerenda adhuc esse. *Omni loco*, inquit Malachias I. 11. offeretur in Gentibus incensum *mini meo, & munus purum*. De Christianis sine dubio prædictum. Imò ipse Apostolus Paulus non semel sacrificiis mentionem fecit, *ὑποτάξας δούλους Πηλ. IV. 18. Eleemosynarum* nempe, seu collectæ ad hanc mensam, aut Altare Domini oblata, *λογίας ἐστὶν τοῦ ἀγίου*, Qualem ipse fieri omni Dominico die Corinthiis, & Galatis (quidni & Philippenfis?) præceperat, I. Cor. XVI. 1. qualem item Hebrais nequaquam negligendam putavit, Heb. XIII. 16. *Τῆς εὐκοίας*, inquit, *καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, ταῦταί- τις ἢ ὑποτάξας Θεὸς εὐαριστεῖ*. Hic Christiana liberalitas, & communicatio, pro sacrificiis reputantur Deo gratissimis, Quæ idem Eucharistia, seu *ὑποτάξας ἀνέστας v. 15. (ὑποτάξας πνευματικῇ, I. Pet. II. 5)* perpetuò adjuvenda curavit.

§. 6. Eadem denique ab ipso memorari sub appellatione *Eleemosynarum* & *προσφορῶν* videas, *Act. XXIV. 17*. Sic apud Clementem Romanum, virum verè Apostolicum, jubentur Christiani *καὶ καὶ καὶ τὰς τῆς προσφορῆς καὶ λειτουργίας ἐπιτελεῖν*, prestiti- tui temporibus oblationes &c. obire, & statim, *Qui præstiti- temporibus oblationes suas faciunt, accepti & beati sunt*. Sic A- postolicus Canon tertius. *Siquis præter ordinationem Domini alia quadam in sacrificio offerat super altare, &c* Et ad Malachiam mentem accommodatiùs, *Liturgia Alexandrina* sub Marci nomine, *εὐχαριστῶντες λογικῇ καὶ ἀναίμακτον λαβείαν προσφερομένην &c*. *Gratias agentes, rationalem & incruentam hanc oblationem offerimus, quam offerunt tibi Domine omnes Gentes, &c*. Ex *Clementis Liturgiâ* προσφερομένην σοι ἄρτον τῶτον, καὶ πίνεον οἶνον. Sic & Justinus Martyr, *Dial: cum Tryph: Τῶν ἐν παντὶ τόπῳ ὑπὸ ἡμῶν τῶν ἱερῶν προσφερομένων αὐτοῖς ὑποσῶν, τοτέσι, τῶ ἄρτε καὶ εὐχαριστίας, καὶ τῶ πίνεον, Sacrificia in omni loco à nobis Gentibus illi oblata, i. e. Panis & Calix Eucharistia. Ea Prefecto offerenti fratribus prædixerat, Apol: II. Finitis, inquit, precibus προσφύειν τῷ προεστώπῃ τῷ ἀδελφῶν ἄρτε καὶ πίνεον*.

§. 7. Sic Irenæus de Judaicis, & Christianis sacrificiis verba faciens, *Non*, inquit, *genus oblationū reprobatur est*. Oblationes enim & illic, oblationes & hic, sacrificia in populo (i. e. Judaico) sacrificia & in Ecclesiâ, sed species immutata est tantum. Sic & alibi, Ecclesiæ oblatio purum sacrificiū reputatū est apud Deum; Excite- rum, cum Ecclesia justè offert munus ejus, purum sacrificiū apud

Deum deputatur, Laudato Pauli ad Philippenses loco, ubi recepta per Epaphroditum Eleemosyna, *θυσία* (sacrificium vel hostia) *ὑποτίθενται*. Quale verò fuerit illud sacrificium Ecclesie, statim definit, *Primitias*, inquit, earum, quae sunt ejus creaturarum offerentes, I. IV. c. 23. & *primitias suorum munerum*, c. 32. & hanc oblationem Ecclesia sola puram offert, &c. & c. 34. Hæreticorum Synagoga non offerunt Eucharisticam Oblationem, quam Dominus offerri docuit.

§. 8. Sic Origenes I. VIII. Contra Celsum, ὅτι σύμβολον ἡμῶν ἔσθ' ὁ ἐν εὐχαριστίᾳ, ἀπὸ εὐχαριστία καλεῖται, Symbolum habemus gratitudinis erga Deum, Panem qui dicitur Eucharistia. Sic Cyprianus de Oper: & Eleemos: Dominicum celebrare te credis, qui in Dominicum sine sacrificio venis? &c. Et Augustinus, Oblationes quæ in Altario consecrantur, offerte.

§. 9. Hæc & talia, ubique & fuscè apud Patres sparsa, omnibus nota sunt. Nec sanè dubitandum est, quin quæ Pontificii, de externâ Christi, in Missâ per Sacerdotem faciendâ, oblatione, ex antiquis *Liturgiis* deprompserint, aut ex patribus produxerint, omnia ad has Christianorum oblationes, offertorium populi, *θυσίας* seu *προσφορὰς ἀειλαῶν* pertineant. Perpendatur *Missæ Canon*, ubi eam planè Orationem Sacerdos in offerendo Christo usurpat, quam palam est, in relatione ad dona, & oblationes populi, institutam fuisse.

§. 10. Illud *Abelis sacrificii*, & *Melchizedecianæ oblationis* mentiones satis monstrant, cum ille Deo fruges terra, hic panem & vinum (non Deo sed * Abrahamo) obtulisse dicantur; Et ad eorum exemplar Christiani, Deo per Christum eandem offerant. His directè respondent *προσφορὰς* & *καρποφείας* in Conciliis *Laodicensi*, & *Gangrensi*; Illæ ad instruendam fidelibus mensam, hæc ad usum pauperum reservatæ: Istis paratum, ubi reponerentur, *Sacrarium*, Concil: *Carthag. IV. Canon 39.* (*secretarium*, inquit

* Vid: Gen. XIV. 18. Melchizedecus eduxit panem & vinum, nempe ut Abrahamum ejusque exercitum comiter exciperet, ἐχορήγησεν ὁ Μελ-

χizedecus τῷ Ἀβραάμ ἑσπέρῳ ξένια, καὶ πολλὰν ἀφθονίαν ἥσ' ὅτι ἰστέον παρέχε, καὶ ὅς τ' εὐωχῶν αὐτὸν τε ἐπαινεῖν ἠρέσκει, καὶ ὅς ἐν εὐλογεῖν, προσέφησεν αὐτῷ ποιήσῃσα τῷ ἐχθρῷ. *Josep: Ant: I. I. c. 18.* Sic & *Cypillus Alex: ἐξήνεγκεν αὐτῷ ἄρτον καὶ δινον*, Eduxit Abrahamo panem & vinum, I. I. *Glaph: & Philo: Ἀμαλὴχ* &c. *Amalechus* quidem *Israhel* obviam non venit cum pane & aquâ, *Melchizedecus* verò *Abrahamo* cum pane & vino obviam venit, I. II. de *Sac: Leg: alleg: Videatur Aug: quæst: ex utroque Test: Tom: IV. p. 109. & p. 807. 817.* Et cum *Quest: LXXXIII. Tom: IV. p. 565.* sic vulgariter legatur, ut illud quod *Melchizedecus* obtulit Deo, jam per totum orbem terrarum in Christi Ecclesiâ videamus offerri, sic legendum prudenter monuit *P. Picherellus*, ut vox [Deo] posteriori, non priori periodi membro connectatur, ut illud quod *Melchizedecus* obtulit, Deo jam &c. videamus offerri.

✦ In vitâ Augustini.

✦ *Possidonius*) unde *Altari* necessaria inferebantur, his *Garophylacium*, seu *Thesaurus*, seu *Corban* apud *Cyprianum*.

§ 11. Illud & orationis forma extra dubium ponit. [*Offerimus præclara Majestati tue de tuis donis ac datis hostiam puram, &c.*] Quanam hæc Dei dona sunt? Certè creatura ejus, fructus terræ, panis & vinum &c. Hæc dona visibilia, inquit *Ivo Carnotensis*; τὰ σακὰ τῶν οὐρανῶν, tua ex tuis, dixit *Liturgia S. Basilii*. Sic itidem cùm addatur, [*Per quem* (i. e. *Christum*) hæc omnia semper bona creas] quæ sine dubio ad fruges terræ, non ad *Christi* corpus pertinent, Illud enim in *Altari Christiano* quotidie à *Sacerdote* creari, confici, aut sacrificari non putamus, *Oblationi* interim, aut *Divitiarum* semel in cruce præstitæ ἀνδύμενον hic celebrari, cum *Chrysostomo* non ambigimus. Nec igitur à *Walone* rationem reddi posse, cur non mensa illa, in quâ panis, vinumque, & *Elemosyna*, (*Sancto Paulo* *Divitia* & *ἀεστοφροσύνη* dicta) & in quâ facrimæ, & non iterandæ *Corporis Christi* oblationis, aut sacrificii ἀνδύμενος (ipsâ *Divino Scriptori* *Divitia* ἀνδύμενος nuncupata) verè & realiter Deo offeruntur, *Divitiarum* ab *Ignatio*, aut alio quovis *Apostolico* viro satis commodè dici posset.

§ 12. Verùm & illud ulterius addi potest, *Tropicè tantum*, non propriè, *Divitiarum* ab harum *Epistolarum* scriptore ubique usurpari, nec quicquam illi, quod non item *Scriptori* ad *Hebræos*, hæc in re imputari posse. *Divitiarum* ἔχουσι *Altare* habemus, inquit ille, *Heb. XIII. 10*. Quid illud sit, versuum brevi paraphrasi, clarius reddetur.

§ 13. 10. Ἐχουσι *Divitiarum* εἰς τὸ παρῆν ἐκ ἑχουσιν *Divitiarum* ὡς τῇ σκηνῇ λαβδίων-
τες.

Siquis *Mosaica* legis pertinacem observationem (quam *Gnostici*, ut *Judeis* gratum faciant, & ut purioribus *Christianis* invidiam creent,

profitentur) sibi nihil nocituram credat, siquis *Christum* sibi prodesse posse putet, cùm interim ipse circumcidatur, aut alios circumcidendos curet, (secus quam *Paulus* edixerat *Gal. V. 2*) is se toto cælo errare sciat; *Christus* enim unicum illud *Altare* nostrum, ad quod, & in quo *Oblationes* omnes nostræ Deo offerendæ sunt, & cujus nos omnes *Christiani* κοινάροι sumus, (μετέχουσι participamus, ut de *Altari* sacrificantes, *I Cor. X. 18*) i. e. plurima, & pretiosa beneficia ab eo fluentia haurimus, ista sine dubio beneficia, iis qui *Mosaica* legi confidunt, & adherent, communicaturus non est. Ideoque jus illi, aut potestatem de isto nostro *Altari* participandi non habent.

§. 14. 11. *ὁ ἱεροφύλαξ*
ἰδὼν τὸ αἷμα τοῦ ἀμύβλας ἐκ
τῆ ἀναθίσσεως τῆς Ἀρχιερέως,
ἔκταν τὰ σπλάνα καὶ ἀγαθὰ
ἐξω τὸ παρεμβολῆς,

Hujus rei veritatem, ex notissimo inter *Judaos* ipsos ritu, dignoscere potestis, In sacrificio nempe expiationis, de quo *Sacerdos* nunquam gustare debuit; Sanguinem quidem ille in *Sanctuarium* secum duxit,

Corpus verò integrum extra castra exurendum erat. Hoc verò sacrificii genere liquidò præsignificatus *Messias*, aut *Christus*; Quod ab iis *Judaïs* agnoscitur, & ex ipsius, extra castra seu portam civitatis, crucifixione patet. Exhinc *Judeorum* principales viri, ipsi demum *Sacerdotes* (qui de sacrificio isto gustare non permittebantur) colligere faciliè potuerunt; ad eos qui *Mosaicis* ritus observant, qui *Judaico* tabernaculo pertinaciter adhærent, omnémque cultum suum exhibent, v. 10. beneficia *Christi* nostri non pertinere.

§. 15. Ex istis patet, quid sit *παρεῖν ἐν θυσιαστέῳ*, edere de Altari, in hoc *Apostoli* loco, nimirum de beneficiis *Christi* participare, quatenus ille jam *Pontifex* noster populum sanguine suo sanctificans, v. 12. & (ut *Judeorum* *Pontifex* sanguinem *Taurorum*, & *hircorum* secum in *sanctuarium* ferebat, v. 11.) statim in cælum profectus, preces ibi pro nobis, pro quibus sanguinem fudit, Deo patri continuò effusus est.

§. 16. His positis, singula *Ignatii* loca, in quibus *θυσιαστέῳ* mentio est, breviter perpendantur. In *Ep: ad Ephes: Εὐὰν μήτις ἡ ἐν ἰδὲς τῷ θυσιαστέῳ ὑπερεῖ* τῷ ἀπὸ τῷ Θεῷ, εἰ γὰρ ἐν ἰδὲς καὶ δὲ ἰδὲς πρὸς δὲ τὸ σάντλιν ἰαυὼν ἐχθρὸν, πόσω μᾶλλον ἢ τε τῷ ἐπισκόπῳ καὶ πάσις ἐκκλησίᾳ; Palam est ex præcedentibus, & ex integro contextu, de unitarum *Ecclesia* precum beneficio, quod ad singulos in unitate *Ecclesia* existentes (ἐν ἀμύβλῳ ἐν ὁμοῖν ἔσιν) perventurum est, sermonem institui. Hanc, inquit, unitatem in eo consistere, ut omnes *Episcopo* iis præposito morem gerant, *ὡς βέλχουσι τῇ τῷ ἐπισκόπῳ γνώμῃ, cum sententiâ Episcopi concurrant*, simulque singuli inter se concordēs vivant, *χόρος γινώσκοντες, καὶ σύμφωνοι ὄντες ἐν ὁμονοίᾳ*; quod si faciant, exhinc fore, *ἵνα καὶ Θεὸς πάντοτε μελέχηται*, ut *Dei* semper participes fiant, i.e. ut eos *Deus* tanquam μέλη ὄντας ἢ ὡς αὐτὸν membra filii sui existentes, ἀκούσῃ, in omnibus precibus exaudiat. Vniendos igitur eos, & quasi * immiscendos *Episcopo* monet, ut *Christo Ecclesia, & Patri Christus*, ἵνα πάντα ἐν ἐνότητι σύμφωνά ᾖ, ut omnia in unitate concordiam foveant. His sic prælibatis, superstituitur comma istud [καὶ δὲ τῷ πατρὶ καὶ τῷ] ne quis seducatur (secundum

* ἐγκληστέ-
 vus.

ductores nempe *Gnosticos* in *Ecclesiâ Ephesinâ*, ut unitatem fidei, sic & cœtum frequentiam turbasse, ex *Pauli*, & ipsius *Christi* in *Apocalypsi* ad eos *Epistolis* prædiximus) 'Εὰν μὴ τις &c. *Siquis non sit intra Altare*, i. e. si quis cum *Episcopo* unitatem non alar, privatur pane Dei, si enim unius aut alterius oratio tantam virtutem habet, quanto magis ista *Episcopi* & totius *Ecclesiæ*? Hic igitur [ἐν τοῖς θυσιαστηρίῳ ἱδ] significat unitatis illius potissimam partem, τὸ συνδέχεν τῇ ἐπισκόπῳ νόμον, *Episcopo*, & confessus *Ecclesiastico* morigeros esse, ἐγκυκλιόν ἱδ ἐπισκόπῳ, sic illi ut capiti incorporari, ut precum *Ecclesiasticarum* particeps fiat; cui hic opponitur ὑπερεῖδς τῷ ἀπὸ τοῦ Θεοῦ, ab isto singulorum *Christianorum* officio, quod in eo ponitur, ut omnes unus panis, unum corpus fiamus, deficere.

* Dissert.
LXIII. 8.

S. 17. Θυσιαστήριον nempe, ut ex *Nazianzeni* scholiaste * notavimus, est *vas*, in quo *sacra mensa* proponitur (non ipsa *mensa*, nec enim congruum esset ἐν τοῖς τραπεζῇς ἱδ, sed) *sacrarium*, *altarium*, seu, ut *Philoxenus*, ἡγῶν; Cum enim in *Judeorum Templo* duplex *altare* esset, θυμιατῶν & holocausti, in *sanctuario* illud, hoc in *atrio subdiali* positum, vox θυσιαστηρίου non tantum de holocaustis, seu θυόις, sed & de *thymiamate* usurpata, *Lu. I. 11. Apoc. VIII. 3.* & alibi non semel, frequenter etiam *locis* integris, in quibus utrumvis *altare* ponitur, accommodatur. Sic θυσιαστήριον, *atrium Judeorum* denotat, in quo *altare holocausti* ponebatur, *Apoc. XIV. 18.* ut enim v. 17. ἐκ τοῦ *vas* ex *sanctuario* exierat unus *Angelus*, sic ἐκ θυσιαστηρίου alius, (sic & *XVI. 7.* ἐκ θυσιαστηρίου, tantumquam ex loco procedit *Angelus*) quod de ipso *altari* dici nequit. Et c. XI. 1. ut à *sanctuario* determinatur θυσιαστήριον, ideòque ad θυμιατῆριον non pertinet, sic & in hoc προσκυνῆν dicuntur, ideòque ad *atrium integrum* referri debet, non ad ipsum *altare*, sic ut τῇ αὐλῇ τῇ ἔξωθεν τοῦ *vas*, *exteriori templi atrio*, i. e. *atrio Gentilium* contra-distinguatur. Alibi verò exempla non desunt, quibus *sanctuarium* etiam integrum, in quo *altare θυμιατῶν* erat, ita vocatur, si jam istis vacaremus. Adeòque in hoc sensu vox ista ad *Christianorum* etiam *sanctuarium* devenit. Ut igitur inter *Judeos sanctuarium* solis sacerdotibus accessum præbuit, sic in *Sanctuario* seu *vas Christiano*, *Episcopus*, & *Presbyteri*, *Diaconis* assistantibus, cathedras suas habebant, officia *Ecclesiastica* peragebant, adeòque qui cum illis unitatem colebant, rectè ἐν τοῖς θυσιαστηρίῳ ἱδ dicebantur.

S. 18. Sic in *Ep.* ad *Trallenses*, [ὁ ἐν τοῖς θυσιαστηρίῳ ὢν] ei, qui sine:

sine Episcopo, & Presbyterio, & Diaconis, quicquam facit, diserte opponitur. Quod quàm congruum sit isti *ὑπαστηνίς* notioni ad *Heb.* satis ex se patet. Ibi [*παρεῖν ἐκ ὑπαστηνίς*] est Christi, & beneficiorum mortis ejus participem esse, hic [*ἐν τῷ ὑπαστηνίς τῷ*] est in unitate Episcopi (Christi in terris vicem gerentis) consistere, *μὴ τὸ ἀποκοπῆν αὐτῷ*, ut alibi effertur, & ita precum Ecclesiasticarum beneficio frui. Sequitur enim, *ὁ ἐν μὴ ἐρχόμενος πρὸς αὐτὸ &c.* & *αὐτὸς ἀποκοπόμενος ἐν μὴ ἀντιτάσσεται τῷ ἀποκόπῳ, &c.*

§. 19. Sic & in Ep: ad *Magnesium*, Πάντες ἔν ὧς εἰς τὰν σωστικὴν (ex quâ verborum Sancti Martyris lectione (ut obiter illud moneam) omnis * *Blondelliana* contra hanc Epistolam objectionis vis statim concidit, cum omnes ad Episcopum &c. *ὡς εἰς τὰν σωστικὴν* potuerint, licet nulla adhuc inter Christianos Templorum ædificia reperirentur. Nec enim [*ὡς εἰς εἰς τὰν*] legendum esse suadent, quæ proximè sequuntur *ὡς ὅτι ἐν ὑπαστηνίον, ὡς ὅτι ἐν Ἰησοῦ Χριστῷ, &c.* planè in eundem sensum. Immediatè enim præcesserat, *Ἄνδ' ἀποκόπῃ, καὶ ἀποκοπόμενος μὴ δὲν ἀποκοπῇ, μὴ δὲ περιεργάζῃ ἑαυτὸν τι παρὲν τὴν ἰδέαν ὑμῶν, Nihil sine Episcopo & Presbyteris facite, neque concemini, ut quippiam vobis privatim rationabile appareat, scilicet quod non Praefectis Ecclesiae videatur, ἀλλ' ὅτι τὸ αὐτὸ, μία δ' ἐστὶν, εἰς ὧς &c.* Omnia ad unitatem conservandam, cujus origo & fons à sanctuario, i. e. ab Episcopis & Presbyteris petenda est.

* Apol: p. 256.

§. 20. Eodem modo in Ep: ad *Philadelphenses*, *Ἐν ὑπαστηνίον, ὡς εἰς ἀποκοπῆς, ἀμα τῷ ἀποκοπόμενῳ, καὶ διακόνοις*, ubi si ex *εὐχαριστίας* præcedente mentione (*αὐτὸς ἀπέλει ἐν μὴ εὐχαριστία χρῆμα*) ad mensam Domini propriè pertinere videatur. Respondeo, respici posse, non tamen ut *ὑπαστηνίον* sit ipsa mensa, sed locus, in quo mensa proponebatur, & ille quidem, ut in quo Episcopi & Presbyteri confidebant, & eo potissimum respectu hic poni. Alibi verò in *Laurentiano* codice, si bene memini, *ὑπαστηνίς* mentio non occurrit. In his tribus nihil novum, aut à quo Ignatii ævum aliter horruisse censendum est.

§. 21. De Laicorum & Clericorum distinctione, satis erit monuisse, eâ nihil aliud innui, quàm alios in Ecclesiam per baptismum assumptos esse, alios insuper per *χρησθῆναι* aut *χρηστῶναι* allectos, hos ut Ecclesiam procurarent, pascendo, consulendo, ministrando, illos ut ad gregis modum, Pastoribus, & qui eorum iussu salutem ipsorum infudabant, se morigeros præberent.

§. 22. De vocibus nihil nos moramur, præsertim cum in *Vos-*

fiano septem laudatissimarum *Epistolarum* codice, ipsæ voces non reperiuntur, Quod verò ad rem attinet, ea *sacris Instrumentis Novi Scriptoris* satis nota est, Imò & voces planè *ισουανισ-
ται*, & ad illud ipsum, quod *Ignatius* adstruit, indicandum desti-
natæ, ubique obvix sunt. Ibi enim ut *ἐπιστολῆς, πρεσβυτέρων, δια-
κόνων* &c. ita & *ἀδελφῶν & πιδῶν* mentionem non semel factam vi-
demus. Imò & *λαϊκῶν*, *Clementem Romanum*, *Ignatio* nostro an-
tiquiorem, disertis verbis meminisse [*ὁ λαϊκὸς ἀνθρώπων τοῖς λαϊ-
κοῖς προσάγμασι δέδεσθαι*] *D. Blondellus* nobiscum observandum
censuit, *adversus eos* (*Walonem* scilicet, & ipsius compares) *qui*
Clericorum & Laicorum vocabula serò in *Ecclesia* *usum* recepta
putant. *Apol.* p. 12.

§. 19. Restat unicum *Judeorum* odium, quos, inquit *Walo*, non
adeò tunc averfabatur *Ecclesia Christiana*. Verùm nec id rectè
harum *Epistolarum* *Authori* objici potest, nec, si posset, cum
Ignatium non fuisse conclusurum est. Locus ad quem respexisse
videtur, in prioribus tantum *Epistola* ad *Philadelph.* editionibus
reperitur. *Τὸς μισῶντας ἡμᾶς ὁ Θεὸς μισεῖν χρητὴς ὁμοῦς, Εὐς qui Deum*
odio habens, oportet & vos odio excipere. At nec ea in *Lauren-
tiano* codice inveniuntur, Nec quidem quicquam continent, quod
Apostolicum virum non deceat, cùm statim definiatur, quid sit
τὸ μισεῖν, ἢ τί πῃ, ἢ διακῶν, ἀλλ' ἐχθρὸς μὲν ἡγεῖσθαι, καὶ χαρὶ ζῆλον ἀπ'
αὐτῶν, νουθετεῖν ὃ αὐτοῦ, καὶ ὅτι μάλιστα ὁμιλεῖν. &c. Sic ab *eu-*
rum consortio separari, ut illos ad mentem bonam, ad respiscen-
tiam revocare possimus.

§. 20. Imò, quod tertio addi potest, nec illud ipsum ad *Judeos*
pertinet, sed ad illius planè *xvi hereticos Gnosticos*, quos, magnè
ubique cum ratione, *Ignatius* noster fugiendos monet, Istos qui-
dem *Pseudo-Judeos*, *Ἰουδαϊζόντας*, *Ep: ad Magnes:* *Ἰουδαϊσμοῦ*
sectatoribus suis ἑμυνδόντας, interpretantes, docentes, Ep: ad
Philadelph: (pari modo ac ad *Gal: V.* cogebant alios *circum-*
cidi) ipsos verò *incircumcisos*, ut ex sequentibus patet, *ἀμύροντες*
ἀνδρες μετὰ τὸν ἔχοντες χριστιανισμὸν ἀκέραιον, ἢ ὅσα ἀλεγεῖσθαι Ἰου-
δαϊσμοῦ. His, isto *Ignatii* sæculo, nihil cum *Orthodoxis Christianis*
commune fuisse, prolixè jamdudum monstratum est, & contra
hos *crucis Christi* *carnisque* inimicos, ubique armari suos cupit,
licet *odia irasque* non exerceat.

CAP. VII.

Ignatii omnia inter Apocrypha. Σιχομεσία Syncello præfixa. Ἀπόκρυφον non statim κλειδον. Apocrypha opposita Sacre Scripturæ seu Canonicis libris. Clementis Epistola ad Corinthios, Σιχομεσία & Σιχας γεγραψίς. Sic & Ignatii Epistola. Hermæ Pastor Salmasio & Blondello laudatus. Ignatius solus repudiatus. Epistola ad Antiochenos Ignatio à Salmasio tributa, ut & ad Heronem. Qui ποιμαίνω pro tempore jubentur, non tamen ordinare permitti. Antiochia Metropolis. Episcopus Syria Ignatius. Stephanus Jacobi Diaconus.

§.1. **P**ost quinque istas singulares, cum totidem in Epistolis hisce ritibus, peractas velitationes, unum quidem insignè testimonium, ut jaculum lethale, contra universarum Epistolarum auctoritatem, auctarii loco se adiecisse putavit Walo. Σιχομεσία inquit, vetus præfixa est operi Georgii Syncelli & Theophanis, in antiquissimo exemplari, quo recensentur Scriptura ἐκκλησιαστικὰ & κατὰ νομὸν, item spuria & ἀπόκρυφα. (Hic venia à Walone roganda est, ut quæ sine dubio confudit Typographus, emendasse, & distinguisse liceat, punctis leviter mutatis) Inter & rias γεγραψίς ἀπόκρυφα, Ignatii omnia reponit, cum Pastore Hermæ, Periodis Petri, Pauli, & Johannis, cum Evangeliiis secundum Thomam, & Clementia operibus.

§.2. Quid hic præstiterit Walo, paucis videndum erit; Penes æquos lectores judicium esto; Nec de auctoritate Σιχομεσίας hujus, mihi cum Doctissimo viro lis erit; licet illud non injuria dici possit ἀδύνατον σιχομεσίας (incertum planè ex quibus ea tenebris, ex quâ, sub Antiquissimi exemplaris nomine, officinâ Θεοχαρακτείου nobis obtrudatur) sine omni dubio non sic ἐκκλησιαστικὸν & κατὰ νομὸν esse, ut de Ignatio nostro toti jamdudum Orbi noto, decretoriam sententiam ferre digna sit; At istis opus non erit.

§.3. In binos certe Apocryphorum Indiculos se incidisse affirmat Reverendissimus Archiepiscopus Armachanus, ineditum utrumque, & subjectum Interrogationibus & Responsionibus illis, quæ Anastasii Nicæni nomine à Gentiano Herveto sunt publicata, Ad calcem Chronographi Nicephori Patriarchæ Constantinopolitani, & Georgii Monachi, editum alterum. Ab hoc, si Σιχομεσία à Walone laudata, non procul absit (ut ex Georgii istius titulo, qui Tharassii Patriarchæ Syncellus fuerat, rectè colligitur) liquidò nobis constat, quid respondendum sit. Nihil scilicet ab auctoritate Epistolæ hisce à nobis tributæ, ex eo detractum, aut minutum esse, quod sic in Apocryphorum numero repositæ inveniantur.

§.4. Nec enim ita vocis istius [ἀπόκρυφα] significatio arripienda est, ut statim spurium, aut κίβδηλον, aut ἡδυσμεγερτον, sequioris ævi figmentum censendum sit, quicquid ubivis inter *Apocrypha* repositum inveniat. *Apocryphum* certè non γένσιον & δοκίμιον, genuino, & probato, verèque ab autore, cuius nomen præfert, scripto opponitur, sed *Divina Scriptura Canonici, Libris*, ut dicimus, *Canonicis*, aut *Veteris*, aut *Novi Instrumenti*.

§.5. Verum esse quod dicimus, & ad rem nostram accommodatissimum, satis monstrabunt paucula ea, quæ quibusdam viris *Optimis* fraudi fuisse videntur, testimonia. Illud imprimis *Bessarionis* de *Scriptis Clementis*, "Α ἐστὶ καὶ τὸ ἀποκρύφον ἐστὶ σωτηριακὴν γραφήν, δεξιόθεν ὁρῶν τὴν νότον καὶ αὐτὰ, ὡς ἀντὶ θείας ὄψης ᾑσῆς. Ibi *Apocrypha* apponi videas τοῖς καὶ θείας ὄψις γραφῆς, *Divina Scriptura* partibus, nec rectè *Latinus Interpres* legit [eis *tanquam veris assentiamus*] Multum sanè discriminis inter *θείας ὄντα γραφῆς*, & *vera*; Nec enim quicquid *verum*, statim in *Canone Scriptura* reponendum est; Reddendum sine dubio [*Recipiamus ea in presenti, tanquam Divina Scriptura partes forent.*] Sic ille *Quæstionibus Anastasi Nicanis* subjectus, dicitur *Canonicorum & Apocryphorum Indiculus*, & unà *Ignatii & Clementis Romani scripta*, in *Apocryphorum* censu reponuntur.

§.6. Jam verò cuius notum est, *Clementis Epistolam* ad *Corinthios*, à nemine unquam *Antiquorum*, illi *Apostolico Scriptori* abjudicatam esse, imò post *Novi Testamenti* libros, in *Codice venerande Antiquitatis*, quem *Cyrillus Patriarcha Alexandrinus* ad *Regem Magne Britannia* misit, in calce repositam fuisse, non utique ut *κανονισμῶν*, in *Canonem Scripturae* receptam, sed ut *ἀποκρύφον θείας γραφῆς*, qualem à pietatis studiosis (& ut ait * *Athanasius*, βυλομένους καὶ ἰνχειδῶς καὶ ἐνσεβείας λόγον) ἀνέγνωσιν legi fas erat. Quo minùs miraberis, etià in *Secundo*, & quem *Cl. Salmasius* laudavit, *Indiculo*, aut *Σύλογω* ἡλικ, inter *ἀποκρυφα καὶ νέας γραφῆς* cum *Clemente*, *Ignatium* nostrum poni, præsertim si memineris, quid de *Epistolarum* ejus *Sylloge Polycarpus* pronunciaverit, καὶ ὅν μεγαλα, inquit in *Ep. ad Philipp*: ὡς ἐλπίδα δυνάσασθαι. Πιστεύουσιν ὅτι πάντες, καὶ ἡμεῖς, καὶ πᾶς οἰκοδομῶν καὶ ἐκείν καὶ κρείον ἡμῶν ἀνέκτα. Ex *Epistolis* ejus plurimum utilitatis capere potestis, Fidem enim, & tolerantiam, & omnem adificationem ad Dominum nostrum pertinentem, continent. Ex quibus divini *Scriptoris* verbis, ipsa quasi definitio *Apocryphorum* exurgit, non quæ spuria semper, & adulterina fuerint, sed

sed quæ cum in *Canonem Scriptura* recepta non sint, *utilitatis tamen plurimum in se habere censenda sunt*. Et ita nondum con-
clamatæ *Epistola Ignatii*, nondum *Sanctissimo Martyri* abjudi-
catæ, imò potius insignem in *Ecclesiâ* honoris gradum adeptæ cen-
seantur, quæ in ipso *Novi Testamenti Apocryphorum* censu re-
positæ reperiuntur.

§.7. Unicum addo ex hac ipsâ *Σιχοουσία*, *Pastorem Hermæ* in eadem Classe cum *Ignatio* positum esse, quem tamen ante duas
paginas ab * ipso satis honorificè laudatum videas, & ita, ut pro
spurio aut supposititio censeretur nequitiam credas. *Harum*, inquit,
contentionum meminit *Hermas Pauli* discipulus in *Pastore suo*,
similitudine VIII. Quod & à * *D. Blondello* eatenus factum vide-
mus, ut licet cum *impurum dogmatisten Novatianorum*, *Pelagia-*
norum fontem, *Montanisticarum superstitionum gurgitem* nun-
cupaverit, tamen ut antiquissimum *Scriptorem Polycarpo* immen-
diatè succenturiatum, de *Ecclesiarum sui temporis statu loquen-*
tem audire statuerit, Adeò illud verissimum est, ὅτι οὐ βελόδια,
ἡμεῖς, pessimo cuique, si nobis adblandiatur, inter *Heroes* statim
locato cathedram figendam esse; vapulante interim *Ignatio*, &
ab omni bonorum virorum consorcio prorsus exulante, quam-
primum *Episcopalis dignitatis* fautorem aut advocatum se præ-
buerit.

* *Wal: Miss:*
p. 250, 251.

* *Apola* p. 17.

§.8. Quæ hæc in re addenda insuper putavit *Walo*, ea omnia à
quibusdam, ad *honorem & auctoritatem Episcopo* adstruendam, ab
Ignatio dictis petita sunt, * *Qua* toties repetita, & ea verborum
ἰσορροπία, putida, inquit, sunt, inepta, sed & falsa, & pene impia.
At utinam *Doctissimo viro* bilis mitius ac lenius efferebuisset, Quæ
Ignatius de Episcopis pronunciat, nos suo loco exhibebimus, nec
ea hic, tempore adeò non suo examinanda, *Lectori* proponemus.

* p. 254.

§.9. Illud hic tantummodò omittendum non erit, hæc certè
verba (conscio aut inscio, non pronuntiaverim) p. 257. *Waloni*
excidisse, [In *Epistolâ ad Antiochenos solius Presbyterii* memi-
nit, quia ipse eorum *Episcopus* absens erat.] Anigitur revera hu-
jus *Epistole Author*, *Antiochenorum Episcopus Ignatius* cen-
sendus est? Certè sic affirmat *Walo*, & ex eo se aliquid lucratu-
rum existimat, *Notandum*, inquit, est, absente *Episcopo*, *Presbyte-*
ris hic licentiam dari gregis pascendi, & omnia quæ *Episcopus*
agebat, agendi, i. e. consignandi, ordinandi, & alia exequendi
quæ soli *Episcopo* competeant, ubi unus in plures exceperit *Prin-*
cipatum.

§. 10. Scilicet, si *Presbyteris* licentiam hanc largiurus sit *Ignatius* erit *Ignatius*. At secundò nihil hîc dictum fuerat de ordinando, consignando, & alia qualibet agendo. Illud tantum, Οἱ πρεσβύτεροι ποιμάνετε τὸ ἐν ὑμῶν ποίμνην, ὡς ἀναδείξῃ θεὸς πλείοντα ἀρχὴν ὑμῶν, ἐγὼ γὰρ ἥδην ἀπὸνδομαι. Mirum unde hæc omnia ὑποβολιμαία & interfecta illi accesserint, aut quâ demum necessitate, qui per dies paucos ποιμαίνην jubentur, se ad ordinationem proripiant. Imò tertio, quidni & illud adverti hîc posset, *Episcopum* *Ignatio* successurum, principatum in hos ipsos *Presbyteros* exerciturum fuisse, (sic enim sonant [τὴν μείοντα ἀρχὴν ὑμῶν]) & eandem igitur *Ignatio*, aliisque tunc temporis *Episcopis* super *Presbyteros* ἀρχὴν competiisse. At ista obiter.

§. 11. Eâdem utili & profuturâ aumstq. factum est, ut *Epistola* ad *Heronem*, ex quâ aliquid *Presbyterorum* dignitaci accrescere posse videbatur, aded *Waloni* placuerit, ut *Ignatium* etiam ejus *Authorem* agnoverit; Sic enim de *Ignatio* disertè pronunciat, Cùm ergo absens esset, & nullus *Episcopus* eis præfesset, ἐπισκόπος eos appellat, ut suprà in *Epistolâ* ad ipsam *Antiochenam Ecclesiam* eos pastores vocavit, &c.

§. 12. Certè si bis spondenti *Waloni* fides neganda non sit, non obstantibus ipsius, & *D. Blondelli* rationum momentis, *Ignatius* *Epistolas* scripsit, ad *Heronem* saltem, & *Antiochenos*, Quibus tamen in *Polycarpiana Sylloge* locus non est.

§. 13. At ne magis illi hæc ad *Heronem*, quàm ad *Antiochenos* altera profuisse censeatur, sciat *Walo* præceptum illud *Heroni* datum, [Μὴ δὲν ἀνδρὶ τῷ ἐπισκόπῳ ἀπάλλῃ] Nihil ad regimen, ut ait, solis *Presbyteris* constans, adstruendum pertinere. Nec id quidem, ut sibi pollicetur, ex sequentibus perspicuum est; Sequentia sunt, Ἐκείνοι, i. e. *Episcopi*, βασιλεύουσιν, ἱεραγυῖον, χριστοῦτος, χριστοῦτος, Σὺ δὲ αὐτοῖς διακονῇς, ὡς Σίμων & Ἰάκωβος ἐν Ἱερουσολύμοις ἰαυόμην & τοῖς πρεσβυτέροις.

§. 14. Primò sciendum est, *Antiochiam Metropolim* fuisse, alias sub se civitates habentem, quibus singulis suus *Episcopus* præfidebat, Patet hoc ex *Ignatii* *Epistolâ* ad *Romanam Ecclesiam*, in quâ seipsum ἐπίσκοπον Συρίας, totius *Syria*, cujus nempe *Metropolis* *Antiochia*, *Episcopum* appellat. Illi autem omnes reliquarum in *Syriâ* civitatum *Episcopi*, quidni hîc ἐπίσκοποι dicerentur? etiam cùm *Ignatium* ipsū abfuisse concedatur? Nec quicquam sanè (quod *Waloni* videtur) ex *Jacobi* exemplo objici potest, Quem si hîc nominari ut proprium *Hierosolymorum* *Episcopum* non.

non negaverit, (quod liberaliter se adversario concessurum spondet) nunquam exinde conclusurus est, *Ignatium* prædictos omnes *ἐπισκόπους* & *πρεσβυτέρους* exequasse, sed è contra, in priori periodi parte, *Επισκοπος plurimum civitatum plures* (quibus etiam singulis *Presbyteri* adjungebantur) per vocem *ἐπισκόπος*, vel *ἱερεὺς* indiguisse, ut in posteriore, per *Ἰακώβου*, & *Presbyteros Ecclesie Hierosolymitane*, *Επισκοπον* cum *Presbyteris* suis disertè significavit. Sed in istis diutius forsàn, quàm præsentis instituti ratio poscebat, immorati sumus, *Waloni* aliquantisper *ἐπισκοπον* dicendum est.

CAP. VIII.

Magna Salmasii & Blondelli concordia. Primum argumentum. Salmasii de Prim: contra has Epistolas. Episcopatus νεωσέων τῶν ἐν Νεωσέων ἑκδούκων. II. Tim. II. 22. Genevensis Ignatii editio aliquando præferenda. Τῶν ἐν Νεωσέων, νεωσέων, quæ ad fumorem pertinet. Damas juvenis Magnusiorum Episcopus. Andr: Riveti ἀβελήσια.

§.1. **V**ideamus porrò quid in hac materiâ *Cl: Salmasius* in *Apparatu* suo ad *Lib: De Primatu* produxerit, aut quid demum *D. Blondellus*; Eâdem sanè uterque armaturâ munitus; Quâ verò * felicitate, aut animorum conspiratione illud obigerit, Ego non definio. Uno adversus utrumque Clypeo nos tectos existimabimus.

§.2. Primò igitur, contra *Epistolarum* harum auctoritatem, quatenus ex à *Laurentiano Vossii* codice purgatiores edi videbantur, petito ex hoc ipso codice argumento, sic insurgit *Cl: Salmasius*: *Episcopatum* nempe ab hoc scriptore in *Epistolâ ad Magnesium νεωσέων τῶν ἐν Νεωσέων ἑκδούκων* appellari, hoc est, inquit ille, novum aut neotericum ordinem. Nec enim, inquit, vocem *τῶν ἐν Νεωσέων*, ad ætatem respicere posse, νεωσέων verò *καὶ* *ἐκδούκων* significare, ut cum *Paulo II. Tim. II. 22. νεωσέων ἑκδούκων*, nova, aut novarum rerum cupiditates dicantur. Quid hîc respondendum sit, quibus potero, paucissimis indicabitur.

§.3. Primò igitur, si unico *Florentino* seu *Laurentiano Codici Græco*, eique per omnia pari, qui ex *Angliâ* prodiit, *Latino*, hac in parte præferatur prior lectio (quâ ἀναμφιβόλως *Videlinus Genevensis*, & antecum *Mastræus*, alique omnes utebantur) [ἡ *νεωσέων ἑκδούκων ἀπορίαν νεωσέων*] tunc omnis hujus argumenti vis prorsus evanuit. Et certè sic legendum suadet tota *Epistola* series. *Magnesium Episcopus Damas* tunc fuit, ætate quidem junior,

* His argumentis, quæ præstantissimo *Salmasio* nuper probata gaudeo, à priorè opinione ante biennium depulsus, &c. *Blond: præf: p. 46.*

quem idè ab iis contemni posse (ut *Timotheum Pauli*) verebatur. Monet igitur non decere aut *καταφρονεῖν*, aut *συγγεῖναι* καὶ *ἡλικίᾳ* ἀποκόπῃ, aut *contemnere*, aut *familiariter* (& depositā reverentiā) *atate* Episcopi abui. Sic & ipse Cl: Salmasius agnoscit, *moneri* hīc *Magnesios* ut *Episcopum* recipiant, & *quavis* *atate* *juniori*, *honorem* illi *exhibeant*. His certè *Genevensis* editio multa ex *S. Scripturis* opportunè subnectit, ἡ τῶν *παραχρησίων* σφῆς &c. *Non semper* utique *longævus* *sapientes* esse, aut *senes* *prudentiam* scire.

§.4. Verùm secundò, si cum codice *Florentino* omnino legendum esse concedatur, [ἢ *νεώτερον* τῆς] nihil tamen ex eo adversus *Ignatium*, aut *Episcopalis* ordinis assertores, conclusum erit. Nam primò, si *Ignatii* ævo, *novus*, aut *novitius* ordo dicendus sit *Episcopatus*, id sanè proximè aberit ab Apostolico. Conscriptam enim fuisse hanc *Epistolam* secundo post *Apostolos* sæculo, ulteriori illud Cl: *Salmasii* probatione indigebit, ex hinc neutiquam concludendum.

§.5. At secundò, per *νεώτερον* τῆς, *novum* aut *novitium* ordinem significari, nullā mihi ratione probabile videtur. Nec verò aut nos, τῆς *atatem*, aut *νεώτερον*, cum Cl: *Salmasio*, *χρονὸν*, reddendum esse arbitramur.

§.6. Altera nobis hujus *φρόνως* ratio reddenda est, ex quā, iis quæ præcesserant, satis commodus & idoneus sensus exurger. Nempe ut τῆς *ordinationem* significet, & *νεώτερον*, quæ ad *νεώτερον* pertinebat, aut quæ τῷ *νεώτερον* concedebatur. Ea erit *Dama* *atate* *junioris* *ordinatio*, aut *Episcopalis* dignitatis in eum *adolescens* (ut *Timotheum* alterum) *collatio*, ex quā ne ejus contemnendi anīmā populus fidelium arriperet, sollicitè hīc ab *Ignatio* cautum erat.

§.7. Denique cur II. *Tim.* II. 22. *νεώτεροι* ἀνδρες, *novæ*, aut *novarum* rerum *cupiditates* à Cl: *Salmasio* dicantur, si non istis suppetiis instabilis causa indigeret, fateor lubens me nec scire, nec divinare posse. Cur non *juveniles* *cupiditates* (aut quæ in *juvenes* cadere solent) *νεώτερον* *Timotheo* fugiendæ censerentur? Cur tantum *novæ* (quasi *veteres*, & quæ adeò frequentes inter *juvenes* erant, pro innoxiiis censendæ sint) Aut cur demum *novarum* rerum *cupiditates*? quæ nec adeò in *Episcopo* *Timotheo* ab ipso *Paulo* in doctrinā fidei probè instituto, metuendæ erant, nec uspiam sub *νεώτερον* ἀνδρῶν, sed sub *νεωτερισμῷ* titulo frequenter, apud *authores* describuntur.

§ 8. Mirum est quò se trahi patientur Docti viri, ut *dogmati*, aut *αερίῳ* *infervant*, Mirum, quid post *Cl. Salmasium*, * *D. Blondello* acciderit, quòd hic *Episcopatum νεωτερικῶ τὰς* nuncupatum esse, sic sibi prolixè gratuletur, cùm illud tantummodo hic dicatur, *Damam* paulò juniorem *Episcopum ordinatum* esse. Sed ante omnia mirum, & prodigii instar censendum est, quòd Doctissimus *Senex* * *Andreas Rivetus*, *Episcopatum novellum ordinem* nuncupans, statim addiderit, *sive τὰς*, ut loquitur *Ignatius*, νεωτερική: *Ignatio* scilicet dictum illud imputans, Qui si sic locutus fuerit, non solum *illustrissimus Salmasius* frustra erit, qui cum *D. Blondello* eo indicio *Pseudo-Ignatium* deprehendisse se putat, sed & *Episcopalem ordinem* sub tempore *Ignatii* in *Ecclesià* fuisse manifestum erit. Quo quidem ævo si novellus fuerit, nobis certè *Apostolicus*, i. e. latis antiquus existimabitur.

* Pref. p. 43.

* Grotii discuss:
dial. p. 400.

§ 9. Quod & ab *A. Riveto* paginà proximà affirmatum videmus, cùm consuetudinem illam, ex qua *Presbyteri Episcopo adjuungebantur*, in imponentis *Presbytero manibus* (quæ sine dubio *Episcopalem apicem* non abjudicat, sed supponit) ex veteris *ævi reliquiis mansisse* dicat, statimque quid sit illud *vetus ævum*, sic explicat, [juxta illud *Apostoli per impositionem manuum Presbyteris*.] Ubi tamen multò rectius fecisset, si *Apostoli* [ω] reddendum [cam] & non (contra omnium exemplarium fidem) in [δια per] mutandum censuisset. Sed istud extra orbitam, Quod verò de istis *Apostoli* verbis censendum sit, postea dicendi locus erit.

C A P. IX.

Secundum argumentum, *Αὐτὸ ἐκ τοῦ Σιγνῆς*. *Valentinus* Hæresim antiquarum compilator. Contentio inter *Blondellum* & *Archiepiscopum Ammachanum* de *Ivenæ* loco. *Blondelli* ad *A. Ammachanum* Litera. Argumentum à *Βύδου* & *σιγνῆς* combinatione, *Valentini* proprio charactere, ductum. Responsores quatuor. *Χαερκλῆς*. *Σιγνῆς* nomen *Gnostici* à *Comicis* sumpsere, *Valentinus* à *Gnosticis*. *Βύδου* & *σιγνῆς* combinatio ab *Ivenæo* *Gnosticis* diserte imputata.

§ 1. **T**Ranseo ad secundum Argumentum ex eadem *Epistolà*, & eodem *Laurentiano* codice ductum; quòd nempe *Christi* *λόγος* mentione factà, adjiciat *ἐκ ἀπὸ σιγνῆς πορελθὼν*. Ex quâ *Σιγνῆς* mentione concludi putat, *Epistolam* hanc, post *Valentini* hæretici, cujus illud idioma fuisse dicitur, tempora scriptam esse. Sic & * *D. Blondel*: *Neotericum*, inquit, se, *Ignatiòque* longè

* Pref. p. 43.

recentiorem indicio suo, sine ullâ evadendi spe proditus forex manifestum facit, dum *Valentinianorum* post *Ignatii Martyrium* primum exortorum monstrum bis ex professo ferit. Quibus verò verbis id facit? Primò, quòd *Magnesios* suos, post veram de Christo διδασκαλίαν, sic muniendos duxerit. [μὴ πανᾶθε ἢ ἐπερδοξίας, μὲν δὲ μὲν δ' ἡμῶν τοῖς παλαιῶς ἀνωφελέσιν ἔσιν.] Secundò, quòd Σιγῆς (ἐκ αὐτῆς Σιγῆς προελθὼν) mentionem fecerit.

§.2. His omnibus facilis Responsio. Primò, in aliis omnibus exemplaribus hæc verba non reperiri. In priori quidem loco, alia, sed ea leviter immutata. Μὴ πανᾶθε ἢ ἐπερδοξίας, μὲν δὲ μὲν δ' ἡμῶν ἐπέχετε, καὶ γενεαλογίας ἀπερῶν τοις, &c. quæ ferè à *Paulo* ipso desumpta, I. *Tim.* I.4 & IV.7. *Tit.* I.14. In posteriori verò hæc tantum, [ὅς ἐστιν αὐτῷ λόγῳ ἢ ῥητὸς ἀλλ' ἐσιώδης.]

§.3. Verùm nec istis opus est, nec enim aliquid in se novi habet (aut quod authorem, ut ait, *Neotericum* arguat) aut phrasis ista [μὲν δ' ἡμῶν παλαιῶ ἀνωφελέσιν ὄντα,] aut ipsius Σιγῆς mentio.

§.4. Nec certè opus fuit, ut universam hîc βύθη & æonum doctrinam paginâ unâ & alterâ vendicaret, aut *Ignatiani Martyrii* diem, & *Heresiarcho Valentini* ortum, adeò punctim & accuratè comparandos duceret, cùm ab ipso *Ignatiani* istius codicis editore, *Isaaco Vossio*, luculenta objectioni huic responsio parata fuerit; Nullâ quippe necessitate adigi nos, ut istam Σιγῆς mentionem, ex *Valentinianâ* heresi depromptam credamus. Neminem quippe antiquorum repertum esse, qui *Valentinum* nova Secta conditorem affirmaret, sed è contrâ, *Theodoretum*, post antiquas hereses, & quæ *Valentinum* præcessère, enumeratas, statim addere. ἐκ τούτων πάντων αἰρέσεων ὁ Βαλεντίνος λαβὼν ἀφορμὰς, τὸ ἀπεργάσας αὐτῷ συνίδρυσε μύθους.

§.5. Sic & ex *Tertulliano* illud laudatum. Cujusdam veteris opinionis semina nactus, &c. At præcipuè illud *Irenæi*, ὁ ὢν πρῶτος ἀπὸ τῆς λεγόμενης γνωστῆς αἰρέσεως, τὰς ἀρχαίας ἐκείνων χερσὶν ἐκ διδασκαλίας μετὰ μυστοῦ Οὐαλεντίνου, &c. *Valentinum* scilicet, ex *Gnosticorum* heresi, doctrinas veteres ad ἰδίους χερσὶν ἐκ concinnάσσει, aliud nihil præstitisse. Addit etiam, subductis temporum rationibus, *Optimus Vossius*, fieri potuisse, ut *Valentinus* ipse, vivo etiamnum *Ignatio*, multos clam, si non palam, sed duxerit.

§.6. Putârim hoc *Antidoto* abundè *Epistolarum* harum saluti cautum fuisse, quo minùs unicâ istâ Σιγῆς mentione, tanquam venenato hausto poculo percussæ, statim omnes efferrentur. At hanc

Isaaci

Isaaci Vossii annotationem non viderat *Cl: Salmasius*, fortè nec *D. Blondellus*, cum hæc scriberet, cum contra tam apertam lucem, nihil sit quod obtendi possit. Dispellendam igitur iis hanc caliginem putavit *Reverendissimus Hibernia Primas, Epistolâ Appendici Ignatiana præfixâ*, Anno post publicatam *D. Blondelli Apologiam*, Locumque *Irenai, & Epiphani*, integrum exscripsit, aliâque nonnulla ex *Clemente Alex:* addenda censuit; At nec sic voluit *D. Blondellus* cum *Epistolarum* harum authore in amicitiam redire, reciprocandam igitur hanc ferram ratus, literis ad *Reverendissimum Archiepiscopum* non ita pridem datis, quibus hanc denuò suam fulcire sententiam conabatur.

§.7. Eas hic describere placuit, ut & illis breviter occurratur & satisfiat. *D. Blondelli verba sic se habent.*

» *Irenai* nostri, quo præcipuè niteris, locus, quod nunquam
 » negavi, docet, *Valentinum* aliorum exemplo *αὐχυνίας* suas ef-
 » finxisse, Alios ipso priores *Profundi, & Silentii* combinatio-
 » nes induxisse, non modò tecum non affirmat, sed mecum, (si-
 » quid capio) ex professo negat, cum proprium *Valentini* cha-
 » racterem combinationem illam protulisse refert. Si enim ex pro-
 » prio *Valentini* caractere fuit, ex caractere priorum (quod
 » volebas) nec fuit, nec esse potuit, nisi fortè proprium commu-
 » ne, i.e. non proprium factum *ἀτόμω* dicamus. His positis, argu-
 » mentum meum adversus *Epistolam* ad *Magnesianos* immotum
 » manet. Quisquis adversus proprium *Valentini Ignatio* poste-
 » rioris characterem disputat, *Valentino* vel coætaneus fuit, vel eo
 » posterior, adeoque *Ignatio* recentior, non *Ignatius* ipse. Atqui
 » author *Epistolæ* ad *Magnesianos* adversus proprium *Valen-*
 » *tini Ignatio* posterioris characterem disputat. Ergo. Major
 » est evidens, Minor est *Irenai*, ergo & conclusio. 2^{do}. Acta
 » *Ignatii* vetustiora, ejus *Epistolarum* non meminerunt, id au-
 » tem rursus conjecturæ meæ favet. 3^{io}. Acta illa, milites, quo-
 » rum Custodiæ addictus *Ignatius*, permisisse aiunt, ut à pijs *Sy-*
 » *ris*, Itineris comitibus foveretur, & ab Ecclesiis in itinere po-
 » sitis inviseretur, sustentaretur, &c. ergo *Leopardorum*, qui nun-
 » quam mitescunt, & beneficiis exasperantur (quod *Epistolarum*
 » Scriptor, quisquis ille fuit, volebat) similes non fuerunt.
 » 4^{to}. Quàm parum *Ignatio* conveniat, *Epistola* ad *Romanos*,
 » *epiοβιδου* &c. quòdque *Romanos* adjurare fingitur, ne pro
 » salute suâ temporali preces fundant, Ecclesiæ *Smyrnenfis* de
 » *Quinto* judicium docet; Si enim ex *Smyrnensum* sententiâ,
 » Martyres

Valentini tempore, latè disseminabantur, *Valentinum* doctrinas ipsis *Gnosticis* antiquiores, *pœpīcam* nempe *Theologiam* leviter immutatam, aliis tantum verbis contextam, protulisse, nec quicquam aliud hīc affirmatum invenies.

§. 11. Secundò, *Combinatio* illa ab *Irenæo* memorata, non erat *Βύθς* & *Σιγῆς*, sed Ἀρχή & *Σιγῆς*.

§. 12. Tertiò, *Author* *Epistola* ad *Magnesios* nullam utriusvis συζυγίας mentionem facit, aut *Βύθς* & *Σιγῆς*, aut Ἀρχή & *Σιγῆς*, sed tantum λόγος ἐκ ἀπὸ *Σιγῆς* προελθόν. Hinc sanè illud concludendum, at aliud nihil, *Hæreticis* illius ævi notam fuisse *Σιγῆς* vocem, simulque *sermonis*, aut *verbi* ex silentio procedentis. Et quidni *Gnosticorum*, ante *Ignatii* exitum, dogma censeri illud posset? verissimè observavit *Isaacus Vossius*, à veteri *Comico Antiphane* in *Theogoniâ*, *Chaos* emissum dici è *Nocte*, & *Silentio*, sic ut de *Chao* dein, & *Nocte*, *Cupidinem*, & *Lunam*. Hinc igitur *Σιγῆς* nomen desumpsere *Gnostici*; A *Gnosticis*, (inter ἀρχαίας διδασκαλίας *Irenæo*, ἐνθόμυθον ποίησιν, *Epiphanio*, dictas,) mutuatus est *Valentinus*. Nec igitur ille primus hoc nomen in *Theogoniis*, aut συζυγίαις, usurpavit. Nec quicquam adhuc proprium *Valentino*, nec quod *Epistolam* illam *Ignatio* (quo posterior *Valentinus*, at prior *Antiphanes*, coætanei *Gnostici*) abjudicet.

§. 13. Imò, ut illud quartò addam; Si iterum consulatur *Irenæus*, patebit ipsam illam *Βύθς* & *Σιγῆς* combinationem (adeò *D. Blondello* celebrem, & quam *Valentini* characterem fuisse, adeò nobis persuadere voluit) antiquioribus *Gnosticis* cognitam, & inter eorum διδασκαλίας numerandam fuisse; Sic enim ille, in posteriori parte ejusdem capitis, cum alias *Genealogiarum*, & *Stemmatum* rationes recitasset, hæc statim subjicit, Ταύτας βέλους τὰς δυνάμεις ἀντιπαραχρῆν τῷ *Βύθς* & τῇ *Σιγῆς*, ἵνα τελείων τελειότεροι φαίνωσιν ὄντες, & γνωστικῶν γνωστικότεροι, Atque has virtutes etiam *Bytho* & *Sige* antiquiores esse volunt, quo viz: perfectis perfectiores, & *Gnosticis* seu scientibus scientiores, seu magis *Gnostici* esse appareant. Quibus disertè affirmatur, istam *Βύθς* & *Σιγῆς* δύναμις (ex quâ ista apud *Ignatium* *Σιγῆς* mentio, & λόγος ἀπὸ *Σιγῆς*) *Gnosticorum* (si non inventum, saltem) doctrinam fuisse. Cui qui quicquam ut antiquius addi cupiebant, ipsis *Gnosticis* eruditiores, aut scientiores, videri velle videbantur.

§. 14. Et de istâ *Σιγῆς* mentione, leviculâ quidem, sed cui, cum alia decfessent, gnaviter adharere *D. Blondello* placuit, ad præripiendas cavillationes omnes, dictum est, uti spero, jam satis.

CAP. X.

Argumentum ab Actis Ignatianis negativum, ut nihil concludat. Tertium Argumentum à militum comitate ductum. Quartum à voce ærofidiana Ignatius ad Martyrium anhelans. Eusebius Blondello adversus. Ignatius se non obtulit, sibi manus non admovit. Cypriani Exemplum.

§. 1. **V**erum sunt & alia paucula, à D. Blondello in literis istis adversus Ignatium nostrum emissæ jacula, ea paucis retorquenda hic erunt, ne quippiam animadversione nostrâ indignum censuisse videamur, quod D. Blondello proferre visum est. *Acta*, inquit, *Ignatii versustiora Epistolarum ejus non meminerunt.*

§. 2. Fateor quidem, At primò *Epistola ad Romanos* non meminèrunt tantummodo *Acta* illa, sed & integram, eâ, quâ ad nos pervenit, formâ, descripserunt, ex eo nobis conjecturâ locum præbentia, *Roma* quidem ea conscripta esse, & exinde rationem constare, cur non reliquarum æquè *Epistolarum* ac ad *Romanos* unicæ meminerint. Secundò autem, nulla in illis *Actis*, universæ *Sauetissimi Patris* vitæ, necum adultæ, (& quæ in *Christiano* stadio decurrebatur) ætatis, multò minus scriptorum, aut factorum omnium, *historia*, sed *Tragædia* tantummodò ad exitum festinantis, ipsiusq; demum *Beatissimi Martyris*, ad *Romam* simul, & *Martyrium* professionis, commentarii, seu diaria quodam continetur. Aded ut ab *Actis* illis, (dum ea prioris vitæ non meminerint) æquè concludi possit, tunc demum vivere corpisse Ignatium, cum mori jam proximus esset, ac *Epistolas* non scripisse, quarum in *Actis* illis nulla fiat mentio, aut unicam scripisse, eam scilicet ad *Romanos* in *Actis* memoratam; Monitore non eget vir *Dottissimus*, quàm nihili faciendâ sunt argumenta ex *testimonio negativo*, illud tantummodo ritè conclusura, Eum planè positivis destitui, quiquis *negativis* uti voluit.

§. 3. Tertiò sic argumentatur D. Blondellus, *Acta* illa, *militæ*, quorum custodia addictus Ignatius, permisisse aiunt, ut à *piis Syris*, *itineris comitibus*, foveretur, & ab *Ecclesiis* in itinere positis inviseretur, sustentaretur, &c. Ergo *Leopardorum*, qui nunquam misceant, & beneficiis exasperantur, (quod, *Epistolarum*, quisquis ille fuit, scriptor volebat) similes non fuerunt. Respondeo. Illud sanè verissimum est, quod ab iis *Actis* affirmatur, *Polycarpum* nempe, & *Ecclesiarum* in *Asia* omnium fratres, Ignatio, in novissimâ istâ professione, obviam venisse, nec ubivis contrarium

contrarium affirmat *Ignatius*. At & eadem *Acta* (id *D. Blondellus* tacere maluit) de eo disertè affirmant, quòd à ferocissimis militibus ducebatur, crudelissimis manibus; Quidni igitur *Leopardorum* similes pronunciaret, qui præsentem eorum immanitatem, & rabiem expertus est, quos *Acta* à non-nemine, nihil ab illis passio, descripta, ferocissimos & crudelissimos appellant?

§.4. Restat, ut brevissimè vocis [*προσβιάσματος*] in unâ ad *Romanos Epistolâ*, positæ, verborumque [*Quibus Romanos adjurat, ne pro salute ejus temporali preces fundant*] virus sic minuiam, ut ejus malevolo influxu, aut halitu, tota *Epistolarum* compages non inficiatur; Quod me faciliè facturum confido, si mihi cum viro probo, & à partium studio, & ἀνδραγαθῆς ἀμεσῆς alieno, qualem *D. Blondellus* ubique se proficitur, res futura sit. Quid enim, si, ut amorem suum (non semper modulo nostro metiendum) erga *Christum*, dilectissimum servatorem, si, ut animum ad *Martyrium* jamdiu anhelantem, *Romanis*, inter quos passurus erat, testatum faceret, hæc, vel talia æstuantis affectus monumenta, nobis reliquerit, se feris, *Tyrannica* crudelitatis instrumentis, vim factorum interminatus, hæc piâ σοφίᾳ mentis hyperbole significans, se ad patiendum quidlibet pro *Christo*, (nec ad fugiendum, sed maturandum potius tam honestum exitum) paratum esse? Nec igitur precibus contranitendum, (cùm jam ei fortassis *Deus bonus* instinctu quodam præsignificasset imminere, tam strenui *athleta* πλεῖστον) sed *Deo* uni rem integram permittendam esse.

§.5. Quicquid est, illud compertissimum habemus, hæc ipsa verba [*Ἐγὼ προσβιάσμαι*] ex ipsissimâ hæc *Epistolâ* ab * *Eusebio* laudata, nec igitur temerè sine omni probatione illi abjudicanda esse, multò minus *Epistolam* ipsam, aut universum *Epistolarum Codicem* propter ea verba repudiandum. Quæ verò de judicio *Smyrnenfis Ecclesiæ* super *Quinto* adjicit [ex eorum sententiâ, *Martyres dici non debere, qui sese offerrent*,] nihil absque omni dubio *Ignatio* nostro obfutura sunt, cùm nullibi affirmetur, *Ignatium* se obtulisse, nullibi de admoventis sibi necis *Instrumentis* (quod ait) cogitasse, (apag. nefanda ista interpretamenta, & à quibus, licet festinans, abhorret calamus) sed tot militibus stipatum, ad tribunal tandem *Cæsaris* protractum esse. Nec enim qui *Rhetoricè* loquitur, quâdamq; verborum pompâ exprimit, quantò sibi optabilius sit emori, & esse cum *Christo*, is sibi statim manus illaturus esse censendus est.

* Hist. l. III.
25.

§.6. *Cyprianus* martyrio affinis, fugâ sibi consuluisse dicitur,
O 2 cūm

In vit: Cypri:

cum prius se martyrii candidatum professus esset, cum enim sibi oblatam occasionem perspiceret, quâ Christo Domina officium ali- quod vivus præstare posset, maluit, inquit Pontius Diaconus, præceptis Christi obedire, quàm vel sic coronari; Quibus verbis cum excusandum Cyprianum putaret ille, seu potius rationem reddendam, cur coronam tamdiu quæsitam requisaverit, non est quoddam in hoc languentis, & frigescens charitatis sæculo, Ignatii dicto unico [ἡρωοβιάσθηαι] clypeum meum obtendam, aut Apologia indigere verear Sanctissimum Martyrem, quod Christum nimis dilexerit, mortemque pro illo, fortiori & constantiori animo subiverit.

§.7. Videt, uti spero, D. Blondellus, quàm non omnibus persuasura sint ejus argumenta, quantâque nobis spes superfit, non illi diu arrisuram sententiam istam, ex quâ, rationibus tam infirmis subnixâ, maluit, contra universæ antiquitatis suffragium, Ignatio Epistolarum codicem integrum abjudicare, quàm permittere, ut Episcoporum Ordo, qui tamdiu in Ecclesiâ Christi floruerit, jam cum ipse eum ulterius ferre noluerit, tam firmo tibicine, aut fulcro stabilietur.

C A P. XI.

Alia Blondelli objectiones contra Ignatii codicem. Prima ab incommode dicti. Vocum Capri & ἡρωοβιάσθηαι frequentior usus. Ἀγάσας Καρυὴ καὶ ἡρωοβιάσθηαι. Ignatius contra Δοκίμας scripsit. Σάπξ καὶ ἀνέμια homo integer.

§.1. VEnim & alia adhuc superflunt, quæ præter ea, quæ illi cum Cl. Salmasio communia erant, Apologia suæ Hieronymiana præfigi curavit D. Blondellus. Ad ea itidem festinandum est.

De Diffionis genere dictum est, ut & de vocabulis barbaris, è Latio decerptis, Gracâque donatis civitate.

§ 2. Præter ea, Nonnulla, inquit, in Epistolis istis incommode dicta videri possent, & qua benigniore interpretamento vix excusentur. Certè si ea non malè, sed tantum incommode dicta sint, si non sint, sed videantur tantum, nec videantur quidem, sed videri possent, si dici à D. Blond: non potuerit, ea non posse excusari, sed solummodò, vix posse, sibi vim fecisse putandus erit D. Blondellus, ut hæc tam minuta, tam dirè plectenda existimaret.

§.3. Hujus, inquit, census sunt, vocum illarum frequentior usus:

us [Capri & πιδυαλι, Capri & πιδυαλική] (At quæso, cui unquam negata est hæc licentia?) Quid, inquit, hæc in Ep: ad Smyrn: volunt? ἀντάσεις Capri & πιδυαλική;

§.4. Certè si D. Blondello rem gratam facturum sim, dicam quid volunt. Christum nempe verum hominem, non δοκῆσι, sed ἀληθείᾳ, ex partibus itidem hominis essentialibus, corpore & animâ, seu carne & spiritu constantem, utramque in cruce, utramque, cum resurgeret à mortuis, retinuisse, ideòque Ignatium contra δοκῆσι scribentem, (Christum non ἀληθῶς vel ἐν Capri, sed δοκῆσι tantum passum esse, & resurrexisse affirmantes) utriusque mentioni [παθεῖ τε & ἀναστῆσι] geminas voculas Capri & πιδυαλική adjuungendas censuisse.

§.5. Ita de reliquis dicendum est, cum integer homo carne & spiritu constet, earum enumeratione, hominem perfectum, & integrum intelligi. Ideòque in Ep: ad Polycarpum, cum legatur Capri & πιδυαλικός, alii codices explicatius legant, ἐκ ψυχῆς & σώματος, ἢ Capri & πιδυαλικός. Sic μὲν ἐν χειρὶ Capri & πιδυαλικός, integri, & indivisi in eo manete. Et, ἐπιμίλα Capri & πιδυαλική. Cura perfecta, integrâque totius hominis. Itidémque ἀγαπᾶν νέειον, & συμβίσις ἀρκείᾳ Capri & πιδυαλι. Dominum amare, maritisque (putarim, non sufficere, sed) contentos esse, utrumque autem perfectè, & integrè facere. Sic ad Magnesios, καλὸς δὲ ὢν τε Capri & πιδυαλι, vobis integris omnia prospere, nulla vestrum ex parte improspere succedant. Ἐως denique Capri & πιδυαλική, perfecta unitas.

CAP. XII.

Secunda, à comparationibus non exactis ad amussim. Baptismus ὅπλα. Singule tamen virtutes Christianæ, Fides, Charitas, Perseverantia, Baptismi armaturæ addendæ. Spiritus χοῖνιον. Fides ἀναγωγός, Vincula πιδυαλική μαρτυρίῃ. Gaudium Spirituale in Resurrectione.

§.1. **H**is succedunt comparationes non exactæ ad amussim. Et certè Sanctissimo Martyri, cui affectatum loquendi genus nullatenus permittebatur, venia sperari potuit, si nec ei otium suppeteret, quo ad amussim singula exigeret, & delinearet.

§.2. At quæ demum istæ sunt non ita amussitatæ comparationes, quæ huic Censoria virgulæ subjiçienda erant? Primò, quòd (cum baptizatus ὅπλα) Fides ὡς περικεφαλαία dicatur, patientia, seu perseverantia (ἡσυχία) ὡς πανοπλία. Quid enim, inquit, Fi-

des, Dilectio, Patientia, conferunt jam per baptismum armato? Et si Christiani navandia patientia est, quid novi ex Fide accedit jam galeato? Verum cur non baptismo, ὅπλων, telorum in plurali, titulus competat? Ita tamen, ut qualibet virtus Christiana, cujus actus Deo nostro in futurâ vitâ præstandos solenniter in baptismo spondemus, peculiari etiam titulo gaudeat, galea fides, Clypei Charitas, Panoplia perseverantia; Nec enim sic nos inaccessibiles Satana, sic invulnerabiles baptismus præstiturus est, ut non singulis virtutibus Christianis ad repellendos tam frequentes petulantis hostis insultus, nobis opus sit; Ni fides ut galea caput, Charitas ut clypeus Pectus, & integram demum personam, i. e. omnes vitæ actiones, perseverantia sibi tutandas assumpserit, metuendum certè est, ne qui jam stare videtur cadat.

§.3. Secundò, quòd Spiritum ἁγίον vocet, & fidem ἀναγινω, & ita Fidei potiorem, inquit, quàm Spiritus functionem asserat. At cur non exinde potiùs conclusurus essem, Spiritui primò deferri, cum ille trahere nos, (ut in Canticis de Christo sponso dicitur, Trahe me, & ego curram post te) ista instar trocleæ nos subducere dicatur? Certè nihil hic novi, si verbum Dei, Fide apprehensum, subducendis nobis ad cælum servire, Spiritus autem Christi, ut funiculus, nos subducere dicatur.

§.4. Tertiò, Quòd vincula ipsius ἀπολαύς vocans, addat, ἐν οἷς ἡμεῖς ἀπολαύομεν. Quid enim, inquit D. Blondellus, Spirituale in vinculis, Christi Martyris corpori ab infidelibus injectis? Aut quæ in vinculis illis resurgendi spes esse potuit? At sine dubio, passiones Sanctissimi Martyris, rectè per vincula exprimi poterant, eæque majoris gaudii & ἀγαλλιάσθω, quâ spiritus intimè perfunderetur, materia futuræ erant, quàm quæ, ex quâcunque carnali ἀπολαύς, mortali corpori contingere potuit, Et ita sanè nihil impedit, quò minus in voto habeat pientissimus athleta (nec enim aliud quippiam voce ἡμεῖς notatur) hanc illi gaudii materiam sic prorogatum iri, ut cum ipso resurgens (hâc non obstante ingratissimorum nepotum invidiâ, hâc cavillandi urtica eum non tangente) in æternum illi permansurum sit.

CAP. XIII.

Tertia, ab Episcoporum &c. Ordinatione. ut Epistolas gratulatorias deferrent. Legationes Ecclesiarum non rara. Ignatio sublato, dīdīa in Syriā. In rebus gestis testimoniis solis Fides debetur. Ἐκκλησία ἡ ἐν Ἀντιοχείᾳ. ἡ Συρία. Ἰσὺς μάρτυρ, ἀποστόλων. Gratulatoria litera, Charitatis Christianae specimen.

§.1. Quærit deinde D. Blondellus, Cui verisimile fiat statim post Ignatii in Asiam adventum, Episcopos, Presbyteros, Diaconos, ejusdem rogatu χρεσινδόντας, qui ad Antiochenos Asianorum Epistolas gratulatorias deferrent? Respondeo 1. Talibus legationibus nihil novi, aut incredibilis inesse. Pari quidem modo in Ignatii Actis dicitur, Ecclesiam omnem (Smyrnensem) Ignatium, per sanctum suum Episcopum Polycarpum, & per Sanctos Presbyteros, & Diaconos, rogasse, ut iret ad propositum suum: Instituta scilicet ab Ecclesiā ad Ignatium legatio, ut eum ad Martyrium fortiter obeundum animarent.

* p. 5.

§.2. Secundò notandum est, Hoc ipso temporis articulo, post unum Ignatium Antiochenis creptum, persecutionis rabiem statim in Syriā sedatam esse, ideòque legationi huic opportunitatem, & diuicias defuturam fuisse, ni statim post adventum ejus in Asiam peracta esset.

§.3. At & tertio respondetur: In rerum gestarum narrationibus, nihil rationi minùs consentaneum esse, quàm ut earum verisimilitudo ad calculos nostros exigatur, aut argumenta à nobis efficta, tandèmq; effictoribus probabilia visā, quicquam ad fidem historia faciendam, vel derogandam posse putentur, cum ea narrantis authoritati tota debeatur. Certè quamplurima indies fieri videmus, quæ non sunt usque adedò probabilia, & quæ nunquam acta fuisse, posteris nostris, (ea per 1500 annorum tubum aut Noxæ à longè adspicientibus, & quibus ea non credi fortè intererit) argumentum unum, aut alterum, satis probabile, necti posse nullus dubito. Piget dicere, quid de ipsā Sacrosanctā historiā, aut paginā fiet, si sceleratæ hujusmodi quæstuncularum & eopia, dirisq; hisce ingeniorum male feriatorum Ecclēis submittatur.

§.4. Verùm quartò, & illud exploretur, quid in hāc ipsā narratione minùs verisimile argui, aut credi possit. Post persecutio- nes multas, cladèsque Christiano nomini aliquandiu intentatas, cerissimum est summo Dei beneficio Ecclesia Antiochena, seu Syriaca (sic enim reddendum esse τῇ Ἐκκλησίᾳ τῇ ἐν Ἀντιοχείᾳ.

τῆς Συρίας, *Ecclesiam Syria quæ est in Antiochiâ, seu, Ecclesiam, cujus Antiochia metropolis erat, Syriacam*) halcionios dies redditor esse, pacatos cætus, & confessus Ecclesiasticos, quos per τὸ ἴδιον μὲνεδθ, & σωμαλεῖον iis restitutum, optimè expressit *Ignatius, Ep: ad Smyrn*: Hinc pientissimo viro æquissimum videbatur (& de eo *Smyrnensem Ecclesiam* monendam putavit) ut literæ ab aliis *Dei Ecclesiis in Syriam* mitterentur, εἰς τὸ συγκαρπῶσαι αὐτοῖς, ὅπ εἰρλωδῶσιν, ut congauderent, seu congratularentur illis hanc *διδίαν, serenitatem*, aut refrigerium feliciter redditum.

§. 5. Ad hoc necessarium erat, *Legatum sacrum*, Θεοπροσδωτὸν (sic sine dubio legendum, non, ut *Fossianus Codex*, Θεοπροπεδῶτον) ordinari; Non est illud, *Episcopum*, aut *Presbyterum* consecrari, aut de novo fieri, sed (ut *χρῆστον* significat) ex ipsis aliquem, vel ἐπίσκοπον, vel πρεσβύτερον, ad hanc *legationem* eligi, aut designari, aliquem scilicet eorum, qui prius ordinibus sacris initiabantur. Sic & in *Ep: ad Polycarpum*, Ἐπεὶ ἡ ἐκκλησία ἡ ἐν Ἀντιοχείᾳ τῇ Συρίᾳ εἰρλωδῆς, &c. ἀπὸ συμβούλιου ἀγαγὼν, καὶ χρῆστον ἡμῶν πνα, &c. ὃς (non ὡς) δωήσῃ Θεόδεσμον καλῆδς, &c. ἡ πόλις εἰς Συρίαν, &c.

§. 6. Monet iterum ut piâ hâc *legatione* defuncturus aliquis eligatur, & designetur: In eâdem *Epistolâ Polycarpum* rogat, ut, cum ipse singulis *Ecclesiis* scribere non posset, ille hanc iis mentem indat, ut singulæ, aut nuntios, aut literas, per *Polycarpi* nuntium mittant. Ea scilicet erant eorum temporum charitatis, & comitatis, & κοινωνίας *Christiane* specimina, ad teporem nostrum neutiquam exigenda. Denique in *Ep: ad Philad*: idem repetit, ἐπεὶ δὲ ἀπὸ γράμῃ μοι εἰρλωδῆς τῇ ἐκκλησίᾳ τῇ ἐν Ἀντιοχείᾳ τῇ Συρίᾳ, πρέπον ἡμῖν ὄν, ὡς ἐκκλησία Θεῷ, χρῆστον ἡμῶν διάκονον, εἰς τὸ πρεσβεῦσαι ἐκ Θεοῦ πρεσβείαν εἰς τὸ συγκαρπῶσαι &c. His sic positis, ea tandem *Ignatii* verba ponenda sunt, ad quæ, ut ad rem minùs verisimilem, digitum intendisse videtur *D. Blondellus*, Ea statim sequuntur in *Ep: ad Philad*: ubi, aliarum propinquarum *Ecclesiarum* exemplo, hoc illis faciendum proponit, ὡς, inquit, καὶ αἱ ἐγγιστα ἐκκλησίαι ἐπέμψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους, καὶ διακόνους. Quod certè nihil aliud est, quàm ab aliis *Ecclesiis* *Episcopos*, ab aliis *Presbyteros*, & *Diaconos*, hâc *legatione* gratulatoriâ functos fuisse.

§. 7. Quod quàm nihil in se peregrinum, aut à veritate alienum habeat, cuius palam erit, qui id unum recognoverit, quamprimum *Ignatius* vinctus *Romam* duceretur, hanc *Syria* & *Antiochenisibus*

tiachenfisbus διδίας, (serenum) redditam esse. Mihi potius admirandum videtur, quid sit in hac integrâ rei gestæ narratione, quod D. Blondello minus probabile videbatur.

CAP. XIV.

Quarta, à nimio intervallo inter Episcopos & Presbyteros posito. Διαβόλω λαβέντι quid.

§.1. **P**ergit interrogare D. Blondellus. An tanto Episcopus à Presbyteris distet intervallo, ut Episcopum eo modo, quo Christus Apostolorum Dominus Patrem, Presbyterium sicut Apostolos Christi ministros, sequi, eumque, qui clam Episcopo quicquam aggressus fuerit, τῷ Διαβόλω λαβέντι censere oporteat? An Episcopos ullos, Presbyterorum comparatione, Dominos, imò Deos, à Christi Martyre habitos, credere par sit?

§.2. Verum quid est, si hoc non sit, pientissimum Martyrem placidè quiescentem, ad novos jam denuò eculeos & tormenta, περιλάσας, sat scio, iniquissimè vocare.

§.3. Locus est in Ep: ad Smyrn: Πάτερς τῷ ὀπίκῳ πῶ ἀκολουθεῖτε, ὡς Ἰησοῦ Χριστὸς τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις, &c. ὁ ἀθέτος ὀπίκῳ τι πρῶτον τῷ Διαβόλῳ λαβέντι.

§.4. De ipso loco, ut & de aliis omnibus, in quibus de Episcopis sermo est, postea uberius dicendi locus erit. Id tantum hîc sciscitari lubet. Num, qui Episcopum sequi eos jubet, ut Christus Patrem secutus est (i. e. ejus vestigiis diligenter, & acriter inhære- re) is, Episcopos statim pro Dominis, imo pro Diis, habuisse censendus sit? Certè eâdem ratione concludendum erit, populum omnem, qui sic sequi jubetur, ab hoc scriptore pro Jesu Christo habitum esse, aut uxores à Paulo Ecclesiam censendas esse, maritòsque Christum, cum Mariti diligere uxores jubeantur, ut Christus Ecclesiam.

§.5. Certè cum Polycarpus Presbyteris & Diaconis subjici jubet, ὡς Θεῷ καὶ Χριστῷ, nihil temerè fecisse videbatur, sed quod in Hieronymiana sententia defensionem produci meruit, Ap: p. 15. Cum tamen illa multò altiùs assurgat, quàm quæ hîc (non inter personas, sed tantum obedientiæ & obsequii modos) facta est comparatio.

§.6. Quod verò hîc additur, eum, qui clam Episcopo quicquam aggressus est, Διαβόλω λαβέντι, nihil aliud est, quàm aut eum Gnosticorum fermento imbutum, sic quidem à Christi ad Satana castra defecisse, aut, eum quidem graviter peccare, quod

qui facit, non *Christo*, sed *Diabolo* gratum fecisse, officium præstitisse, & sic demum λαβῆναι dicendus est. Infinita sunt id genus dicta, quæ apud *Authores* occurrunt.

CAP. XV.

Quinta. De Laurentiano codice quid sentiendum. Locum in Epistolâ ad Ephesios restituiam.

§.1. **I**nterrogat porro *D. Blondellus*. *An verè de Ephesiis scriptum, Παῦλος ἐν πίστει ἐπιστολῇ μνημονδιῇ ὑμῶν?* Certè nec ego putarim sic scriptum esse, (ideoque an verè scriptum non inquirò) nec enim, ut illud semel dicam, *Laurentianum* exemplar adeò præ aliis omnibus emendatum putamus, ut cætera hujus comparatione prorsus vilescant.

§.2. Certè ad *supposititia* quædam, & *heterogenea* disgreganda, ad *adulterina* rejicienda, utilem nobis operam præstitisse magnos viros, qui illud, & vetus *Latinum* ediderunt, agnoscimus, & gratulamur, nec in hac *Episcopalis ordinis* defensione, quicquam proferre statuiimus, quod non hujus defæcatissimi & interpolationibus maximè exonerati exemplaris autoritate fusciant; Non tamen statim contemnenda sunt editiones reliquæ, sed ab iis auxilium lubenter, & alacriter poscendum, cum *insanabile malum* eo quandoque indigeat, quod quidem hæc fieri nullus dubito.

§.3. Legendum igitur locum integrum sic putârim. Οἱ δὲ τίς ἐμὲ, ἢ τίς χάρις, ἐγὼ κατέπελθε, ὑμῖν ἐλπομένης, ἐγὼ ὑπὸ κινδύνῳ, ὑμῖν ἐσπεύμενος, ἀπαρτίζων γὰρ ἐγὼ τὸν διὰ Θεοῦ ἀναρτήσαντων ὑμῶν (non ut *Laurentianus*, πείσθους ἐστὶ τὸ Θεοῦ ἀναρτήσαντων) ὑμῖν ὅτι Πάντα ἀναιμάκτως, πᾶσι δαπάνησιν, πᾶσι μαρτυρημένοις, ἀξιομαρτυρίαις, ἢ χάριτί μοι ὑπὸ τῷ ἔργῳ διδοῦναι, ὅτ' ἐν Ἰησοῦ Χριστῷ ἔσται, ὃς πάντοτε ἐν δεξιᾷ αὐτοῦ μνημονδιῇ ὑμῶν, vel factissis ὑμῶν (non ut *Laurentianus*, ὅτ' ἐν Θεῷ ἐσται, ὃς ἐν πίστει ἐπιστολῇ μνημονδιῇ ὑμῶν ἐν Χριστῷ Ἰησοῦ) sic ut ad *Christi* pro fidelibus suis omnibus, & particulariter seu pro *Ignatio Sanctissimo* *Ashlētâ*, seu pro *Ephesiis* ipsis, intercessionem pertineat; Quâ in re, nihil spero, & error, nihil alienum reperitur.

CAP. XVI.

Sexta. Gnosticorum corruptiões, *δυσωδίας*, quibus ἀφθαρσία opposita. Ἀλλὰ βασιζεν μύη. Ἐν ἁγιασμῷ. Corpus Christi Ecclesia. Mors Christi ut purgaret nos. Tit. II. 14.

§. 1. **P**ergo ad dictum illud de Christo Domino, quod διὰ τοῦ μύρου ἔλαβεν ὅτι καὶ κεφαλὴς αὐτῶ, ἵνα πᾶς τῇ ἐκκλησίᾳ τὴν ἀφθαρσίαν. Agnosco dictum in Ep: ad Ephes: nec quid in eo, aut falsò, aut minus commodè dictum lateat, adeò sum *Lyncens*, ut perspiciam.

§. 2. Ephesius suis contra Gnosticorum pestem futurus cavèri voluit pientissimus Martyr, ut qui fidem Dei, quam Christus morte suà consignasset, ἐν τῇ διδασκαλίᾳ, multis sanè perniciosis doctrinis corruperant, quibus igitur inextinguibilem ignem, similiter ac iis omnibus, qui eos audiunt, interminatur.

§. 3. Hæc Gnosticorum corruptio quænam fuerit, non est quod hic multis indicetur, fœda proculdubio libidinum colluvies, quam deganter *δυσωδίας* ἢ διδασκαλίᾳ τοῦ ἀρχοντος τοῦ αἰῶνος τέτυ, veterum doctrine hujus sæculi principis odorem nuncupat. Cui opponit optimè τὴν ἀφθαρσίαν, incorruptionem, quam ut Ecclesia sua inspiraret, *unguentum*, inquit, in capite Dominus Christus accepit, *unguenti* scilicet urceum istum, aut alabastrum Mar: XIV. à muliere κατὰ τῆς κεφαλῆς, supra caput ejus effusi, quo quidem se deunctum ὅτι ἐν ταφισμῶν, ad funerationem, ad pollinētum, ipse Christus edixit.

§. 4. Qui sit istius ἐνταφισμοῦ usus, satis omnibus notum est, nempe ut mortuorum corpora (quorum in numero crucifixi Christi corpus mysticum, Ecclesia figuratè hic ponitur) à putrefactione, & fœtore (hic φθορᾷ, & *δυσωδία* dictis) vindicentur. De hac ikidem inunctione affirmat Johannes, c. XII. domum universam (eam etiã universæ Ecclesiæ imaginem) τὸ ὄσμου τοῦ μύρου, odore *unguenti* sic profusi, impletam esse.

§. 5. Quidni igitur *unguentum* illud in se recepisse Christus dicatur, quo (inquit) mors ejus notaretur? Quidni mortem ipsam subiisse eis τῶν, ad hoc ipsum, ut hanc Ecclesia ἀφθαρσίαν, & *δυσωδίαν*, ut demortui capitis corpori, jam indies à putidissimis Gnosticorum doctrinis, φθορᾷ, & *δυσωδίαις* periclitanti, inspiraret. Eodem planè modo, quo Tit. II. 14. de Christo dicitur, dedisse se eum pro nobis, ἵνα λύσῃ ἡμᾶς ἀπὸ πάντων ἀνομιῶν καὶ περιτοῶν ἁλῶν καὶ δεινότητων, &c. Omnia certè eleganter enuntiata,

& in quibus nec veritatem, nec acumen, nec venustatem, imò nec modum desideres. Quæ tamen quâ infelicitate tibi, *Vir doctissime*, sic displicuerint, ego, qui palato tuo non utor, non possum ariolari.

CAP. XVII.

Septima. Diaboli quorundam nescientia. Ignatius falli potuit. Hieronymi testimonium de Ignatio. Easlii item & Origenis, Andrea Cretensis, &c. de Maria virginitate Diabolum latente.

§.1. **P**ari ratione falsi postulatur (sic enim *D. Blondelli* phrasis ista [*an verè ad Ephesios scriptum*] ἀπὸ τοῦ ἀποστόλου repetenda est) de *Diabolo* dictum istud, Ἐλαδεν ἡ ἀρχὴ τοῦ αἰῶνος & τοῦ παρδὲν Μαρίας, & ὁ τοῦ αἰῶνος ὁμοίος & ὁ δὲ αἰῶνος τοῦ Κυρίου. Quid verbis illis falsi insit, nobis divinandum reliquit *D. Blondellus*, obelo tantum suo ea transfixisse contentus;

§.2. Verum respondeo, primò, Si hæc de *Diaboli* nescientiâ ab *Ignatio* pronuntiata, ex omni parte vera non essent, si quæ *Ignatio* μυστήρια, & ἐν ἡσυχίᾳ Θεοῦ παρὰ δὲ τῆς (& fortassis ipsi *Paulo* Eph. VI. 19. & *I. Tim.* III. 16. pro *Mysteriis* habita) adeoque principem hujus sæculi latentia videbantur, non sic obscurè & latenter gesta fuerint, eo tamen argumento nequaquam concludi, *Epistolas* illas *Ignatium* non scripsisse. Quid enim si hæc ex parte *Scriptori antiquissimo*, pientissimo *isegudes*vet, sed non *diomides*, aut extra erroris aleam posito, aliquid humanitatis contigisse diceretur? An qui mortalem se arguit, pro statuâ statim, aut fictitio homine habebitur? aut qui se fallibilem testatur, statim *Epistolas* nullas scripsit?

§.3. At secundò, Non est quod hic *D. Blondellus* sibi gratulandum censeat, cum hoc ipsum *scriptoris* hujus *Tnema*, addito ipsius *Ignatii* nomine, ab antiquis *Patribus*, imò ab ipso *Hieronymo*, *Principali Blondelliana* causæ advocato, diserte, nec sine approbatione recitetur? *Martyr Ignatius* etiam *quartam causam* addidit, cur à desponsatâ conceptus sit *Christus*, ut partus, inquit, ejus celaretur diabolo, dum eum putat non de virgine, sed de uxore generatum. *Hieronym. Comm. in Mat. I.*

§.4. Quæro jam à te, *D. Blondelle*, Annon *Ignatius* hoc ipsum scripsisse (ex quo tu concludis *scriptorem* hunc *Pseudo-Ignatium* esse) *Sancto Hieronymo* tuo videbatur? Si sic, quid tuæ causæ sperandum erit, quæ *Hieronymo* uno suffulta, eo etiam *tibicine* destituenda

defituenda erit, si has verè *Epistolas* scripsit *Ignatius*, quas scripsisse *Ignatium Hieronymus* ipse fatetur.

§. 5. At nec hic solus confititur *Hieronymus*. Videatur *Sanctus Basilius*, T. I. p. 587. *Affertur*, inquit, *alia ratio* ἀπ' ἀρχαῖς πρὸς, ab antiquo aliquo (licet non appposito nomine) *Martyre*, nempe ut *Maria* hujus virginitas, *saeculi istius Principem Diabolum* lateret. Ipsa itidem, quæ nunc criminatur *D. Blondellus*, *Ignatii verba*.

§. 6. Sic ante illos *Origenes*, *Hom. VI. in Levit. Eleganter* in cujusdam *Martyris Epistolâ scriptum reperi* (*Ignatium dico, Episcopum Antiochia post Petrum secundum, qui in persecutione Roma pugnavit ad bestias*) *Principem saeculi hujus latuit virginitas Maria, &c.*

§. 7. Hæc eadem doctrina (à te falsi postulata) *Ambrosio* etiam in *Lu. I. Theophylactò*, aliisque (licet *Authoris* nomine celato) satis placuit, Locum autem integrum, ab *Andræ Hierosolymitano Cretenfium Archiepiscopo*, ex *Archivis Savilianis Reverendissimus Archiepiscopus Armachanus* produxit. Ὡς φησὶ πρὸς ἀντὶ, Ἰγνάντι ὀνομαζομένῳ, καὶ ἑλθεῖν τὴν ἀρχὴν τοῦ αἰῶνος τούτου ἡ παρθένα Μαρία, καὶ ὁ τὸν αἰῶνα, ὁμοίως καὶ ὁ θάνατος τοῦ Χριστοῦ, Ut dicit alicubi vir sanctus, *Ignatius nomen ejus, Et latebat principem saeculi hujus virginitas Maria, & partus ejus, similiter & mors Christi.*

§ 8. Sic & *Jovius* apud *Photium*. φησὶν, ὁ Θεοφύλακτος Ἰγνάντι πρὸς λαθεῖν τὴν ἀρχὴν τοῦ αἰῶνος τούτου, τὴν παρθέναν Μαρίαν, τὴν σύλληψιν τοῦ Χριστοῦ, καὶ τὴν σάρωσιν, *Affirmat Theophorus Ignatius tria principem hujus saeculi latuisse, virginitatem Mariæ, conceptionem Domini, & crucifixionem.* Quæ omnia hoc temperamento emollita, ut non de *Satanâ* in universum, quod *Christus* fuerit *Dei filius*, ignorante, sed per tempus aliquod hæc tria non perspiciente (1. *Mariam*, post partum scilicet *Virginem* fuisse, 2. *Christum* modo supernaturali, inscio *Josepho*, conceptum, & 3. à *Deo* decretum esse, ut morte suâ *Christus* mortem ipsam, ipsumque *Satanam* superare:) locutus sit *Ignatius*, nihil asperum, aut *Christianis* auribus minus gratum, aut quod à vero quovismodo abhorreat, continere putanda sunt, quæ tamen *D. Blondellus* nullatenus ferenda videntur.

CAP. XVIII.

Οὐρα. *Stellæ quæ Magos duxit splendor. Chalcidii testimonium. ὑπερβαλλόν.*
Astra quò nobis propiora, cò lucidiora. Hoc astrum tertia propinquum. Hyper-
bole in Scripturis.

§. 1. **I**nter hæc suspectæ veritatis commata, & quæ hanc *D. Blondelli* invidiam sustinere digna visa sunt, proximum est de
 * *Ep: ad Ephes:* *Stellâ*, cujus ductum *Magi* secuti sunt *, dictum illud, * *Ελαμ. ἦν*
ὑπὲρ πάντας τοὺς ἀστέρας, καὶ τὸ πῶς αὐτῷ ἀνεκλάλητον ὡς, καὶ ἔνισμον
παροῦχον ἢ καυότης αὐτοῦ, τὰς λοιπὰ ἀστὲρα πάντα, ἅμα ἡλίῳ, καὶ σελήνῃ,
χρὶς. ὁ ἐγένετο τῷ ἀστέρι, αὐτὸς δὲ ὡς ὑπερβαλλὼν τὸ πῶς αὐτοῦ ὑπὲρ
πάντα.

§. 2. Quid in his culpari præcipuè voluerit, aut quid falsi ac-
 culare, fateor ego me non satis augurari posse. *Splendorem Astri*
 hujus quod spectat, super minores cœli ignes omnes, præfulgentis,
 dein novitatem ejus prius invisam, ideòque quæ *ἔνισμον*, & admi-
 ratione exciperetur, dignissimam, non est, uti spero, argumentis
 opus, ut ea cuius credibilia existimentur.

* in *Tim: Plat:*
 Edit: *Mewsf:*
 p. 219.

§. 3. Fuisse verò *Sydus* illud eo tempore totius *cœlestis chori*
ἀρχόντων, cui quasi præcinenti *ὁ ἀμοιβαίῳ* reliqua astra responde-
 bant. Simulq; lumen suum super omnia [*ὑπερβαλλόντων*] nihil aliud
 significat, quàm hanc *insolitam* (ut * *Chalcidius Philosophus*
 pronunciavit) *stellam*, à *Chaldaeis* observatam, quâ *descensus*
Dei venerabilis ad humana servationis, rerumque mortalium
gratiam prænnunciabatur, oculos omnium ad se unam pertraxisse;
 quod verissimum est.

§. 4. An *Sydus* illud luce suâ *Solis* ipsius lucem superaverit, ego
 nemini litem moveo, nec enim illud certum est hic affirmasse
Ignarium, sed fortassis illud tantum, *ὑπερβαλλόν τὸ πῶς αὐτοῦ ὑπὲρ*
πάντα, super omnes nempe mundi plagas, super inferiora hæc
omnia, sic ut aspici à cœlorum observatoribus ubique posset, su-
 perjacularum esse, aut si sic reddendum sit [*ὑπερβαλλόν*] ut præ-
 cellere significet, & [*ὑπὲρ πάντα*] ut ad astra referatur, Ex eo
 tamen illud tantummodo concludetur, astra omnia, quæ eo (no-
 tis) spatio lucere solent, hujus fulgori facile cessasse; Imò nec
πάντα ulterius extendi rectè poterit, quàm ad *λοιπὰ πάντα ἀστὲρα*,
 quæ præcesserant, & astra reliqua præter *Lunam* & *Solem*, quæ
 in periodo istâ, ab astris omnibus separata, & velut parenthesi in-
 clusa, videas.

§. 5. Imò ne nimis providi, & cauti *D. Blondello* videamur,
 Quid

Quid si ipſus Luna ſoliſque lucem luce hac ſua ſuperaffe dicatur? Quid ſi putemus hoc divinitus aſtrum, longè infra ſolis Spharam poſitum, (ita ut ædes Bethleemiſicas, ubi Chriſtus natus eſt, diſtinctè, & quaſi digito monſtraret) & ἡ πύλη τοῦ πνεύματος Mat. II. 9. Supra locum ubi puerulus erat, conſiſtens, iſtā propinquitate ad terram, compenſato magnitudinis defectu, lucem (licet non corpus) ſolarem, fulgore, aut ſaltem ſolatio, viciffe?

§.6. Denique ſi in Ignatio hyperbolicas locutiones, quaſe ipſis προμνηſτῶς ſcriptoribus non incognitas fuiſſe monſtrabit unicus Joannis locus Job. XXI. 25. agnoſcere velimus, non opus eſt, ut de ἡμετέρας τῶν φωτῶν Stella huius ſollicitè laboremus.

CAP. XIX.

Nona, Διακονία ἢ κ' ἀφ' ἑαυτοῦ, Modeſtiam Episcopi notans, non extraordinariam miſſionem. Τὸ πνεῦμα S. Scripturam ſignificans, non extraordinariam miſſionem, aut particularem revelationem. Emendatus codex Laurentianus. παρ' ἀνθρώπων, Gnoſticorum hæreſeos tria capita.

§.1. **A**T nec verum ſcripſiſſe Ignatius D. Blondello videbitur, qui Philadelphenſium Episcopum ſe noviſſe affirmat, ἢ ἀφ' ἑαυτοῦ, ἢ δὲ δι' ἀνθρώπων καλῶς & Διακονίας;

§.2. Reſpondeo. Philadelphenſium Episcopi modeſtiam, & gravitatem, ab Ignatio illic laudari, quatenus ea aliorum κακοδοξία, & multorum τὰ μάταια καλῶς ὁνομαζία opponebatur: Ex eā ſe non temerè concludiſſe, ſed quidem liquidò ſcire putat, hunc non ἀφ' ἑαυτοῦ, ex ipſius ſcilicet impulſu, aut ambitu, ἢ δὲ δι' ἀνθρώπων, nec ſuffragiis, aut miſſione merè humanis, καλῶς τῶν Διακονίας, τῶν εἰς τὸ κοινὸν ἀνήκον, ad hoc miniſterium, aut officium Episcopale promotum eſſe, cum fuerit illud adeò cum bono publico conjunctum, ut non κακοδοξίαν ex vano gloria, aut dignitatis Episcopalis deſiderio illi contigiſſe putandum ſit, ſed, ut ſequitur, ἐν ἀγάπῃ Θεοῦ πατρὸς, &c. in amore Dei Patris factum eſſe, quicquid ab illo ad hanc dignitatem acquirendam factum ſit.

§.3. Nihil igitur hic ſcriptum, quo extraordinariam Episcopo Philadelphenſi (& qualis Sancto Paulo Gal. I. x. contigiſſe fertur, ἢ ἀπ' ἀνθρώπων, ἢ δὲ δι' ἀνθρώπου) vocationem arrogāſſe, cenſeretur Ignatius, ſed tantum, quo modeſtiam boni viri, Eccleſia, ſeu gregi ejus gratularetur; In quā nihil falſum, aut vero minus ſimile deprehendi poteſt, ſiquis eā, quæ hic laudatur, ἐπηκολοῦται uti non recuſet.

§.4. In eādē claſſe ponitur, ut ſimul falſi arguatur, illud de ſeipſo dictum, Μαργαρίτης εἰμι ἐν τῷ ὁδοῦ, ὅτι ἀπὸ Καρπὸς ἀνθρώπων

της ἐκ ἔργων, τὸ δὲ πνεῦμα ἐκλήρουσεν, λέγων τὰςδε, Χωρεῖς τῷ ὀπισθοπονεῖν ποιεῖτε.

§. 5. Hic, si *D. Blondellus Epistola ad Philad.* scriptorem sibi quicquam magnificum arrogare crediderit, aut ex particulari aliqua revelatione, aut inspiratione se edoctum affirmare, quod nihil sine Episcopo faciendum esset, Certè aut nos falli voluit, aut ipse fallebatur. Res sic se habet, *Clamavi*, inquit, *magna voce, Episcopo attendendū esse, & Presbyterio, & Diaconis.* Εἰ δὲ ὑποπτεύετε, (nam quid sit [οἰδοῦσθαι] in *Laurentiano* codice, ego me nescire libenter fateor) με, ὡς περὶ δόξα τὸν μείζονα πάντων, λέγων ταῦτα, Μαρτύς μοι ἐν ᾧ δέδεμαι, ὅτι ἀπὸ Καρκὸς ἀνθρώπινης ἐκ ἔργων, τὰς πνεῦμα ἐκλήρουσεν, λέγων τὰςδε, Χωρεῖς τῷ ὀπισθοπονεῖν ποιεῖτε, τὴν δόξα ὑμῶν, ὡς ταὐτὰ θεοὶ περὶτε, ἢ ἔργων ἀγαπᾶτε, τοῦ μείζονος εὐχαρίστε, μνησθῆναι γένεσθε Ἰησοῦ Χριστοῦ, &c. Si suspicamini me, cum hac dixerim, praevidisse quorundam divisionem, Testis mihi in quo vinctus sum, i. e. Deus, quod à carne humanà non cognovi, i. e. quod nemo mortalium mihi hoc nunciaverit, ut sic præscire possem, Spiritus verò predicavit, hac dicens, Sine Episcopo nihil facite, Carnem vestram, ut templum Domini servate, Unitatem diligite, Divisiones fugite, Imitatores estote Iesu Christi. Hac nempe omnia, & singula, ab Apostolis, in Epistolis, & sermonibus suis, contra Gnosticorum hæresin, in Ecclesià præcipuè Asiaticà jam longè pervagantem, ubique inculcata esse, 1. ut τοῖς ἡγιαμένοις se morigeros præberent, secus quam Gnostici faciebant, χωρεῖν τελευτᾶν omnigenam ἀσκησιν, &c. 2. ut ab impuritatibus carnis sibi seculò caverent, cum Gnostici ipsà libidinum omnium sentinà meritò audirent; 3. ut pacem, & charitatem fraternam inprimis colerent, cum Gnostici unitatem Ecclesiæ discinderent.

§. 6. In his omnibus, nihil aut falsum, aut minus idoneè scriptum fuit, nec quod veniam viri Doctissimi poscat, sed quod imitationem mereatur.

CAP. XX.

Decima, ex errore Blondelli. Catuum frequentium commoda. Bellum caelestium & terrestrium, Fide, & charitate dissolvitur. Undecima. Κατάκειθ, ad mortem à Tyranno condemnatus. Duodecima. De νεῦμα ζυμῇ. Decima tertia ex festinatione D. Blondelli.

§. I. Sequitur illud ad *Ephesos* breve effatum, ἐπεσπρίον ὑμῶν ἡ γαίαν ὡς ἐν λαοῦς ὑμῶν. At nihil tale apud *Ignatium* nostrum reperitur: Certè aut festinatio nimia, aut vehementior criminandi

minandi cupido *D. Blondellum* fefellit. Multa eo loco *Ignatius* de frequentandis coetibus *Ecclesiasticis* prädixerat, quorum com-
moda dein recenseret, ὅτε ἂν πυνθῶς ὅπῃ τὸ αὐτὸ γίνεσθαι, καὶ παρῶν) αἱ
δωμάς τῆ Σαλανᾶ, καὶ λυεῖ) ὁ ὁλεσθῆ) αὐτῇ ἐν τῇ ὁμοιοῖα ὑμῶν τῇ
πίστει· ἐδ' ἐν ὅτι ἀμύρον εἰρήνης, ἐν ἧ πᾶς πόλεμι) καὶ παρῶν) ἐσσε-
ρίων καὶ ὁπλησίων.

Ἐν ὅδ' ἐν λανθάνει ὑμᾶς. ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν
πίστιν, καὶ τὴν ἀγάπην &c. Cum frequenter in unum convenitis, di-
struuntur potentia Satanae, dissolvitur perditio ejus in unanimi-
tate fidei vestra. Pace nihil melius est, in quâ bellum omne ca-
lestium & terrestrium evacuatur. (quid illud sit statim apparet,
ἡδεῖς, inquit, πίστιν ἐπαγγελλόμενοι) ἀμαρτάνῃ, ἐδ' ἐν ἀγάπῃ καὶ ἡμεῖς
μοῦ, nemo fidem repromittens peccatum committit, (ex quo bel-
lum illud caeleste Dei contra peccatorem nascitur) nemo charita-
tem possidens, odio quemvis habet, (ex quo terrestre bellum, mu-
tuae hominum inimicitiae oriuntur) Quorum nullum vos later,
si perfectè in Jesum Christum habeatis fidem & charitatem.
Nullus hic de cognitione caelestium & terrestrium sermo est,
quem scriptori huic conjungendo quæ separanda erat, *D. Blondellus*
imponi voluit. Manifesta, & solis radiis scripta omnia, Ea
scilicet quæ de concordia, & Unitate prædicta fuerant, apud
omnes, qui Christianam fidem & charitatem perfectè colebant, in
confesso fuisse.

§. 2. Post falsi crimina, tam cumulatè quidem, sed & im-
prosperè intentata, redit denuò *D. Blondellus*, & ut prius compa-
rationes non satis commodas, sic jam oppositionem non satis justam
in eadem ad *Ephesios* Epistolâ criminatur, cum de se, & *Ephesiis*
scripsisse dicatur, Ἐγὼ καὶ ἀρχὴ) καὶ ὑμεῖς ἐλεημένοι. Piget has offu-
cias luculentissimo scriptori abstergere, Locus integer à nobis prius
productus, sic se habet, Οἱ δ' αὖ πρὸς εἰμὶ, καὶ πρὸς ἡμᾶς, Ἐγὼ καὶ ἀρχὴ) καὶ
ὑμεῖς ἐλεημένοι, Ἐγὼ καὶ ἀρχὴ) καὶ ὑμεῖς ἐσθ' ἐλεημένοι, &c. Novi qui
sim, & quibus scribam, Ego condemnatus, vos misericordiam
adepti (si dubitas, quâ ratione condemnatum dicit, certè non re-
spectu Dei judicantis, sed Tyranni, cujus tribunali jam sistitur
pientissimus *Athleta*, sequitur enim) Ego sub periculo, vos fir-
mati, i. e. per misericordiam boni Dei ad tranquillitatem, & ἐν δ' αὖ
restituti *Ephesii*, dum *Ignatius* ad bestias adjudicaretur. Quid,
quæso, injusti, aut inidonei in hac oppositione?

§. 3. Quærit rursus *D. Blondellus*. An appositè *Magnefianos*,
priusque alios omnes (quos ἀξίους esse *Paulus* jubet) καὶ ἀβάρ-
λας

καὶ οἱ ῥῖαν ζύμην, ὃ εἶναι Ἰησοῦς Χριστός, pronuntiet? Respondetur fi-
denter, appositissimè pronuntiari, seu potius moneri eos, ut (cum
Christus novo fermento assimiletur, quatenus id γὰρ, μεταβολή-
ση, καὶ ἐνοχίσιαση ζύμη, malo, antiquato, & putido fermento oppo-
nitur; eaque quā regnum Dei fermento assimiletur Lm. XXI. 15.
ratione) Christiani omnes in illud novum fermentum transmuten-
tur, i. e. in gratiā, & cognitione Jesu Christi, & in puritate omni
indies augeantur. Monitis istis nihil magis appositum, aut à Gno-
sticorum φδογαῖς periclitanti Ecclesia opportunum dici potuit.

S. 4. At fidem (inquit D. Blondellus) Christi carnem, Chari-
tatem sanguinem, ad Philadelphenses scribens vocat, nec illud
satis appositè. Certè nihil tale in Epistolā istā (ad illud ipsam bis
perlectā) mihi occurrit, nec scio quid ex nostrō illo temporis
dispendio D. Blondello lucrī accesserit. Μία, inquit, Καρὶ καὶ Χρυσί
ἡμῶν, καὶ ἐν ποτηρίῳ, εἰς ἔνωσην τοῦ αἵματος αὐτοῦ. Mentio certè est
Carnis Christi, & Sanguinis, sed illud non est Fidem Christi
carnem, & charitatem sanguinem vocare.

C A P. XXI.

Decima quarta. Πρεσβυτεριον ἐκκλησίας. Apostoli post Christi mortem. Ἀπο-
στολοι pro scriptis Apostolicis. Σαῦξ Ἰησοῦ, Christus in terris hic degens, Di-
cima quinta. In Epistolā ad Polycarpum Smyrneses alloquitur Ignatius. De-
cima sexta. Ad Martyrium paratus.

S. 1. Q Uod proximè obijcitur ex eādē ad Philad. Epistolā,
statim post eam μίαν Καρὸς & ἐνὸς πολιτίου mentionem
occurrit. Nempe de se dictum, περὶ τῶν εὐαγγελίων, ὡς Καρὶ
Ἰησοῦ, καὶ Ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας. Ex quibus sic denovo
(more suo, Socraticam) argumentationem necit D. Blondellus.

S. 2. Cum Trajani XI^{mo}. Apostoli nulli superfuerint, nec p̄r
Apostolos, qui Ignatii nomine abusus erat, aliud intellexisse vi-
deatur quā Apostolorum scripta, annon pluris divinitus in-
spiratas Epistolas facere debuit, quā hominum quorumcumque
errori per se obnoxiorum cœtum?

S. 3. At quid est, si hoc non sit, λεπτολογεῖν; Fatemur & nos
Apostolos jam singulos è vivis excessisse, Fatemur, Apostolorum
nomine Apostolica scripta significari, At quid, quāso, obstat, quò
minus πρεσβυτεριον ἐκκλησίας, illos ipsos Apostolos, post mortem
Christi in vivis existentes, qui tunc Christianum Synedrium,
seu Presbyterium Ecclesie constitutebant (ad quod in re dubiā

tanquam ad *oraculum* recurrebatur, *Act. XV. 2.*) indiget? Certè non est istud *σφδρὸν φέρμακον*, sed accommodatissima verborum istorum significatio, ita ut *Evangelio* (scu *Christi sermonibus*, & concionibus nobis per *scripturam* traditis) *Apostoli*, i. e. *Apostolorum scripta* post se relictà, Et parimodo, *Christi carni* (i. e. *Christo ipsi* hìc in terris degenti) *presbyterium Ecclesia*, i. e. *Apostolorum*, post *Christi excessum*, confessus, ἐν ᾧ ἀλλήως respondeat;

§. 4. Sic enim sine omni violentià sentius ille promptissimè exurgit, *Ad scriptum Christi Evangelium*, tanquam ad *Christum* in terris degentem, *ad Apostolorum Epistolas*, tanquam ad *Apostolorum Hierosolymis commorantium confessum*, se lubenter confugere. Omnia certè aptissimè quadrant, si secundis jam *D. Blondelli* cogitationibus locus esset.

§. 5. Interrogat denique *D. Blondellus*, an ad *Polycarpum Episcopum* (quasi ad plebeium nescio quem) scribere jure potuit, τῷ ἐπισκόπῳ πρεσβύτερε, ἵνα καὶ ὁ Θεὸς ὑμῶν; Certè 1. æquali illud jure potuit γράψαι *Ignatius*, ac supposititius quivis *Pseud-Ignatius*.

§. 6. At 2^{do} proculdubio nihil à se alienum facturus est *Θεοφίλῳ Martyr*, si in eà, quæ *Episcopo Polycarpo* inscripta est, *Epistolà*, quædam *Ecclesia Smyrnenfium*, cui præficiabatur *Polycarpus*, accommodata monita comprehendere voluerit, Illud enim, in *Epistolà Christi ad Angelum*, i. e. *Episcopum Ephesinum*, *Smyrnensem* &c. conscriptà, sæpius factum conspicimus. Imò 3^{io} Ad universum fidelium cœtum, non ad *plebeium*, nescio quem, ista perscripta fuisse, satis monstrat, *Imperativum plurale*, [πρεσβύτερε] nulli singulari vel *Episcopo*, vel *plebeio* accommodandum.

§. 7. * Quod jam ex *Epistolà ad Romanos* producit *D. Blondellus* (quam palam est ei maximè adblandiri, cùm in eà nihil de *Episcopis* reperiatur) & ex quo (quod desperabundorum sæculi mancipiorum esse potest) potius mora omnis impatienti animo mortem provocasse, quam intrepido pectore expectasse videri hunc *Pseud-Ignatium*, concludit, id à nobis * jamdudum responsum tulit, nec certè itineris satis longi & horridi, jam ad exitum festinantis, adeò me non piget, ut quæ semel appositæ sunt, ea denuò coquenda & porrigenda *Lectori* existimem.

§. 8. Satis erit dixisse, *Pientissimum Athletam*, τελώσῃ jam proximum, se ad hunc novissimum agonem, quo Χεῖρ ὀπίσχεῖν possit, paratissimum profiteri, verbisq; illud satis magnificè exprimentibus, (vel summis *D. Blondelli* ingratiis) significare voluisse.

* Θρησκα καλὰ καὶ σω συγγραμμάτων με χεῖρα παρῆναι &c. καὶ αὐτὰ δὲ ἀκοῖα μὴ ἀλλή, ἐγὼ πρεσβύτατοςμαι.
+ c. X. § 4.

CAP. XXII.

Decima septima, Ignatii dicta de Episcoporum necessitate. Ea triplex erat, unitatis conservatio, Discepcionum preventio, Gnosticorum venena.

S. 1. **Q**uæ deinceps recensentur, ad illud unicum referri video, quod pro Episcopatu singulari adeo anxie laboraverit hic scriptor, quasi de Christianismo actum sit, si Episcopi Presbyteris majores Christianis plebibus desint, aut ab iisdem minus colantur. Ad hoc probandum, satis amplam supellectilem sibi paratam non ambigit D. Blondellus, & post quædam hujus census paucis perstricta, more suo interrogare pergit, Cui hac omnia bono? Annon ab antiquo odium nimia diligentia mernisse visa est, eoque potissimum nomine suspicionem facere, quod citra necessitatem adhibeatur?

S. 2. At non illud statim citra necessitatem factum est, quod D. Blondello (cui Episcopi ipsi in Ecclesiâ minus necessarij) supervacaneum videtur. Quæcunque de Episcopis Ignatius scripsit, ea mox suus erit visendi locus, jam solum de necessitate, ex qua ea scripserit.

S. 3. Ea triplex erat, 1. ut magnum exemplum unitatis, & concordie Christianæ (cujus origo ab obedientia Pastoribus, adeoque singularibus Episcopis, si illis procurandi gregis officium incumbat, debite præstanda, sumenda est) non ipsis tantum, ad quas scribebat, Ecclesiis, sed & futuris sæculis, & seræ posteritati daret, nec vel tantillam sprete ordinis Ecclesiastici excusationem, aut novandi studiis locum relinqueret.

S. 4. Secunda, ut nulla disceprandi causa restaret, nulla pacem publicam sollicitandi ansa, ex eo quod in scriptis Apostolorum non constaret, quâ demum regiminis formâ, universa omnis ævi Ecclesia uti deberet. Et certè si post adeo luculenta hujus rei testimonia, adhuc dubitandi locus fuerit, an ab Episcopo singulari, an potius à Presbyteris, ἰσοδιδυοῖς, & ἰσολίσυοις, Ecclesia ex Apostolorum mente regenda sit, si post clarissimam rei gestæ historiam, hanc ipsam litem, ex arbitrio oculatissimi testis componi, viri doctissimi Cl. Salmasius & D. Blondellus non permiserint, Ignatium potius hæc non scripsisse statuentes, quàm suas sibi periculis, & dogmata eripi passuri, non est quod Sanctissimum Athletam, aut citra necessitatem hac in re, aut anxie nimis laborasse queramus.

S. 5. Verum tertio. Si non adeo providè nobis è longinquo prospexisse.

profperiffie exiftimetur *vir divinus*, at ut ſæculo demum ſuo conſularet *vir bonus*, nemini, uti ſpero, ſupervacaneum cenſebitur. Certè *Gnoſticorum* eo tempore venena per totam *Eccleſiam* latè pervagata fuerant, nec commodiori adverſus ea *Pharmaco* uti ſe poſſe putavit *vir optimus*, quàm ut ad *Apoſtolorum* doctrinas revocata omnia, ad hanc demum normam & amuſſim exigenterentur. Quod quidem ſe facile facturum ſperabat, ſi qui ab *Apoſtoliſ* in *Eccleſia* gregi præponebantur, iis à ſingulis ſine omni diſceptatione obſequium præſtaretur.

§.6. Nec jam *anxius ille de ſingulari Epifcopo labor* cenſendus eſt, ſed paterna, providâque ſollicitudo de obedientiâ omnibus, quibus debebatur, præſtandâ, Quæ ut ritè præſtari poſſet; monendi etiam & liquidò docendi erant, quibuſnam illa debebatur.

CAP. XXIII.

Blondelli reſponſum ad patrum pro Ignatio teſtimonia. Authoritas Patrum in rerum geſtarum narratione. Argumenta probabilia ex re ipſâ, quàm nihil valeant contra teſtimonia. Hujus litis conſuſio.

§.1. Tandem igitur poſt bina illa, à νεωτεριῶνς τῆς αἰῶνος, & Σιγῆς *Valentiniana* in *Ep: ad Magnesi* mentione, ducta argumenta, quibus abundè jam pridem reſponſum eſt, & poſt tertium illud à *Docetarum* obſcuris veſtigiiſ peticum (quod, inquit; ſuppoſitionis argumentum videri poſſet, ſed, cùm ipſius ſententiâ infirmum ſit, eo tē volentem abſtinere affirmat) denique poſt prolixam proſeſtionum *Sancti Pauli & Ignatii comparationem*, ex quâ binos *Chriſti Martyres* non unâ ſemitâ, non iisdem aut veſtigiiſ aut ſtadiiſ, *Romam* iter feciſſe concludit, (quod ſine dubio non eſt, aut *Paulum*, aut *Ignatium*, *Epiftoſ* ipſorum nominibus cognitas non ſcripiſſe) Tandem, inquam, memor quid tam prolixo ipſius molimini objici poſſet. Nempe *hiſ ipſiſ Epiftoſiſ* quas conſictas putârunt (mortalium omnium primi) *Cl: Salmaſius*, & *D. Blondellus*, *Patres fidem adhibuiſſe*, ſic breviter reſpondendum exiſtimavit; Quid tum? Quàm multa minimè ſuſpicaces, ac imparatos, & ſefellèrunt ſemper, & quotidie fallunt?

§.2. Ita quidem viro Doctiſſimo, &, * ſi ipſi credatur, φιλαχαιῶν omnibus cauſam ſuam approbare cupienti, viſum eſt; Univerſam ſcilicet *Patrum coronam* (nec enim ex indefinito *Patrum* numero vel unicum excipiendum fuiſſe, vir in *Antiquorum ſcrip*

* *Suppoſitiſas credere coactiſ ſum, velle, am ſecus, judicent φιλαχαιῶν.*

ptis satis versatus, liquidò compertum habuit) minus iramichis censuræ gemino ictu transfodiendam esse; nec enim falli tantum, aut errare, sed etiam ut *imparatos & minus suspicatos* (quod certè non mediocris tarditatis & dindias, ne dicam, fatuitatis, & stuporis argumentum est) his *ἀνολογῶν* technis, & *στροφῆς* paterere.

§.3. Nec id quidem in *doctrinis* tantummodò, sed in verum in *Ecclesiâ* primavâ gestarum narratione; (istius enim census est controversia ista, an *Epistolas* scripserit *Ignatius*) In his quippe, unicuique *D. Blondellum*, aut alterum fortassis inter omnes mortales *Walanem Messalinum* rectius iudicare, quàm *Patres universos*, & sic flocci faciendos omnes, (sic enim [Quid tum?] interpretatur *Britanni*), quàmprimum eos verum sensisse *D. Blondelli* non interit.

§.4. Ego quidem si hoc duci exemplo me paterer, *Universas D. Blondelli* operas, qui, præ aliis omnibus infœlicis ævi scriptoribus, *Patrum* testimonia, & auctoritates congerere, & ad usus suos accommodare satagit, eodem fastidio rejiciendas statuerem. Quantò magis, cum in iis, sub istâ *ἐπιταφιαστικῇ* & specie, omnia *Aeriane* ruinæ rudera, naufragii tabulæ undecunque collectæ, simulque non pauca exuberantis ingenii, & longi oei fœmina, & putamina, (talis certè ante alia, præchara ista *μελοποιήσας* *Sir-tanæ* *αἰσχρολογία*) in unum consarcinata, *Apologia pro Hieronymo* audiant; Cujus quidem dicta nonnulla duriuscula, è constanti patrum reliquorum sententiâ, imò & ex ipsius affirmationibus satis crebris, multò facilius, si *D. Blondello* allubuisse, emolliji poterant, quàm tota demum antiquitas, ad *Hieronymi* excusationem advocata, contra ipsorum planè mentem, respondere per cruce, & tormenta, edocebatur.

§.5. Quàm verò hæc nullo conamine, promptè, & commodè ad ipsam *Presbyterorum ex Ecclesiâ* ejectionem extendi possit, quàm ad *Scripturæ Canonem* his ipsis *Ignatii Epistolis* exquandum, lubentissimè optarem rem ipsam pro me locum non esse. At qui solo impetu ducti, illicitum nihil, nisi quod simul inutile, existimant, qui solo commodo suo rationem ancillari, tandem jusserunt, non sunt adeò *ἐνὶ θυγῇ* aut excordes, ut non illico, ex præmissis *Blondellianis*, *Patres omnes* falli posse concludant, (& se satis ad *Logicorum* regulas accuratè, imò & ad hominem irrefragabiliter conclusisse statuant) quotiescumque eorum auctoritate, aut dogma fidei (ipsam puta *Trinitatis doctrinam*) aut

rem gestam, (*Hieronymum* quippe ea ad *Evagrium* scripsisse) aut ipsum denum *Scripturæ Canonem* fulcire, aut statuminare. *D. Blondello* visum fuerit.

5.6. Ego quidem illud unum [*τὴ δεξιᾷ καθεστὼν*] ex hoc ipso *Ignatio* didicisse malo, quam *Dialecticorum*, seu probabili-um in re qualiter argumentorum, summus artifex censei; quorum integram *Adriadem*, ut id semel dicam, ad unam *ἀντιθέσιν* assurgere non posse, nec (in reigetur, quæ dicitur, questione) contra unius boni viri testimoniura, multo minus contra omnium *Patrum* consensum quicquam valere, nos *Hieratici* graviter contendimus, & ad hanc unam *palestram* *Novatores* omnes provocamus, in quâ si vicitimur, non erit quod in reliquum causæ nostræ meniamur.

5.7. Et sic denum hoc *σάραξες*, stadiumque prolixum, sanè, & non ita gratum aut jucundum, duorum magnorum virorum vestigiis inhzrentes, integrum percurramus, experti quid ab industriis criminationum venatoribus, contra harum *Epistolarum* auctoritatem, exquiri posset, à quorum singulis insulsi- bus creptum esse *Ignatium*, Lectoribus non iniquis persuasum speramus.

5.8. Proximum est, ut ad ea procedamus, quæ septem *Episto- larum*, à *Polycarpo* collectarum, & ad *Philippenses* suos trans- missarum, auctoritatem stabiliant, & confirmant.

CAP. XXIV.

Epistole Ignatii in eadem semper classe cum *Epistolis Clementis & Polycarpi*. Testimonia de *Ignatii* *Epistolis* 1. *Polycarpi*, & ex eo *Phoniz*. (Ad *Ignatium* ad *Polycarpum* *Epistolam* scripserit. *Eusebius* sententia, *Hieronymus* explicatio) *Polycarpiani* testimoniis partes. 2. *Irenæus* testimonium. 3. *Origenes*. 4. *Eusebius*. 5. *Ambrasius*. 6. *Crisostomus*. 7. *Theodoretus*. 8. *Mercurius*. *Epistolarum Ignatiana* per manus traditione à *Polycarpo* ad *Eusebium*.

5.1. **A**D harum *Epistolarum* auctoritatem (tot jam præjudi- cius liberatam) ulterius firmandam, & stabiliendam, non est cur multa dicamus. *Epistolam* *Elegantis* ad *Romanos*, *Polycarpi* ad *Philippenses*, utriusque ulnis amplectuntur *Cl. Salmasius*, & *D. Blondellus*, sperantes ex iis aliquid causæ suæ, tam graviter desponsatæ, accrescere posse, solus *Ignatius* *ἄρχιεπίσκοπος*, cuius tamen *Epistole* pari semper cum illis, per universam ab omni ævo *Patrum* nostrorum memoriam, reverentiâ excipiebantur, nec prius à mor-

à mortalium quovis in iudicium vocabantur (multo minus, ut in re certâ, & extra dubium positâ, inter planè à Nonna & Xistina rejiciebantur) quàm Presbyteri Anglicani Patribus suis contumeliam facere cœpissent, iisque aut suppetias ferre, aut rem gratam facere (quibus illecebris adducti, nescio) hi duo non ignobiles Presbyterana causâ hyperaspistæ in seiplos recepissent.

§.2. Certè qui in Clementis Epistolâ, magnificam illam de Phœnicæ historiam, & alia nonnulla, ad rem suam à scriptore isto accommodata, observarunt, & cum iis, quæ in Ignatii Epistola maxime suspecta fuerant, conferenda duxerunt, non putarunt innocentissimo Martyri, ex eo unico, quod verum diceret, tantas inimicitias metuendas fuisse, tantas procellas tam subito exorituras. At fefellit nos infelix rerum exitus, eandemque jam cramben Lectoribus obtrudi iussit, quam viri Docti, qui Epistolâ eas edendas curarunt, iis jamdudum præfixam apposuerunt, Testimonia dico Antiquorum, qui sententias suas satis liberaliter ferre non recusarunt, si iis etiam fidem dare non abstinuerunt.

§.3. Ea jam breviter reponenda erunt: Iisque viam monstrabit, Ignatii, & eorum, qui Christum Dominum in carne viderant, σύνχερον Polycarpus, Ecclesiæ Smyrnenfis Episcopus, idemque Martyr.

§.4. Ille Epistolam ad Philippenses suam sic claudi voluit, Εχθ' ἡμεῖς καὶ οἱ ὑμῶν καὶ Ἰγνατίου, ἵνα ἰδὼν τις ἀνθρώπος ὡς εὐχαίρει, καὶ ταῖς καὶ ὑμῶν ἀποκομίσις χρηματά, ὅσοι ποιήσω, ἵνα δέξωμεν ἐν δόξῃ, εἴτε ἐγὼ, εἴτε ὃν πέμψω ἀποστέλλοντα καὶ ἀντιυμῶν. Τὰς ἐπιστολάς Ἰγνατίου προφεισας ἡμῖν ἀπ' αὐτοῦ, καὶ ἄλλας ὅσας εἰχόμεν παρ' ἡμῶν, ἀντιλαμβάνομεν, καὶ οὕτως ἐνδοξάζομεν, ἀξιωματικῶς ὑποδείκνυσθαι ὑμῖν τῇ δόξῃ πάντων, ὥς ὃν μακάριον ἀφαινεθῶμεν δυνάσται. Περὶ ἧται δέσπον, καὶ ἀπομονῶν καὶ πῶσιν τὸν οἰκοδομῶν τὸν εἰς τὸν Κόσμον ἡμῶν ἀνάγει. Scripsistis mihi & vos & Ignatius, ut si quis in Syriam proficiscatur, literas etiam à nobis adportet, quod facturum sum, si tempus opportunum nactus fuero, aut ego, aut nuntius quem missurus sum, ut legatione etiam pro vobis fungatur. Epistolâ Ignatii ab ipso nobis missas, & alias quotquot habuimus apud nos, missimus vobis, sicuti præcepistis, quæ quidem Epistolâ hinc subjiiciuntur, ex quibus multum utilitatis accipere poteritis, continent enim fidem & perseverantiam, & adificationem omnium ad Dominum nostrum pertinentem. Quibus ex fragmento Latini additur, Et de ipso Ignatio & de his, qui cum eo sunt, quod certius agnoveritis, significari. Quorum verborum meminit Phœnicæ

in Biblioth. de Polycarpi Epistola verba faciens. Ἀγῆ, inquit, καὶ τοὶ ἑπιστολαὶ αὐτοῖς Ἰγνατίου καὶ Θεοφύλου ἀποστολῶν, καὶ αὐτοῖς ἀναδιδάσκουσιν παρ' αὐτῶν, ὥστε καὶ ἐναὶν διαλέσασθαι. Dicit etiam se misisse illis Epistolas Ignatii Theophori, & ab iis doceri petere, siquid de illo (Ignatio nempe ad Romam deportato) audiant. Ex quibus fragmenti, & Phorisi verbis patet, quo tempore illa Polycarpi Epistola scripta fuerit, ipso scilicet, quo Ignatius ad παλαιάν Civ suam festinabat, tempore.

§.5. Multa hinc à doctis viris differuntur de verborum istorum particulâ unicâ Num legendum sit [Τὰς ἑπιστολὰς παραδείσεις ἡμῶν, vel ὑμῶν] Ego utut Lisi isti me immiscendi nulla necessitas incumbat, fateor tamen me non videre, quomodo, si * Eusebii autoritate moveamur, de vulgari lectione [ἡμῶν] dubitari possit. Non solum enim Eusebii Græcus codex sic legit, quo modo hic ex Polycarpo descriptimus [Τὰς ἑπιστολὰς Ἰγνατίου παραδείσεις ἡμῶν ἀπ' αὐτοῦ Sec.] sed & apud eundem Eusebium hæc itidem in eandem sententiam legimus, Διὰ χαρῆς ὁμοῦ καὶ Ἰγνατίου καὶ Συμμεριανὸν ἐκκλησίᾳ, ἰδίως τε τῷ ταύτης περιεφεμένῳ Πολυκάρπῳ. Ex quibus satis patet ex Eusebii sententiâ, Ignatium non solum ad Smyrnenesium Ecclesiam, cujus Episcopus erat Polycarpus, sed & ad ipsum ἰδίως Polycarpum Epistolam scripsisse. Quod cum ipse Polycarpus aliis suis dilucidis, præter ea de quibus lis est, verbis, affirmasset [Ἐχά-ἑσθ' ἡμῶν καὶ ὑμῶν καὶ Ἰγνατίου,] & cum ea ipsa in fine Capituli 18^o. recitasset Eusebius, simulque verba Sylloges Polycarpiana Philippensis missæ mentionem continentia addidisset, nullus mihi dubitandi locus superest, quin Eusebius Ignatium crediderit ad Polycarpum scripsisse, & hoc ex ipsis Polycarpi verbis desumpserit.

* Eccl. Hist.
I.III. c. 35^o.

§.6. Verba Hieronymi [Inde egrediens scripsit ad Philadelphenses, & ad Smyrneneses, & propriè ad Polycarpum, cōmendans illi Antiochenῆ Ecclesiâ, in quâ et de Evangelio posuit testimoniū] sine dubio nihil contrafaciunt, nec ab Eusebio diffident, præsertim si, cum Isaaco Casaubono, ea, quæ de illâ ad Polycarpum Epistolâ dicuntur, parenthesi inclusa legantur, ad hunc modum, ad Smyrneneses (& propriè ad Polycarpum, commendans illi Antiochenῆ Ecclesiâ) in quâ &c. Sic ut illud de Evangelio testimonium, ex eâ ad Smyrneneses, ubi solum habetur, petendum sit.

§.7. At sopitâ istâ, quæ ad eam solam ad Polycarpum scriptam Epistolam pertinet, controversiâ, reliqua luce ipsâ clariora sunt, 1. Polycarpum, Epistolas Ignatii aliquamultas penes se habuisse,

buisse, quas sibi communicandas rogaverant *Philippenses*, quas-
que *Epistola* suæ ad *Philippenses* missæ subjungendas curavit *Polycarpus*.

§.8. 2^{do}. Hoc ipsum, vivo adhuc & valente, sed ad ultimum
jam ἀλλότως actum festinante *Ignatio*, factum esse, nec igitur
post *Ignatii* ex vivis excessum ei affictas *Epistolas* eas, quæ à
Polycarpo mittuntur.

§.9. 3^{io}. Ab his *Epistolis* legationis *Ecclesiarum* ad *Antio-*
chenos mittendæ mentionem factam esse, juxta illud, quod in eâ
ad *Polycarpum*, & ad *Smyrneneses*, & in aliis fere singulis hodie
legimus.

§.10. 4^{to}. In *Epistolis* illis, multa quæ ad fidem, & perseveran-
tiam, i. e. ad ὁδοδείαν, seu veram *Christi doctrinam*, contra
fraudes & terrores *Gnosticorum* tuendam, simulque omnem in
Christo ædificationem plurimum profutura erant, comprehensâ
esse. Quæ cum *Epistolis* his, quibus jam sub *Polycarpiana Sylloge*
nonine utimur, optimè competant, non dubitamus, hoc *Poly-*
carpi testimonium appositissimè à nobis ad rem nostram addu-
ctum esse, Cui unico si fides adhibeatur, rem omnem confectam
putabimus.

* Vid: Iren: Ep:
ad Florin: apud
Euseb: Eccl:
Hist: l. V. c. x.

§.11. Istis proximo in loco, licet ex abundanti, *Irenæus* addi
potest, quem (cum *Polycarpum senem* * ipse puer vidisset) ab
eo traditas *Epistolas* accepisse nemini mirum videbitur, Ille verò
Ignatii dictis ex *Epistolâ* ad *Romanos* petitis sic præfatur, ὁ
εὐαγγέλιον ἡμεῶν διὰ τὸ πρὸς θεὸν μαρτυρεῖν ἡμεῖς ἐκείνους
ἐκείνους, ὅτι ἐμὲ οὐκ ὁ θεὸς, καὶ οὐκ ὁ δόγων ἀνθρώπων ἀλλήλοισι, ἵνα ἡμεῖς
ἀγῶν ὁ θεὸς ἐννοῶ. Ut quidam nostrorum dixit, qui propter testi-
monium Dei, Bestiis adjudicabatur, Frumentum, inquit, sum
Dei, & per dentes ferarum moror, ut purus Dei panis inveniar.
Ea ipsa quæ jam in codicibus nostris habemus verba, quæ igitur
ex *Epistolâ Sanctissimi Martyris*, à *Polycarpo Philippensibus*
traditâ, legisse *Irenæum*, & ab *Irenæi* sæculo ad nos incolumiter
devenisse, nulla superest dubitandi causâ.

§.12. Post *Irenæum* statim *Origenes* sequitur, & ille sine dubio
easdem agnovit; Videatur *Hom: VI. in Lucam. Eleganter*, inquit,
in cuiusdam *Martyris* *Epistolâ* scriptum reperi (*Ignatium dico*
Episcopum Antiochenum post *Petrum secundum*, qui in persecu-
tione *Roma* pugnavit ad bestias) *Principem sæculi* hujus latuit
virginitas *Maria*, &c. Verba ex *Epistolâ* ad *Ephesios* deprom-
pta, quæ in codicibus nostris reperiuntur, & quæ, contra hoc lucu-
lentum

lentum Antiquissimi Scriptoris testimonium, à D. Blondello suspecta, à nobis * prius producta & refutata sunt.

* c. XVII.

§. 13. Post Origenem succedit Eusebius, ac prolixior ille, quam ut hic integrum apponi necessum sit. Pauca ex cumulo decerpi possunt. Ο διαβόλος ὁ Ἰωάννης ἐν Σμύρνῃ γράφει, μίαν μὲν ἐπιστολὴν τῇ χρίστῃ ἑκείνῃ Ἐκκλησίᾳ γράφει, ποιῶν δὲ αὐτῆς μνημονεύων Ὀνείσμου, Celebris ille Ignatius ad Smyrnam veniens, Epistolam Ephesiorum Ecclesia scribit, de Pastore ipsorum Onefimo mentionem faciens. (Quod quidem non semel tantum fieri in Epistolâ, quâ nunc utimur, videmus) Ἐτέραν δὲ τῇ ἐν Μαγνησίᾳ τῇ πρὸς Μαιώδεσσιν, ἔνθα πάλιν ἐπιπολεῖ Δαμάς μὴ μὴν πεποιθὴς, καὶ τῇ ἐν Τρῳάδι δὲ ἄλλῃ, ἧς ἀρχὴν οὕτω οὕτως Πολύβιον ἱεροῦ, πρὸς ταύτας καὶ τῇ Ῥωμαίων Ἐκκλησίᾳ γράφει, καὶ κατέκληνεν πρὸς αὐτοὺς, ὡς μὴ ἐπιπολεῖν οὐκ ἔμελλεν, καὶ πρὸς αὐτοὺς αὐτὸν ἀποστήσαντα ἐλπίσας, Aliam verò Ecclesia in Magnesia, ubi rursus Episcopi Damam mentionem fecit, Trallensi item aliam, cujus gubernatorem tum Polybium fuisse refert, Insuper & Romanorum Ecclesia scribit, quam adhortatur, ut martyrium ipsius deprecari, aut exortatissimâ eum coronâ fraudare nolit.

Eccl: hist: l. III.
cap. 26.

§. 14. Hic quatuor, quas habemus, Epistola, ad Ephesios, ad Magnesianos, ad Trallenses, ad Romanos, totidem singulæ Characteribus, tribus etiam Episcopis quibus tunc regebantur, dignoscendæ memorantur, quas ad nos pervenisse ex his omnibus iudiciis manifestum est.

§. 15. Reliquas verò tres, quæ Polycarpiana Sylloges septenarium numerum implent, sic proximo capite ab eodem Eusebio repositas videmus. Ἡ δὲ δὲ, inquit, ἐπέμψα τὴν Σμύρνης ἡρώδῃ, ἀπὸ Τροάδος τοῖς τε ἐν Φιλαδέλφειᾳ αὐτοῖς διὰ γραφῆς ὁμιλῶ, καὶ τῇ Σμυρναίων Ἐκκλησίᾳ, ἰδίως δὲ τῷ ταύτης ἀντιπροσώπῳ Πολυκάρπῳ, ἔνθα δὲ ὁ Ἀποστόλος ἀνέειπε δὲ μάλα γινώσκων τὴν χρίστῃ Ἀντιόχειαν αὐτῷ ποιῶν ἐγγίδει, Deinde verò postquam Smyrnâ discessisset, à Troade per literas, Philadelphenses alloquitur, simulque Smyrnenſium Ecclesiam, particulariter autem Polycarpum Ecclesia Smyrnenſium Episcopum aut Praefectum, cui, cum virum Apostolicum eum esse probe nosset, gregem suum Antiochenſem committit. Quæ omnia quomodo his nostris, quas jam habemus, Epistolis aptissime conveniant, satis jam antè dictum est.

§. 16. Post Eusebium * Athanasius Magnus suum etiam Ignatio nostro clypeum obrendit. Ἰωάννης, inquit, ὁ μὲν τοῦ Ἀποστόλου ἐπιστάτης ἐπὶ τῆς ἐκκλησίας, &c. γράφει καὶ Κλεῖς, ἱερὴν, Εἰς ἱεῖς οὗτοι Καρχιδῆς

* de Synod:
Arim: &
Seleuc:

Ἐπιτολὰς καὶ πνευματικὰς, ἡγουμένης καὶ ἀγέρουσας &c. Ignatius post Apostolos Episcopus constitutus, scribens de Domino (i.e. Christo) sic dixit, Unus est Medicus carnalis & spiritualis, (qui scilicet & corporis & anime morbos sanabat) genitus & ingenitus. Verba itidem ex nostrâ ad Ephesios Epistolâ desumpta (ut & eadem plenius à Theodoro prolata in Ἀσκήσει) quæ nobiscum Athanasium sensisse monstrant, si tanti Patris autoritas apud nos infimos nepotes quicquam ponderis aut momenti habitura sit.

* in Ign: encom:

§. 17. Non commemorabo * Sancti Chrysostomi testimonium, encomiâque tanto Martyre non indigna, in quibus & illud post Athanasium de Ignatio dictum est, αἱ τῆ μακαρίων Ἀποστόλων χάρις καὶ ἱερεὺς ἐκείνης ἡ λαὸ καραλῆς. Factum nempe cum, seu ordinatum ab Apostolis Episcopum. Quod & à Theodoro comprobatum est, Διὰ, inquit ille, τῆ μεγάλης Πίστεως δεξιᾶς τῆ ἀρχιεπισκοπῆς καὶ χάριτος ἐξέταλος, in Dial: I. Per dextram Petri Sacerdoti summi gratiam accepit.

§. 18. Imò ex hoc unico Theodoro innumera sunt, quæ ad harum Epistolarum auctoritatem confirmandam peti possent, qui ea ipsa verba, quæ jam in codicibus nostris disertim reperiuntur, ex Epistolis Sanctissimi Martyris crebrò recitat, sic ex Epistolâ ad Ephesios, præter ea, quæ ex Athanasio reposuimus, hæc alia duo reperies, in Ἀσκήσει: Ὁ γὰρ Θεὸς ἡμεῶν Ἰησοῦς Χριστὸς ἐκνομοποίησεν ἐπὶ Μαρίας, καὶ οἰκονομίαν Θεοῦ, ἐκ πνευματικῆς καὶ σαρκὸς, ὅς ἐστι ἡγουμένη καὶ ἐκκλησία, ἵνα τὸ ἐνυπὶν ἡμεῶν καθαρῶς, Deus noster Iesus Christus utero ferebatur à Mariâ secundum dispensationem Dei, ex semine Davidis, ex Spiritu verò Sancto, qui & natus & baptizatus est, ut mortale nostrum purificaretur. Dein, Οἱ καὶ ἀνδρες κοινῇ πάντες ἐν τῇ χάριτι καὶ ἐν ὀνόματι τοῦ σωτῆρος καὶ ἐν μιᾷ πίστει, καὶ ἐν Ἰησοῦ Χριστῷ, &c. Singuli communiter omnes in gratia ex nomine convenite in unâ fide, & uno Jesu Christo.

§. 19. Sic ex Epistolâ ad Trallianos, Καταθέτω ἐν ὅταν χρεῖς Ἰησοῦ Χριστοῦ ὑμῶν λαλῇ πρὸς, τὸ ἐκ γένους David, τὸ ἐκ Μαρίας ὅς ἀληθὺς ἐστι ἡγουμένη, ἔραζε, καὶ ἐπὶ ἀληθείᾳ, ἐδιδόχθη ἐπὶ Πορτίῳ Πιλάτῳ, ἱστωρῶν, καὶ ἀπίθανε, βλεπόντων τῶν ἀπαισίων καὶ ἐπερρωμένων, καὶ καταχθονίων, Obsurdescite, quando sine Jesu Christo quispiam vobis loquitur, qui ex genere David, qui ex Mariâ qui verè natus est, qui bibit comeditque verè, persecutionem & crucifixionem passus est sub Pontio Pilato, mortuusque est aspicientibus cælestibus, terrestribus, & subterraneis.

* in Ἀσκησει
τῶν

§. 20. Sic ex Epistolâ ad Smyrnaeos, * Ἐγὼ γὰρ καὶ ὑμεῖς τὸ ἀνέστησαν

ἐν Ἐκκλῇ αὐτὸν οἶδα, καὶ μεδίῳ ὄντα &c. Ego enim & post resurrectionem eum in carne fuisse novi & credo. Ex eadem etiam Epistolâ, καὶ ὅτι ἀνέστασιν καὶ σιωπήσῃ, καὶ σιωπήσιν αὐτοῖς, ὡς Ἐκκλησιαστικῶς, καὶ πνευματικῶς ἡνωμένοι τῷ Πατρὶ (sic legendum puto, & sic suadet vetus Ignatii Latinus interpres, non, ut vulgò habetur apud Theodoretum, ὡς Ἐκκλησιαστικῶς καὶ πνευματικῶς) Nam post resurrectionem & comedit & compotavit cum iis, ut carnalis, licet spiritualiter unitus Patri.

§. 21. Sic ex eadem, in Ἀρσενίου Πιστοποιηθέντος ἀληθῶς εἰς τὸν Κύριον ἡμεῖς ὄντα ἐκ γένους Δαβὶδ καὶ Ἐλίας, ἰδὼν Θεῷ καὶ δόξα καὶ δυνάμει, γεφυρωμένον ἀληθῶς ἐκ πατρὸς, βαπτισμένον ὑπὸ Ἰωάννου, ἵνα πληρώσῃ πᾶσα δικαιοσύνη ὑποταγῇ αὐτῷ, ἀληθῶς ὅτι Ποντίῳ Πιλάτῳ, καὶ Ἡρώδῃ τετραρχῇ καὶ δεσπομένῳ ὑποταγῇ ἡμεῖς Ἐκκλησιαστικῶς. Credentes verè in Dominum nostrum, qui est ex genere Davidis secundum carnem, filius Dei secundum divinitatem & potentiam, natus ex virgine, baptizatus ex Johanne, ut omnis justitia impleretur ab eo, verè sub Pontio Pilato, & Herode tetrarcha crucifixus pro nobis in carne. Sic & ex eadem Epistolâ, ibidem, τί ὁ ἀφελὲς, εἴ ποτε με ἐπινοῖ τις, ὅτι Κύνιον με βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν Ἐκκλησιαστικόν; οὐδὲ οὕτω μὴ λέγων, τελείως αὐτὸν ἐπίρρηξιν (non ὡς νεκροφόνον, sed putarim) ὡς νεκροφόνον. Quid enim mihi proderit, si quis me laudet, Dominum verò meum blasphemet, nec eum carniferum confiteatur? Qui verò hoc non affirmat, perfectè eum abnegavit, existens mortifer, (sic antiquus Latinus Ignatii interpres legit, non, ut Mortiferum) aut ipse mortuum ferens. Sic denique ex eadem ad Smyrneneses idem Theodoretus in Ἀρσενίου. Εἰ γὰρ τῷ δοκεῖ ταῦτα ἐπαράξῃ ὑποταγῇ Κυρίῳ ἡμεῖς, καὶ γὰρ τῷ δοκεῖν δέδωκεν, τί καὶ ἐμεαυτὸν ἔκδοτον δέδωκεν τῷ θανάτῳ πρὸς πάντας, πρὸς μάχαιραν, πρὸς θηρία; ἀλλ' ὁ ἐγγὺς μαχάριος, ἐγγὺς Θεῷ, μόνον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς τὸ συμπαθεῖν αὐτῷ, πάντα ὑπομένειν, αὐτῷ με ἐνδυναμούντ' ὅτι πάντες ἀνθρώποι, ὅτινες ἀγνοοῦντες ἀργῶν, Si enim apparenter tantum (vel secundum videri) hac à Domino facta sunt, etiam & ego apparenter tantum victus sum, Quare ergo ego me morti tradidi, ad ignem, ad ensen, ad feras? at qui propè ensen est, propè Deum est, solum in nomine Jesu Christi, ut cum eo compatiar, omnia suffero, ipso me confortante, qui perfectus homo est, quem quidam ignorantes negant. Et de Theodoretis testimoniis aded copiosè Ignatio nostro suffragium ferentibus, hæc dicta sunt.

§. 22. Inter Latinos, * Hieronymus in omnibus fere cum

Eusebio concordat, Ignatius, inquit, *Antiochena Ecclesia tertius post Petrum Apostolum Episcopus, &c. Romam vivens mittitur. Cumque navigans Smyrnam venisset, scripsit unam Epistolam ad Ephesios, alteram ad Magneſianos, 3^{iam} ad Trallianos, quartam ad Romanos, & inde egrediens scripsit ad Philadelphenos, & ad Smyrnos (& propriè (istòc, inquit Eusebius, particulariter) ad Polycarpum, commendans illi Antiochenſem Ecclesiam.) In qua (ad Smyrnenſes ſc:) & de Evangelio quod nuper à me translatus est, super personâ Christi ponit testimonium. Sic ad Helvidium c.IX. Nunquid non possum tibi totam veterum scriptorum seriem commovere, Ignatium, Polycarpum, Irenaeum, Iustinum Martyrem, multosque alios Apostolicos & eloquentes viros, qui adversus Ebionem, & Theodotum Byzantinum, & Valentinum plena sapientia volumina conscripserunt, qua si legiſſes aliquando, plus ſaperes.*

§. 23. Ubi non necesse est ut Ignatius adversus Valentinum, aut Theodotum Coriarianum Byzantinum (Ignatio posteriores) volumina nova scripſiſſe dicatur, cum alii ab Hieronymo nominati Apostolici, & eloquentes viri isti opellæ ſufficerint, sed tantum ut Ignatii in Epistolis contra Ebionem & Gnosticos scripta, Helvidio jam rectè opponi poſſent (cujus generis in his ipſis Epistolis ſatis ampla ſeges nobis relicta est) pari modo, quo quæ Irenæus contra Valentinum, & alius quilibet contra Theodotum ſcripſerant, ad hanc etiam materiam accommodari potuiſſe Hieronymus putabat. Omnia itidem clariffima, ſi Hieronymus ipſe (cui tantum tribui D. Blondellus voluit, ut ad normam ejus omnia de Episcopatu, Patrum dicta exigenda & interpretanda cerneret) nunc etiam, quando contra D. Blondelli ſententiam ſatis libere pronunciaverit, audiendus ſit.

§. 24. His tam antiquis & magnis nominibus, ſupervacaneum erit univerſam turbam adjicere, Socratem, Evagrium, alios innumeros. Qui iſtis quos recenſuimus, non movetur, fruſtra ſuturus ſum, ſi illi cumulum augendo, fidem etiam me aucturum ſperavero.

§. 25. Quas ab ipſius Ignatii manu ſe recepſiſſe affirmat Polycarpus, eas ſe Philippenſibus tradidiſſe ait. Quæ ſic tradebantur (idque non ut in Archivis reponerentur, ſed ut cum utilitate publica in Eccleſia legerentur) eadem ſine dubio Irenæo patebant, nec eſt quod tam brevi, inter Irenæum puerum, Polycarpi *ἀρχεγοῦ*, & Irenæum jam Seniore & Episcopum factum, intervallo,

tervallo, Ignatium genuinum ereptum esse, & supponi *κρίθλον* metuamus. Ab Irenæo verò ad Origenem levis & facilis transitus fuit, & sic ab Origene ad Eusebium (præsertim cum ille testimonia integra ab ipso Polycarpo & Irenæo defumeret) ut & ab Eusebio ad Athanasium, Hieronymum, & Theodoretum, quibus singulis Ignatium nostrum approbatum esse fusiùs ostendimus.

§. 26. Nec cuivis unquam inter antiquos scriptores autoritas sua constabit, si quæ tantâ veterum omnium (dissentiente nemine) concordia, & harmoniâ stabilita & firmata est, & in Ecclesiâ Christi omni honore & reverentiâ accepta, post tot demum sæcula, ex singulari D. Blondelli arbitrio, nullis aut exigentibus, aut suadentibus rationum momentis, statim unico Quid tum? ex-auctoranda, aut rejicienda sit.

CAP. XXV.

Testimonia Ignatii de Episcopis, Presbyteris & Diaconis. Ex Epistolâ ad Smyrnenfes, ad Polycarpum, ad Ephesios, ad Magnesios, (Ephesi de Smyrnâ) ad Philadelphicos, ad Trallesios.

§. 1. Post has præclaro *ισοκύρη* & nomini depulſas invidiæ tenebras, & Epistolarum, saltem septem à Polycarpo collectarum, auctoritatem, hæc nostrâ qualicumque *κατανύξη* & ἀνακνύη vindicatam, sic ut Ignatius *θεοφόρος*, idoneis censerî possit, qui de doctrinâ sui sæculi & Ecclesiæ praxi consulatur, nemini, uti spero, importunum aut inconsultum videbitur, si ipsâ tandem Martyris hujus testimonia, quibus causæ nostræ contra Presbyterianam paritatem satis prolixè suffragatus sit, proferenda censcamus.

§. 2. Primò igitur in Epistolâ ad * Smyrnenſes sic præcipit, Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χρὺς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις, τὰς ἡ διακόνους ἐν ὑπακοῇ, ὡς Θεῷ ἐν ὁμολογίᾳ. Μὴδεὶς χωρεῖς τῷ ἐπισκόπῳ πωραίνετω τὴν ἀνηκόντων εἰς τὴν ἐκκλησίαν, Ἐκεῖνη βεβαία εὐχαρίστη ἡμεῶν ἡ ἐκ τῷ ἐπισκόπῳ ὅσα, ἡ ἢ ἀνὰ τοὺς ἐπιστάτας, Ὅπου ἂν εἴη ὁ ἐπισκοπὸς, ἐκεῖ τὸ πλῆθος ἔστω, ὡς περὶ ὅπου ὁ Χρὺς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία. Οὐκ ἔστιν ἔτι χωρὶς τοῦ ἐπισκόπου ἢ πρεσβυτέρου, ἢ πρεσβυτέρου, ἀλλὰ ὁ ἂν ἐκεῖνος δοκιμάσῃ, τὸ καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ἦ, καὶ βέβαιον πάντοτε ἀράσῃ. — Καλῶς ἔχει ὁ ἐκ τῷ ἐπισκόπῳ εἰσεῖναι, ὁ μὴ ἐπισκοπὸν ἐκ τῷ Θεῷ τὴν ἐκκλησίαν, ὁ ἀλλοτρίᾳ ἐπισκόπῳ πωραίνων, τῷ διακόνῳ λαβεῖν, Omnes Episcoporum sequimini, ut Patrem Jesum Christum,

* Edit. Voss. p. 6.

Christus, Presbyterium verò ut Apostolos. Diaconos reverè ammi-
ni ut mandatum Dei. Nemo sine Episcopo aliquid eorum qua ad
Ecclesiam pertinent faciat. Ea demum firma Eucharistia existi-
metur, quæ aut sit ab Episcopo, aut sub eo, cui ille permiserit. Ubi
apparet Episcopus ibi multitudo sit, sicut ubicunque Christus,
ibi Ecclesia Catholica est. Sine Episcopo non licet baptizare aut
agapen facere, sed quod ille approbaverit id demum Deo acceptum
est, ita ut tutum & firmum sit, quicquid agitur. Rectum est ut
Deus & Episcopus cognoscatur. Qui Episcopum honorat à Deo
honoratus est. Qui inconsulto Episcopo quicquam facit, Diabolo
servit.

p.9. §.3. Secundò. Ἀπαύξωμα, inquit, τὸ ἀξιώσιμον ἐπισκοπῶν καὶ δι-
ακονιστῶν πρεσβυτέρων, καὶ τοῦ σωδῆσαι μὴ διακόνους, Saluto Deo-
dignum Episcopum, Deo-decentissimum Presbyterium, & con-
servos meos Diaconos.

p.10. §.4. Epistola ad Polycarpum primò sic inscribitur, Ἰγ-
νᾶτιος καὶ Θεοφῶρος Πολυκάρπου ἐποκόπου ἐκκλησίας Σμυρναίων &c.
Ignatius, qui & Theophorus, Polycarpo Smyrnenfis Ecclesia E-
piscopo.

p.12. §.5. Secundò. Polycarpum sic alloquitur, Χρηστὴ μὴ ἀμελεῖσθαι
καὶ τὸ κύριον, οὐ αὐτῶν φροντιστὴς εἶσθαι, μὴ δὲν ἀντὶ γυναικὸς συ-
νέδω, Post Dominum, tu viduarum curator esto. Nihil sine sen-
tentiâ tuâ fiat.

p.13. §.6. Tertiò. Εἴ τις γυναικὴ πλεον τὸ ἐποκόπου, ἔρδαρ' ἀπέρι τὸ πῶς
γαμεῖσθαι καὶ τὸ γαμήμεναι μὴ γυναικὸς τὸ ἐποκόπου τὸ ἔνωσθαι πολὺν, Si-
quis se plus Episcopo scire putet, corruptus est. Decet autem, &
ducentes uxores, & qua ducuntur, ex sententiâ (aut non sine sen-
tentiâ) Episcopî unionem facere.

p.14. §.7. Quartò. Τῷ ἐποκόπῳ προσέχεται, ἵνα καὶ ὁ Θεὸς ὑμῶν, Ἀν-
τίψυχος ἵνα τὸ ἀπαλασσομένων τῷ ἐποκόπῳ, προσβύλλεσθαι, διακόνους
Episcopo attendite ut & vobis Deus attendat. Ego animam meam
libenter eorum loco substitui cuperem, (quod Anglicè optime
dicimus, *app' soule for theirs*,) qui Episcopo, Presbyteris, Dia-
conis obsequuntur.

§.8. Quintò. Episcopos, Presbyteros, Diaconos simul allo-
quens, Συγκοπάτε, inquit, ἀλλήλους &c. ὡς Θεὸς δεικνύμενος, καὶ παρὲρ
δουλοῦ, καὶ πατρὸς, Collaborate adinvicem, ut Dei æconomi, aut
dispensatores, (sic Episcopus) ut assessores, (sic Presbyteros) & mi-
nistri, (sic Diaconos nuncupat.)

p.17. §.9. In Epistolâ ad Ephesios, primò Onesimi eorum Episcopi
mentionē

mentionem factâ, iis gratulatur, quod Deus ipsis & τοῖς τοῖν ὀπίσθεν
καὶ ἡμῶν, talem Episcopum possidere concesserit.

§. 10. *Secundò.* De Burrho τῷ καὶ Θεὸν διακόνῳ ὑμῶν, Diacono,
ipsorum secundum Deum, verba faciens; Εὐχόμεαι, inquit, ἵνα
μαῖται αὐτὸν εἰς τὸ πάλιν ὑμῶν καὶ τῷ ἐποσκοῦ, precor ut permaneat ille
ad honorem vestrum, & Episcopi.

§. 11. *Tertiò.* Omnes monet, ἵνα ἡσπολασκόμενοι τῷ ἐποσκοῦ, καὶ
τῷ πρεσβυτερίῳ καὶ πάντῃ ἡτ' ἡγιασμένοι, ὡς Episcopo, et Presbyterio
obsequentes, in omnibus sanctificentur.

§. 12. *Quartò.* Ἰησοῦ Χριστοῦ τοῦ Πατρὸς ἡ γνώμη, ὡς καὶ οἱ ὀπίσκοποι,
οἱ καὶ τὰ πρῶτα δειδυμένοι, Ἰησοῦ Χριστοῦ γνώμη (sic legendum monet
& prior commatis pars, & vetus Latine Interpretes, non, ἔν, Ἰησοῦ
Χριστοῦ γνώμη) ἔστιν, Jesus Christus Patris ipsius sententia est (ab
ipso quippe missus, & diplomate ejus munitus, ut nobis mentem
Patris revelaret) ut & Episcopi per terra fines (universum puta
orbem) constituti, Jesu Christi sententia sunt.

§. 13. *Quintò.* Πρῶτος, inquit, ὑμῶν σωβέχην τῷ ἐποσκοῦ γνώμη,
ἵνα καὶ ποιῆτε, τὸ γὰρ ἀξιωματικὸν ὑμῶν πρεσβυτερίον— ἔτσι σωβέχεται
τῷ ἐποσκοῦ ὡς χορδαὶ κιθάρα, Decet vos concurrere sententia E-
piscopi, quod & facitis, Presbyterium enim vestrum honorabile
sit Episcopo harmonice concinnatum est, ut chorda cithara.

§. 14. *Sextò.* Postquam asseruisset ὑπερέειν τῷ ἄγτῃ τοῦ Θεοῦ, pri-
vari eum pane Dei, quisquis ἐνδὲς θυνακίου intra altare non
fuerit. Quis sit ille statim interpretatur, nempe qui cum Episcopo
& Ecclesiâ preces fundit. Ex quo concludit, πρεσβυτερίῳ ἔν μὴ
ἀλλήλασθαι τῷ ἐποσκοῦ, ἵνα ἄλλοι Θεῷ ἡσπολασκόμενοι, curemus igitur
diligentiùs, ne Episcopo resistamus, ut Deo subiecti simus.

§. 15. *Septimò.* Καὶ ὅσα βλέπει τις σιγῶντα ὀπίσκοπον, πεινῶντα
αὐτὸν βοεῖσθαι— πᾶσι γὰρ ὅν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν,
ὥπως δὲ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν & πέμψαντα, & ἔν ὀπίσκοπον
ἄλλον ὅτι ὡς αὐτὸν & κρείον δὲ πρεσβυτέρῳ, Quanto magis quis-
quam Episcopum tacentem videt, tanto magis eum revereatur.
Omne enim quem Paterfamilias in domus sue administratio-
nem mittit, nos ita recipere decet, ut ipsum qui eum misit. Unde
patet Episcopum Christi œconomum, clavibus quippe munitum,
sicut ipsum Dominum, recipiendum esse.

§. 16. *Ὀκταυò.* Eos iterum monet ὑπακούειν τῷ ἐποσκοῦ καὶ τῷ
πρεσβυτερίῳ ἀπεισώσθαι διαβολῇ, Episcopo & Presbyterio mente in-
divisâ obediendum esse.

§. 17. In Epistolâ ad Magnēsios, statim ab initio, rem sic ag-
greditur,

p. 18.

p. 18.

p. 19.

p. 10.

p. 29.

§.20. Quartò, sic monens pergit, ἐν ἑμοῖς Θεῷ ἀποδείξῃς πέντα ἀράων, περιεχόμενα τῷ ἐπισκόπῳ ἐν τόπον Θεῷ, καὶ τῷ πρεσβυτέρων ἐν τόπον Συνόδου τῷ Ἀποστόλων, καὶ τῷ διακόνων πιστευμένων διακονίαν Ἰησοῦ Χριστοῦ. In concordia Dei studete omnia facere Episcopo in locum Dei presidente, et Presbyteris in locum Senatus Apostolorum, et Diaconis ministrationē Iesu Christi sibi concreditam habentibus.

§.21. Quintò, post pauca, ἐνώπιον τῷ ἐπισκόπῳ &c. Uniamini Episcopo, ἀπορ ἔν ὁ Κνεῖσθ' ἀνδρὶ τῷ Πατρὶ ἐστὲν ἐποίησιν ἡμῶν & ὧν, ὅτι δι' ἑαυτοῦ, ὅτι δι' Ἀποστόλων, ὅτι καὶ μὴδ' ὑμῶν ἀνδρὶ τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτέρων μὴδ' ἐν ἀράῃς, μὴδ' περιεχόντε ὕλοζον παράδειξ' ἰδίᾳ ὑμῶν, ἀλλ' ὅτι τὸ αὐτὸ μία ἀποδοχὴ &c. Sicut igitur Dominus sine Patre nihil fecit nec per se, nec per Apostolos, cum illis uniretset, sic nec vos sine Episcopo & Presbyteris quicquam facite. Nec operam detis, ut aliquid vobis scorsim rationabile videatur, sed in unum convenientibus sit oratio una, &c.

§.22. Sextò, (post mentionem ἀξιωματικῶν ἐπισκόπου ὑμῶν καὶ ἀξιολόγου πολυμάχου σεραῖν τῷ πρεσβυτέρῳ ὑμῶν καὶ τῷ Θεῷ διακόνων, Episcopi vestri dignissimi & dignè complexa spiritualis corone Presbyteris vestris, & Diaconorum qui sunt secundum Deum) iterum præcipit, ῥητοράσιν τῷ ἐπισκόπῳ, καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ καὶ Ἁγίᾳ Ἐκκλησίᾳ, καὶ οἱ Ἀπόστολοι τῷ Χριστῷ, καὶ τῷ Πατρὶ, καὶ τῷ Πνεύματι, ἵνα ἔνωσις ᾖ, &c. Subjicitur Episcopo & vobis invicem (i. e. Diaconi Presbyteris, & alii inferiores superioribus omnibus) ut Iesus Christus Patri secundum carnem, & Apostoli Christo, & Patri, & Spiritui, ut sit unio, &c.

§.23. Septimò, Denique, ἀποδείξον ὑμᾶς ἑφῆστοι ἀπὸ Σμύρνης ἡμῶν Πολυκάρπῳ ἐπισκόπῳ Σμυρναίων, Salutant vos Ephesii de Smyrna, (Smyrnenenses crediderim, qui licet sub suo Episcopo erant, eoque metropolitano, (ut * postea monstrabitur) tamen ad Ephesinam Ecclesiam, ut ad præcipuam Asia Metropolim simul pertinebant) unā cum Polycarpo Episcopo Smyrnenisim.

§.24. In Epistola ad Philadelphenses, hæc primò ipsi inscriptiōni inserta sunt, ἡμεῖς ἀποδείξομεν ἐν αἵματι Χριστοῦ, μέλυσιν ἐὰν ἐν ἐνὶ ὄντι σὺν τῷ ἐπισκόπῳ καὶ τοῖς σὺν αὐτῷ πρεσβυτέροις, καὶ διακόνοις, ἀποδείξῃς ἡμῶν ἐν γράμῃ Ἰησοῦ Χριστοῦ, Se illos salutare in sanguine Iesu Christi, præsertim si in uno sint cum Episcopo & Presbyteris, qui cum eo sunt, & Diaconis per sententiam Iesu Christi designatis.

§.25. Secundò, in Epistola initio, Episcopi ipsorum mentione facta, pergit sic pronuntiare, Ὅσοι Θεῷ ἐστὶν καὶ Ἰησοῦ Χριστῷ, ὅσοι μὲν

τῶ ἐπισκόπῳ ἵσιν, *Quotquot Dei & Christi sunt, ii sunt cum Episcopo.*

P.41. §.26. Tertiò, Ἐν δυσασκεῖον ὡς εἰς ὁπίσκοπῳ, ἀμὰ τῷ πρεσβυτερίῳ καὶ διακόνῳ, -- ἵνα ὃ ἐὰν πελάσῃτε, καὶ Θεὸν πελάσῃτε, *Unum Altarium sicut unus Episcopus, simul cum Presbyterio & Diaconis, ut quicquid facitis, secundum Deum faciatis.*

P.43. §.27. Quartò, Τῷ ἐπισκόπῳ προσέχετε καὶ τῷ πρεσβυτερίῳ καὶ διακόνῳ, *Episcopo attendite, & Presbyterio, & Diaconis.*

§.28. Et statim quintò, Τὸ ὃ πνεῦμα ἐκέλευεν λέγων (vel λέγον) τίς, χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε, *Spiritus verò predicavit, dicens hac, Sine Episcopo nihil facite.*

§.29. Sextò, de Hæreticorum & seductorum pœnitentiâ loquens, Πάν, inquit, μελانوῦσιν ἀπὸ τοῦ Κύριου, ἐὰν μελανώσων εἰς ἑνότητα Θεοῦ, καὶ σωθήσονται τῷ ἐπισκόπῳ, *Omnibus pœnitentibus ignoscit Dominus, si per pœnitentiam revertantur ad unitatem Dei, & senatum Episcopi.*

P.45. §.30. Septimò, de Legatis Ecclesiarum, ad pacem Antiochena Ecclesia redditam congratulandam missis, institutâ oratione, Ἀγέγνη, inquit, ἐκκλησίαι ἔπηψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους, καὶ διακόνους, *Propinqua Ecclesia alia Episcopos, alia Presbyteros & Diaconos miserunt.*

§.31. In Epistolâ ad Trallesios reperitur primò, Episcopi ἰσχυρὸν ὄνομα, Πολύβις ἐπίσκοπος ὑμῶν, *Polybini Episcopi vestri,* * (ἵ, inquit, αὐτὸ τὸ κατέστημα, cuius ipsa compositio, reddit verus interpret, potius ipse habens, aut κατεσθλὸν, I. Tim. 11.9. μεγάλη μαθητεία, magna disciplinatio est.)

§.32. Secundò, inter ea, quibus se Dei imitatores monstrant, illud memorat, Ὅτι ἂν τῷ ἐπισκόπῳ ἑστώμεθα, ὡς Ἰησοῦ Χριστῷ, *cum Episcopo subjecti estis, ut Jesu Christo.*

P.48. §.33. Tertiò, Ἀνασχέτον ὄντιν ἀπὸ ἐπισκόπου μηδὲν πελάσῃ ὑμῶν, ἀλλ' ἑστώμεθα, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις Ἰησοῦ Χριστοῦ, *Necessarium est, sine Episcopo nihil vos facere, sed ei subijci, & Presbyterio, ut Apostolis Jesu Christi.*

§.34. Quartò de Diaconis ait, δεῖ δὲ τὸν διακόνον καὶ πᾶσι τοῖς ἁγίοις πάντων ἀρέσκειν, ἡ δὲ βρωμάτων καὶ ποτῶν εἰσι διακόνοι, ἀλλ' ἐκκλησίας Θεοῦ ἑστέ, *Oportet verò Diaconos omnimodo omnibus placere, non enim ciborum aut potuum administratores sunt, sed ministri Ecclesie Christi.*

§.35. Quintò, Πάντες ἐν ἑστώμεθα τῷ διακόνῳ (non, ὡς Ἰησοῦ Χριστοῦ, sed) ὡς Ἰησοῦ Χριστοῦ, ὡς καὶ τῷ ὁπίσκοπον (inferenda sunt ex veteri

Latino.

Latino Interprete, ως Ἰησὺν Χριστὸν ὄντα ὑπὸ τῆ Πατρὸς, καὶ ὡς ὑποταγόμενον, ως σωτὴριον Θεῷ, καὶ ως σωτῆρα τῶν Ἀποστόλων, χωρὶς ἰσχύος ἐκκλησίας ἡ καλῆς, Omnes revereantur Diaconos ut Iesu Christi (ministros,) ut & Episcopum ut Iesum Christum Patris filium (ni, cum alijs, τὸ πᾶν imaginem, legere malueris) existentem, Presbyteros ut Synedrium Dei, & ut conjunctionem Apostolorum, sine his Ecclesiā non vocatur.

§.36. *Sexto, A seductorum venenis eos sibi cavere monens, Τῷτο, inquit, ἴσται ὑμῶν μὴ φουσκεμένοις, καὶ ὑπὸν ἀχωρίστοις Θεῷ, Ἰησοῦ Χριστῷ, καὶ τῇ ἐπισκόπῃ, καὶ τῇ διαταγματῶν τῶν Ἀποστόλων. Ὁ ἐν τῷ συνάσει ὢν, καὶ παρὰ τοῦ Θεοῦ. Τῷτ' ὅτι, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτέρου καὶ διακόνου περὶ τῶν π, ἔστω ὡς καὶ παρὰ τοῦ Θεοῦ τῇ σωτῆρίᾳ, Hoc erit, si non inflemini, nec à Deo, à Iesu Christo, & ab Episcopo, & ordinationibus Apostolorum separabiles sitis. Qui intra altarium est, purus est, i. e. qui sine Episcopo & Presbyterio & Diacono quicquam facit, hic purus non est conscientia.*

p.50.

§.37. *Septimò, cum eos ad perseverandum in concordia καὶ τῇ μετ' ἀλλήλων προσδοχῇ hortatus esset, πρέπει, inquit, ὑμῶν τοῖς καθ' ἑα, ἵνα ἁπλῶς καὶ τοῖς πρεσβυτέροις, ἀναψύχῃν τῷ ὁρίσκον, εἰς τιμὴν Πατρὸς Ἰησοῦ Χριστοῦ, καὶ τῶν Ἀποστόλων, Decet vos singulos, praeprimè & Presbyteros, refocillare Episcopum ad honorem Patris Iesu Christi, & Apostolorum.*

p.53.

§.38. *Ὁγδονο, Denique, Ἐρρωθεὶς ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ, ως τῇ ἐκκλησίᾳ, ὁμοίως καὶ τῷ πρεσβυτέρῳ, Valet in Iesu Christo, subiecti Episcopo ut Dei mandato, similiter & Presbyterio.*

§.39. *In Epistolā ad Romanos de Episcopis, aut Prebyteris nihil occurrit (ni id fortassis ad hanc rem pertineat, quod in inscriptione Ecclesia ista definiatur, Ἐκκλησία ἡντιν ἐκ τῶν κατὰ τὴν Ῥωμαίων, Ecclesia qua praesidet in loco regionis Romanorum) nec cuius certè auctiori testimoniorum cumulo opus est, ut de Apostolicā praxi, aut primitivo Episcoporum statu sententia feratur.*

CAP. XXVI.

Doctrina Ignatii de Episcopis, Presbyteris, & Diaconis Capita sex.

§.1. **E**X his testimoniis satis patet, hanc Ignatii sententiam fuisse. *Primò scilicet, Episcopum singularem, Presbyterium (scu Presbyterorum senatum) & Diaconos, tres distinctos in Ecclesiā.*

τῷ ἐπισκόπῳ ἵσταν, Quotquot Dei & Christi sunt, ita sunt cum Episcopo.

P. 41.

§. 26. Tertiò, Ἐν ὑποταγήν ὡς εἰς ἐπίσκοπον, αἰμα τῷ πρεσβυτερίῳ καὶ διακόνοις, — ἵνα ὁ ἐὰν πέποιτε, καὶ θεὸν πέποιτε, Unum Altarium sicut unus Episcopus, simul cum Presbyterio & Diaconis, ut quicquid facitis, secundum Deum facitis.

P. 43.

§. 27. Quartò, Τῷ ἐπισκόπῳ προσέχετε καὶ τῷ πρεσβυτερίῳ καὶ διακόνοις, Episcopo attendite, & Presbyterio, & Diaconis.

§. 28. Et statim quintò, Τὸ ὃ πνεῦμα ἐκέλευεν λέγων (vel λέγον) τίς, Χωρὶς τοῦ ἐπισκόπου μὴδὲν ποιεῖτε, Spiritus verò pradicavit, dicens hac, Sine Episcopo nihil facite.

§. 29. Sextò, de Hæreticorum & seductorum pœnitentiâ loquens, Πᾶσαν, inquit, μαλανοῦσιν ἀπὸ τοῦ Κυρίου, ἐὰν μαλανοῦσιν ἐν ἰσότητι Θεῷ, καὶ σωθήσονται τῷ ἐπισκόπῳ, Omnibus pœnitentibus ignoscit Dominus, si per pœnitentiam revertantur ad unitatem Dei, & senatum Episcopi.

P. 45.

§. 30. Septimò, de Legatis Ecclesiarum, ad pacem Antiochena Ecclesia redditam congratulandam missis, institutâ oratione, Ἀι ἔγγιστα, inquit, ἐκκλησίαι ἐπιμελᾶν ἐπισκόπους, αἱ δὲ πρεσβυτεροί, καὶ διακόνους, Propinqua Ecclesia alia Episcopos, alia Presbyteros & Diaconos miserunt.

P. 48.

§. 31. In Epistolâ ad Trallesios reperitur primò, Episcopi ἰστέον τὸν ὄνομα, Πολύβιον ἐπίσκοπον ὑμῶν, Polybium Episcopus vester, *(§. inquit, αὐτὸ τὸ κατάνημα, cuius ipsa compositio, reddit verus interpres, potius ipse habitus, aut κατὰ τὸν, I. Tim. 11. 9. μεγάλη μαθήσια, magna disciplinatio est.)

§. 32. Secundâ, inter ea, quibus se Dei imitatores monstrant, illud memorat, Ὅτι ἂν τῷ ἐπισκόπῳ ὑποτάσσεται, ὡς Ἰησοῦ Χριστῷ, cum Episcopo subjecti estis, ut Jesu Christo.

P. 48.

§. 33. Tertiò, Ἀναγκαῖον ὄντι ἀντὶ τοῦ ἐπισκόπου μὴδὲν πέποιτε ὑμᾶς, ἀλλ' ὑποτάσσεσθαι, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις Ἰησοῦ Χριστοῦ, Necessarium est, sine Episcopo nihil vos facere, sed ei subiaci, & Presbyterio, ut Apostolis Jesu Christi.

§. 34. Quartò de Diaconis ait, δὲ καὶ τὸν διακόνον καὶ τὸν πρεσβυτερον πάντων ἀρέσκον, καὶ ποτῶν ἐκκλησίαις, ἀλλ' ἐκκλησίαις Θεοῦ καὶ Χριστοῦ, Oportet verò Diaconos omnimodo omnibus placere, non enim ciborum aut potuum administratores sunt, sed ministri Ecclesiæ Christi.

§. 35. Quintò, Πάντες ὑποτασσέσθαι τῷ διακόνῳ (non, ὡς Ἰησοῦ Χριστῷ, sed) ὡς Ἰησοῦ Χριστῷ, ὡς καὶ τῷ ἐπίσκοπῳ (inferenda sunt ex veteri Latino.

Latino Interprete, ως Ἰησοῦν Χριστὸν) ὄντα ὑδὲν τῷ Πατρὶ, καὶ ᾧ
 πρεσβυτέρῳ, ως συνάδειον Θεῷ, καὶ ως συνάδεσμον Ἀποστόλων, χωρὶς
 ἱούτων ἐκκλησία ἢ καθεῖ, Omnes revereantur Diaconos ut Iesum Chri-
 sti (ministros), ut & Episcopum ut Iesum Christum Patris fi-
 lium (ni, cum alijs, τὸ πῶν imaginem, legere malueris) existentem,
 Presbyteros ut Synedrium Dei, & ut conjunctionem Apostolo-
 rum, sine his Ecclesiā non vocatur.

§.36. Sexto, A seductorum venenis eos sibi cavere monens,
 Τέτο, inquit, ἔσται ὑμῶν μὴ φουσιμένοις, καὶ ἔσιν ἀχωρίστοις Θεῷ, Ἰησοῦ
 Χριστῷ, καὶ τῷ ἐπισκόπῳ, καὶ τῷ διαταγματῶν τῷ Ἀποστόλων. Ὁ ἐν τοῖς θυ-
 πασιεῖς ὢν, καθεὶς ὅστις. Τέτο ὅστις, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτέρου
 καὶ διακόνου περσάνων π, ἔτθ ἢ καθεὶς ὅστις τῇ συνήθει, Hoc erit, si
 non inflemini, nec à Deo, à Iesu Christo, & ab Episcopo, & or-
 dinationibus Apostolorum separabiles sitis. Qui intra altarium
 est, purus est, i. e. qui sine Episcopo & Presbyterio & Diacono
 quicquam facit, hic purus non est conscientia.

p.50.

§.37. Septimo, cum eos ad perseverandum in concordia καὶ τῇ
 μετ' ἀλλήλων περσούχῃ hortatus esset, πρέπει, inquit, ὑμῶν τοῖς καθε-
 ῖνα, ἑκατέρω καὶ τοῖς πρεσβυτέρῳ, ἀναψύχῃν τῷ ἐπισκόπῳ, eis τι-
 μῶ Πατρὶς Ἰησοῦ Χριστοῦ, καὶ τῷ Ἀποστόλων, Decet vos singulos, prae-
 cipue & Presbyteros, refocillare Episcopum ad honorem Patris
 Iesu Christi, & Apostolorum.

p.53.

§.38. Octavo, Denique, Ἐπράδε ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι
 τῷ ἐπισκόπῳ, ως τῇ ἐντολῇ, ὁμοίως καὶ τῷ πρεσβυτέρῳ, Falet in Iesu
 Christo, subiecti Episcopo ut Dei mandato, similiter & Pres-
 byterio.

§.39. In Epistolā ad Romanos de Episcopis, aut Prebyteris
 nihil occurrit (ni id fortassis ad hanc rem pertineat, quod in in-
 scriptione Ecclesia ista definiatur, Ἐκκλησία ἡ τῆς περσούχῃ ἐν τόπῳ
 χωρὶς Ῥωμαίων, Ecclesia qua praesidet in loco regionis Romano-
 rum) nec cuius certè auctiori testimoniorum cumulo opus est,
 ut de Apostolicā praxi, aut primitivo Episcoporum statu senten-
 tia feratur.

CAP. XXVI.

Doctrina Ignatii de Episcopis, Presbyteris, & Diaconis Capita sex.

§.1. **E**X his testimoniis satis patet, hanc Ignatii sententiam fuisse.
 Primò scilicet, Episcopum singularem, Presbyterium
 (scu Presbyterorum senatum) & Diaconos, tres distinctos in Ec-
 clesiā.

clesiâ gradus aut Ordines fuisse. Videatur ad Smyrnenfes primum, 2^{um}, ad Polycarpum primum, 2^{um}, 3^{um}, 4^{um}, 5^{um}, ad Ephesios primum, 2^{um}, 3^{um}, 4^{um}, 5^{um}, 6^{um}, 7^{um}, 8^{um}, ad Magnesios primum, 2^{um}, 3^{um}, 4^{um}, 5^{um}, 6^{um}, 7^{um}, ad Philadelphicos primum, 2^{um}, 3^{um}, 6^{um}, ad Trallesios primum, 3^{um}, 5^{um}, 6^{um}, 7^{um}, & 8^{um} testimonium.

§.2. *Secundò, Episcopos hos singulares per omnes mundi plagas, ubicunque Christiana fides vignet, Christo si non precipiente, saltem approbante, institutos esse; Videatur ad Ephesios quartum testimonium.*

§.3. *Tertiò, Episcopis singularibus honorem, & subjectionem, seu obedientiam, ~~κατα~~ ab omnibus in Ecclesiâ consistentibus, etiam à Presbyteriis debitam esse, pari modo, quo aut Deo Patri à Christo, aut Christo ab Apostolis, aut Apostolis à reliquis prestabatur, Videatur ad Smyrnenfes primum, ad Polycarpum quartum, ad Ephesios tertium, 4^{um}, 5^{um}, 6^{um}, 7^{um}, 8^{um}, ad Magnesios primum, 2^{um}, 4^{um}, 6^{um}, ad Philadelphicos quartum, ad Trallesios secundum, 5^{um}, & octavum testimonium.*

§.4. *Quartò, Unionem cum Episcopo adeò ab omnibus Ecclesiæ membris servandam fuisse, ut quisquis ab Episcopo discederet, ab Ecclesiâ ipsâ abscissus censendus esset; Videatur ad Ephesios sextum, ad Magnesios quartum, 5^{um}, 6^{um}, ad Philadelphicos, primum, 2^{um}, 3^{um}, 6^{um}, ad Trallesios quintum & sextum testimonium.*

§.5. *Quintò, Sine licentiâ Episcopi nihil uspiam in Ecclesiâ fieri oportuisse; Videatur ad Smyrnenfes primum, ad Polycarpum secundum, 3^{um}, ad Magnesios tertium, 4^{um}, 5^{um}, ad Philadelphenses quintum, ad Trallesios tertium & sextum testimonium.*

§.6. *Sextò, Post Episcopum Presbyteris etiam & Diaconis honorem & obedientiam debitam esse; Videatur ad Smyrnenfes primum, 2^{um}, ad Polycarpum quartum, ad Ephesios tertium, 8^{um}, ad Magnesios primum, 4^{um}, 5^{um}, ad Philadelphicos quartum, ad Trallesios tertium, 5^{um}, 6^{um}, & octavum testimonium.*

CAP. XXVII.

Hieronymi testimonia à Presbyteranis producta. Comparatio Ignatii cum Hieronymo, respectu secularium, quibus vixerunt.

§.2. **H**is omnibus testimoniis ex Sancto Ignatio, Apostolico Episcopo, & Martyre sic productis, Postulat instituti nostri ratio, ut ex alterâ parte Sancti Hieronymi Presbyteri à D. Blondello congesta loca, seu, ut ille ovans loquitur, de primitiva Episcopi & Presbyteri consuetudine, seu verius taurinâ assertio ejus plenissima, suas jam vices obeant, ut ex hac quâcunque comparatione, res omnis æstimetur.

§.2. In commentario in Epistolam ad Titum Anno 387. edito, sic Hieronymus præfatur, Audiant Episcopi qui habent constituendi per urbes singulas Presbyteros potestatem, sub qualis lege Ecclesiastica constitutionis ordo teneatur; nec putent Apostoli verba esse sed Christi, qui ad discipulos ait, Qui vos spernit, me spernit, Qui autem me spernit, spernit eum qui me misit. Sic & qui vos audit me audit, & qui me audit, audit eum qui me misit; Ex quo manifestum est eos, qui Apostoli lege contemptâ, Ecclesiasticum gradum non merito voluerint alicui deferre sed gratiâ, contra Christum facere; qui qualis in Ecclesiâ Presbyter constituendus sit, per Apostolum suum in sequentibus executus est.

§.3. Mox secundo addit, Diligenter Apostoli verba attendamus, dicentis, Ut constituas per civitates Presbyteros, sicut ego tibi disposui, Qui qualis Presbyter debeat ordinari in consequentibus disserens, hoc ait, Siquis est sine crimine, unius uxoris vir &c. postea intulit, Oportet enim Episcopum sine crimine esse, tanquam Dei dispensatorem; Idem est ergo Presbyter, qui & Episcopus; & antequam Diaboli instinctu, studia in religione severent, & disceretur in populo, Ego sum Pauli, ego Apollo, ego autem Cephe, communis presbyterorum consilio Ecclesia gubernabatur. Postquam verò unusquisque eos quos baptizaverat, suos putavit esse, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis Ecclesia cura pertineret, & schismatum semina tollerentur. Putet aliquis non scripturarum, sed nostram esse sententiam, Episcopum & Presbyterum unum esse, et aliud atatis, aliud esse nomen officii, relegat Apostoli ad Philippenses verba, dicentis, Paulus et Timotheus servi Jesu Christi, omnibus sanctis in Christo Jesu, qui:

qui sunt Philippis cum Episcopis et Diaconis, gratia vobis et pax, et reliqua. Philippi una est urbs Macedonia, et certe in unâ civitate plures (ut nuncupantur) Episcopi esse non poterant; Sed quia eosdem Episcopos illo tempore, quos et Presbyteros appellarent, propterea indifferenter de Episcopis quasi de Presbyteris est locutus. Adhuc hoc alicui videtur ambiguum, nisi altero testimonio comprobetur. In Actibus Apostolorum scriptum est, quod cum venisset Apostolus Miletum, miserit Ephesum, & vocaverit presbyteros Ecclesiae ejusdem, quibus postea inter cetera sit locutus, Attendite vobis & omni gregi, in quo vos Spiritus sanctus posuit Episcopos, pascere Ecclesiam Domini, quam acquisivit per sanguinem suum. Et hoc diligentius observate, quomodo unius civitatis Ephesi presbyteros vocans, postea eosdem Episcopos dixerit. Si quis vult recipere eam Epistolam, quae sub nomine Pauli ad Hebraeos scripta est, & ibi inter plures equaliter Ecclesia cura dividitur, siquidem ad plebem scribit, Parete principibus vestris & subiecti estote; ipsi enim sunt qui vigilant pro animabus vestris, quasi rationem reddentes, ne suspirantes hoc faciant, siquidem hoc inutile vobis est. Et Petrus, qui ex fidei firmitate nomen accepit, in Epistolâ suâ loquitur dicens, Presbyteros ergo in vobis obsecro, compresbyter & testis Christi passionum, qui & ejus gloria, quae in futuro revelanda est, socius sum: pascite eum qui in vobis est, gregem Domini, non quasi cum necessitate, sed voluntariè. Hac propterea, ut ostenderem, apud veteres eosdem fuisse Presbyteros, quos & Episcopos, paulatim verò (ut dissensionum plantaria evellerentur) ad unum omnem sollicitudinem esse delatam. Sicut ergo Presbyteri sciunt se ex Ecclesia consuetudine, ei qui sibi praepositus fuerit, esse subiectos, ita Episcopi noverint se magis consuetudine, quàm Dispositionis Dominica veritate Presbyteris esse majores, & in commune debere Ecclesiam regere, imitantes Moysen, qui cum haberet solus praesse populo Israël, septuaginta elegit, cum quibus populum judicaret. Videamus igitur qualis Presbyter sive Episcopus Ordinandus sit.

S. 4. Tertiò. In Epistolâ ad Oceanum Presbyterum. In utraque Epistolâ [I. Tim. III. & Tit. I.] sive Episcopi, sive Presbyteri (quanquam apud veteres iidem Episcopi atque Presbyteri fuerint) quia illud nomen dignitatis est, hoc atatis, jubentur Monogami in Clerum eligi.

S. 5. Quarto. In Epistolâ ad Evagrium sic dicit, Legimus in Isaiâ

Isaia Fatuus fatua loqueretur. Audio quendam in tantam erupisse uicordiam, ut Diaconos Presbyteris, i.e. Episcopis anteferreret. Nam cum Apostolus perspicue doceat, eosdem esse Presbyteros quos & Episcopos, quis patiatur Mensarum & uiduarum minister ut supra eos se tumidus efferret, ad quorum preces Christi corpus sanguisque conficitur? Quæris auctoritatem? audi testimonium, Paulus & Timotheus serui Christi Jesu omnibus sanctis in Christo Jesu, qui sunt Philippis, cum Episcopis & Diaconis. Vis & aliud exemplum? In Actibus Apostolorum, ad unius Ecclesiæ sacerdotes ita Paulus loquitur, Attendite vobis, & cuncto gregi, in quo vos Spiritus sanctus posuit Episcopos, ut regeretis Ecclesiam Domini, quam acquisiuit sanguine suo. Ac ne quis contentiose in unâ Ecclesiâ plures Episcopos fuisse contendat, audi & aliud testimonium, in quo manifestissime comprobatur eundem esse Episcopum atque Presbyterum, Propter hoc reliqui te Creta, ut ea quæ deerant corrigeres, & constitueres Presbyteros per Civitates, sicut & ego tibi mandavi. Siquis est sine crimine, unius uxoris vir, filios habens fideles, non in accusatione luxuria, aut non subditi, Oportet enim Episcopum sine crimine esse, quasi Dei Dispensatorem. Et ad Timotheum, Noli negligere gratiam, quæ in te est, quæ tibi data est, prophetia, per impositionem manuum Presbyterii. Sed & Petrus in Prima Epist: Presbyteros, inquit, in vobis precor compresbyter, & testis passionum Christi, & futura gloriæ, quæ revelanda est, princeps, regere gregem Christi, & inspicere, non ex necessitate, sed voluntarie juxta Deum; quod quidem græcè significantius dicitur, ἐπισκοπῆς, i.e. Superintendentes, unde & nomen Episcopi tractum est. Parva tibi videntur tantorum virorum testimonia? Clangat tuba Evangelica, filius tonitru, quem Jesus amavit plurimum, qui de pectore Salvatoris doctrinarum fluent a potavit. Presbyter, Electa Domina & filiis ejus, quos ego diligo in veritate; & in aliâ Epistolâ, Presbyter Gaio charissimo, quem ego diligo in veritate. Quod autem postea unus electus est, qui ceteris præponeretur, in schismatis remedium factum est, ne unusquisque ad se trahens Christi Ecclesiam rumperet, Nam & Alexandria à Marco Evangelistâ usque ad Heraclam & Dionysium Episcopos, Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, Episcopum nominabant; quomodo si exercitus imperatorem faciat, aut Diaconi eligant de se quem industrium noverint, & Archidiaconum vocent. Quid enim facit exceptâ ordinatione

dinatione Episcopus, quod Presbyter non facit? Nec altera Romana urbis Ecclesia, altera totius orbis aestimanda est. Ex Gallia, & Britannia, & Africa, & Persis, & Oriens, & India, & omnes barbara nationes unum Christum adorant, unam observant regulam veritatis. Si auctoritas quaratur, Orbis major est urbe, ubicunque fuerit Episcopus, sive Roma, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandria, sive Tanis, ejusdem meriti, ejusdem & Sacerdotii, potentia divitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit, ceterum omnes Apostolorum successores sunt, &c.

§ 6. Quinè, Ibidem post lineas quatuordecim. Presbyter & Episcopus aliud etatis, aliud dignitatis est nomen; unde & ad Titum & ad Timotheum de ordinatione Episcopi & Diaconi dicitur, de Presbyteris omnino reticetur; quia in Episcopo & Presbyter continetur. Qui provehitur, à minori ad majus provehitur. Aut igitur ex Presbytero ordinetur Diaconus, ut Presbyter minor Diacono comprobetur, in quem crescat ex parvo; aut si ex Diacono ordinatur Presbyter, noverit se lucris minorem, Sacerdotio esse majorem. Et ut sciamus traditiones Apostolicas sumptas de veteri Testamento, Quod Aaron & filii ejus atque Levite in templo fuerant, hoc sibi Episcopi & Presbyteri atque Diaconi vendicant in Ecclesiâ.

§ 7. Ista igitur ex utrâque parte sic proposita suffragia aut testimonia, reliquum est, ut ad æquos nunc arbitros & censores deducantur, & ex iis comparatione rectè institutâ, controversa omnis definiatur.

§ 8. Et inprimis, si istis suppetiis opus sit, ipsa testium (satis quidem diffitorum) quibus vixere, *secula* (quæ certè cordato cuivis in ferendis de *Apostolicâ* aut *primitivâ* praxi testimoniis, utramque paginam implere digna censebuntur) conferri possunt. Et sic Ignatius, licet affirmante & Chrysostomo, Christum post resurrectionem non viderit, ab * Hieronymo tamen (qui [*αὐτὸν ὁῖσα*] in *Epistolâ* ad *Smyrneneses* non ita rectè reddidit, *Illum vidi*) vidisse affirmatur; & sine dubio eo sæculo vixit, quo Christus cum *Apostolis* terras visebat, & sub *Trajano Martyrio* defunctus, *Joannis Apostoli*, eodem etiam imperante, denati, coætaneus, aut οὐχέτι & dicendus erit: Cum Sanctus Hieronymus post tres aut quatuor *Centurias*, non ante *Annum Christi* 343. natus, ante annum 420. fatente *D. Blondello*, denatus, longè subsidat, nec ex isto ævorum interstitio aut distantia (quibuscunque eum perspicillis

* αὐτὸν ὁῖσα
τα αὐτὸν, ὅδε
ἀπολελυκὸτα
αὐτὸν & ὁ
σας. T. 1. p. 503.
* Catal: Script:

cillis usum purioribus) clariorem rerum gestarum representationem, aut, quæ ~~aut~~ superaret, cognitionem obtinuisse putandus sit.

CAP. XXVIII.

Ex Hieronymi testimoniis superioritas Episcoporum satis comprobata. Inter traditiones Apostolicas ab eo numerata. Quid in hac re Blondellus, Salmasius, Capellus.

§.1. **S**ecundo, de his ipsis Hieronymi testimoniis sic inter se collatis, ut omnis in iis (quam sedulo caveri voluit D. Blondellus) ~~causa~~, vel ~~causula~~ evitetur, Illud necessario affirmandum erit, Superioritatem Episcoporum super Presbyteros inter Apostolicas traditiones ab Hieronymo numerari. Verba clarissima sunt in quinto vel ultimo testimonio ex Epistola ad Evangelium producta, [Ut sciamus traditiones Apostolicas sumptas de veteri Testamento, Quod Aaron & filii ejus atque Levita in Templo fuerunt, hoc sibi Episcopi, Presbyteri, & Diaconi vendicent in Ecclesia] Scimus omnes Aaronem singularem & summum Pontificem fuisse, filiis ejus non ~~summum~~, sed inferioris gradus Sacerdotium competiisse, idemque, Hieronymo iudice, inter Episcopum & Presbyteros in Ecclesia Christiana, quod sub veteri Testamento inter Aaronem & filios, discrimen positum esse, idque sic ipsis Apostolis tradentibus. Nihil manifestius dici potuit. Ideoque, si ~~causula~~ Hieronymi testimonia censenda non sunt, pro certo statuendum est, nihil ad asserendam sub Apostolorum auctoritate, aut ex Apostolorum instituto, Episcopi & Presbyterorum ~~in~~ ⁱⁿ solitariam ab Hieronymo in aliis testimoniis dictum esse.

§.2. Quid ad hoc responderi possit, aut quo ~~opere~~ ^{caput} artificio deliniri aut deludi tam diserta affirmatio, fateor ego me divinando assequi non posse, sed è contra ex iis, quæ D. Blondellus, quæ Walo, quæ Ludovicus Capellus hac in re præstiterunt, mihi persuasissimum esse, Nihil uspiam contra tam apertam lucem obtendi posse.

§.3. D. Blondellus satis novimus, Hieronymi verba & sententiam, suis, quatenus fieri potuit, observationibus elucidanda, & ad Presbyteranorum causam stabiliendam accommodanda diligenter curasse: Quid verò ille, cum ad hanc extremam Epistola Hieronymiana partem divenerit? Consulantur ipsius verba in fine primæ sectionis: Extremam, inquit, Hieronymiana ~~Epistola~~

Apol: p. 8.

p. 1.

*stole partem, in qua de minoris ad majus profectione, Apostolicis traditionibus, Aaronis, filiorum, & Levitarum disparitate agitur, suo, Deo dante, loco elucidabimus. Ego, nequid dissimulem, qui D. Blondellum Apologiam pro Divo Hieronymo scripsisse meminerim, & ne quid in testimoniis ejus auctores imprudentibus videretur, sibi prospiciendum suscepisse, simulque mecum statuerim, hoc de Apostolicis traditionibus, & Aaronis, & filiorum (& Exinde Episcopi & Presbyterorum) disparitate testimonium, cum reliquorum Hieronymi locorum interpretatione Blondelliana componi aut conciliari a grè potuisse, non alium opportunitatem, magisve propriam, aut suam hanc periodum elucidandi locum existinavi, quam hunc ipsum. quo se nihil hac de re dicturum profiteatur. At quis demum erit iste *suus locus*, quo oculos & expectationem nostros satiandos polliceremur? In margine illud nos latere noluit, *Infra*, inquit, *sect. 6.* At, ne lectorem diutius moremur, *Integra Apologia* (volumen certè non exiguum) tribus *Sectionibus* absolvitur, nec (in quantum aut ex proposita methodo, aut ipsius libri conclusione ariolari possumus) ulla jam nobis spes superest, ad quartam, multominus ad sextam sectionem concinnandam D. Blondello animum subesse.*

§. 4. Quid verò ante eum *Walo*, cum in hunc Hieronymi locum & ille impingeret? *De his*, inquit, *plura & meliora expectamus à Salmasio, ut ea explicasse dicitur in suo de Ecclesiastico ordine tractatu.* Expectamus etiam & nos novennio jam integro, nec adhuc nobis certò constar, ad quas demum, si non ad *Græcas Galendas*, ea nobis explicanda sunt.

§. 5. Prudentius itaque & consultius tandem *Lud. Capellus*, qui cum sententiam ex *Blondello & Salmasio Hieronymianam* describeret, ipsiusque *Hieronymi* verba apponeret, hanc tamen unicam periodum omittendam putavit.

CAP. XXIX.

Quindecim alia Hieronymi pro superioritate Episcoporum temporibus Apostolorum Testimonia. Salmasii ipsius confessio. Commoda Hieronymi interpretatio. Ecclesie constitutio. Dominica dispositio. I. Cor. II. 12. Pauli γυναικας. Apostolorum primus regendae Ecclesie modus. Comune Presbyterorum concilium. Salmasii ἀβελήα. Identitas tantum nominalis ab Hieronymo adserta. S. Marci ævo Episcopi nomine & re ab Hieronymo agniti. Summa comparationis inter Ignatium & Hieronymum.

§. 1. **T**ertio igitur (ut nos (licet *Apologiam* pro Hieronymo novam non instituimus, tamen) ad eum cum seipso aliisque post Ignatium nostrum Patribus conciliandum, quam committendum paratior nos præbeamus, nec tanti Patris inconstantiam vellicare, sed sententiam vindicare & defendere aggrediamur) Alia etiam apud *Divum Hieronymum* non pauca notanda erunt, quæ cum hoc ejus testimonio composita pulcherrimè consentiant, & ad sententiam ejus genuinam investigandam, & enodandam conducere in primis putanda sunt.

§. 2. *Ad Nepotianum Ep. 2.* sic ait. *Esse subjectus Pontifici tuo, & quasi anime parentem suscipe, Quod Aaron & filios ejus, hoc Episcopum & Presbyteros esse noverimus.*

§. 3. *Secundo.* In *Ep. 54.* hoc inter Catholicos & Montanistas discrimen ponit; *Apud nos, Apostolorum locum Episcopi tenent (Episcopi sine dubio Quales ipsius ævo in Ecclesia ubique fuerunt, quorum & Presbyterorum nulla tunc fuit (vel Cl. Salmasio, & D. Blondello sententibus) aut τρωίς, aut ιουδαία.) apud eos Episcopus tertius est.*

§. 4. *Tertio.* De *Script. Eccl.* Jacobus ab Apostolis Hierosolymorum Episcopus ordinatus, suscepit Ecclesiam Hierosolyma. (Quid verò est suscipere Ecclesiam? Idem planè quod regere, ut apud * *Psalmistam*, suscipere congregationem, Et id ab Hieronymo de Jacobo singulariter dictum) *Timotheus à Paulo Ephesiorum Episcopus ordinatus, Titus Crete, Polycarpus à Joanne Smyrna Episcopus ordinatus.* (A singulari Apostolo singularis ubique Episcopus ordinatus.)

§. 5. *Quarto.* In *Tit. I.* Apostolus, inquit, *Ecclesia Principem formans (Episcopus iterum singularis, Ecclesia Princeps) & sic iterum in Psal. XLV.*

§. 6. *Quinto,* ad *Gal. II.* Jacobus primus ei Ecclesie præfuit, quæ prima in Christum credens ex Judæis fuerat congregata, -- Episcopus Hierosolymorum primus fuit.

§. 7. *Sexto.* In *Psal. XLV.* Nunc quia Apostoli à mundo recesserunt,

serunt, habes pro his Episcopos filios—sunt & hi patres tui, quia ab ipsis regeris. Ubi xvi Hieronymiani Episcopi (i.e. singulares) Apostolorum filii & successores statuuntur, & id à tempore recedentium à mundo Apostolorum.)

S.8. Septimò. In eodem loco. Constituit Christus—in omnibus finibus mundi Principes Ecclesie, scil: Episcopos (Quod ipsissimum est quod modò ex Ignatio ad Ephesios laudavimus; ἐν παντί οἱ χριστοὶ τὰ μέγιστα δεσπότες Ἰησοῦ Χριστοῦ προμνησθέντες.)

S.9. Octavò. In Dial: adversus Lucifer: Ecclesia salus in summi sacerdotis dignitate pendet, cui si non exors quadam & ab omnibus eminens detur potestas, tot in Ecclesiis efficiuntur schismata, quot Sacerdotes. Et in eodem Dialogo, Si quisquis, quare in Ecclesià baptizatus nisi per manus Episcopi non accipiat Spiritum sanctum—disce hanc observationem ex eà auctoritate descendere, quòd Spiritus Sanctus ad Apostolos descendit.

S.10. Huc & illud pertinet, quod & nono loco apponendum est, ex istis quæ à Blondello recitantur in Comm: ad Titum: In toto orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis Ecclesia cura pertineret, ut schismatum semina tollerentur. (Quomodo enim fieri potuit, ut toto hoc orbe decerneretur, nullo jam Concilio œcumenico ad illud decernendum congregato, si non ab Apostolis ipsis, fidem toto orbe promulgantibus, & cum fide hanc regendi Ecclesias formam constituentibus, factum sit?) ut & postea cum addiderit, Paulatim (ut dissensionum semina evellerentur) ad unum omnem sollicitudinem delatam. (Certè si hoc posterioribus sæculis ab Ecclesià decretum fuerit, sequitur ex vi Octavi Testimonii, Aut non vidisse Apostolos, quàm in re Ecclesia salus penderet, aut cum satis viderint, salutem tamen Ecclesiam, etiam cum apud Corinthios schismata exorirentur, non consuluisse. Quorum neutrum aut Apostolis ab Hieronymo, aut Hieronymo à nobis affigi potest.)

S.11. Decimò. Adversus Jovin: l.1. Episcopus & Presbyter & Diaconus, non sunt meritorum nomina sed officiorum, Nec dicitur, Siquis Episcopatum desiderat (unde eum de Apostolorum, non suo xpo locutum fuisse apparet) bonum desiderat gradum, sed, bonum opus desiderat, quod in majori ordine constitui possit, si velit occasionem exercendarum habere virtutum—Non percussorem, Neque enim pugilem describit Apostolicus sermo, sed Pontificem instituit, &c.

S.12. Undecimum testimonium ex Ep. 13. ad Paulinum peti potest,

potest, Episcopi & Presbyteri habeant in exemplum Apostolos & Apostolicos viros, quorum honorem possidentes, habere nitantur & meritum.

§.13. Duodecimum ex Ep: 1. ad Heliodorum, De Episcopatu non suscipiendo. Non est facile stare loco Pauli, tenere gradum Petri.

§.14. Decimum tertium ex Comm: in Is: 1.V. c.17. Ubi Jacobum, fratrem Domini, vocat decimum tertium Apostolum. Cum enim ille Jacobum istum Hierosolymæ Episcopum ex Hegeſippi verbis, licet non ita probè redditis ([Διαδέχεται] ἐκκλησίαν ὑπὸ τῶν Ἀποστόλων] non [cum] ut reddi debet, sed post Apostolos suscepit Ecclesiam) rectè ab Apostolo Jacobo determinasset, & simul cum Apostolum decimum tertium vocasset, exinde sententia Hieronymi satis manifestè colligi potest, Apostolum dici debuisse, qui Episcopus fuit.

§.15. Decimum quartum ex Ep: ad Evagrium p.85. Alexandria à Marco Evangelistâ usque ad Heraclam & Dionysium Episcopos, Presbyteri semper unum ex se electum in excelsiori super Presbyteros gradu collocatum, Episcopum nominabant, quomodo si exercitus imperatorem faciat. Hoc certè nobis largietur, Episcopos ex sententiâ Hieronymi in excelsiori super Presbyteros gradu collocatos esse, eodem modo, quo super exercitum imperator, idque ab ipsius Marci Evangelistæ tempore in Ecclesiâ Alexandrinâ factum esse, ut & in aliis omnibus mundi finibus testimonio septimo dicebatur.

§.16. Nec certè incommodum est, quod hîc addatur, ipsius Walonis testimonium, qui ut contra Petavium probaret, postquam Ordinum inductum est discrimen, nominum quoque distinctionem invecitâ esse, hæc ipsa ex Hieronymo verba producit, & Alexandria peculiarem morem fuisse ait, à Marco usque ad Heraclam, ut electum semper unum ex suo grege, qui sibi præſſet, in excelsiori gradu locarent Presbyteri, & Episcopum nominarent. Hieronymo igitur tam varia, & inter se diversa hâc de re locuto, quam, quæſo, Hieronymo sententiam imputabimus, pro quo Apologiam adeò gnaviter moliri bonos viros decebit?

§.17. Quarto itaque his positis, progrediendum est, nec, me quidem arbitro, adeò atrociter, & sine omni temperamento, aut iniquitâ de Hieronymo statuendum, ut qui conceptis verbis superioritatem Episcoporum ex Apostolorum traditione toties asseruerit, ex nimia animi inconstantia, id ipsum alibi pernegasse existimandus

mandus sit; Quod si fecerit, indignissimus eo ipso censetur, qui in re tantâ testimonium, multo minus iudicium ferat.

§. 18. Consultius certè & si mihi mens tota non caligat, æquius putabitur, quod ad *Evagrium* de hâc *Episcoporum* super *Presbyteros* majoritate dicitur [nosendum esse, eam magis consuetudine *Ecclesiæ* quàm dispositionis dominicæ veritate consistere.] Illud sic ex aliis istius *Patris* dictis interpretandum esse, ut consuetudo *Ecclesiæ* non ad sequioris ævi, ab *Apostolico* deflectentis, morem, sed ad ipsam *Apostolorum* praxin, & traditionem, ad *Ecclesiæ* verè *Apostolica* universalis, plantatæ & rigatæ ab *Apostolis*, institutionem, & consuetudinem extendatur. Eam verò *Dominicæ* dispositioni, i. e. institutioni per ipsum *Christum* personaliter factæ (cujus itidem abjudicatio ferenda non est si ordinem respexerit, sed tantum si jurisdictionem) ita ab *Hieronymo* opponi, ut quædam à *Paulo* dicebantur, quæ, ipso teste *I. Cor. VII. 12.* à *Domino* dicta non fuerant, Ea nempe quæ *Apostolus* ex suâ, non ex peculiari *Christi* revelatione protulisse se asserit, quæ tamen ἐν τῇ ἐκκλησίᾳ πάντας διατάσσῃ, ipse in *Ecclesiis* omnibus ordinat, v. 17.

§. 19. Sic & eundem *Apostolum* γὰρ αὐτὸν sententiam suam dedisse scimus, v. 25. cum ἐκταλὼν Κλεῖν dispositionem, aut ordinationem, ut *Hieronymus* ait, non haberet. Et id forsan de hâc inæqualitate *Episcopi*, & *Presbyterorum*, *Hieronymo* visum fuit, eam non diserto cuius ipsius *Christi* præcepto, sed post eum cælo redditum, *Apostolorum* *Christi* (qui sine dubio, ut de se *Paulus*, eam à *Christo* misericordiam acceperant, ut *nos* fideles in universâ œconomia fierent) institutioni imputandam esse; Ad quam sententiam illud etiam in *Comm.* in *Tit.* commodissimè pertinere, quod de occasione istius in toto orbe facti decreti, ab *Hieronymo* dictum est, non abs re erit si fufius monstremus.

§. 20. *Apostolos*, ex instituto *Christi*, pari omnes potentia & auctoritate ad *Ecclesiam* fundandam & moderandam prædixisse, *D. Blondellus*, sat scio, nobiscum confitebitur, nec *Hieronymum* hâc in re nobis dissentire suspicabitur. Horum singuli, aut *Apostoli* ipsorum, ad id emissi, cum in regione quâvis *Evangelium* prædicarent, populum ad fidem converterent, *Ecclesiam*que demum plantarent, ejus dein moderandæ habenas penes se plerunque per aliquod spatium manere voluerunt, sic tamen, ut cum ipsi abessent, fidelium præcipui & seniores, ab *Apostolis* ad id munus constituti, vel ordinati, reliquis invigilarent, ad eoque communi *presbyterorum* consilio gubernatæ *Ecclesiæ* istæ ab *Hieronymo* credi possent.

§. 21. Postquam verò sub hac in quibusdam Ecclesiis (à quibus Apostoli earum fundatores diutius abessent) seniorum paritate, schismata nascebantur, postquam, ut ait Hieronymus, unusquisque eos, quos baptizaverat, suos putabat esse, non Christi, (quibus verbis cum ad I. Cor. I. 14. respexisse patet, ubi baptizandi mentio est) vel (quod v. 12. dicebatur) postquam in populis dicebatur, Ego sum Pauli, ego Apollo, ego autem Cepha, postquam, inquam, Evangelio Corinthi per Paulum plantato, rigato dein per Apollo, ut & aliquibus per Cepham conversis, imò ad aliquem fortassis in Ecclesiâ gradum proVectis, partium studia in Ecclesiâ pullularent (quod, Apostolo liquidò affirmante, ante primam ad Corinthios exarata Epistola, i.e. Anno Christi LV. Corinthi, (quidni & alibi?) factum est) Tunc certè, i.e. ipsis Apostolis viventibus, & videntibus (longo LXXXV. plus minus annorum spatio ante æram Blondellianam, Anno Christi CXL.) toto orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem (ut singularem planè Episcopum) omnis Ecclesiæ cura pertineret, ut schismatum semina tollerentur.

§. 22. Hic certè D. Blondelli fidem appello, an meritò veri studiosus lector meminisse * jubeatur [*Hieronymum nequaquam scripsisse, Simulac Corinthi dictum fuit, Ego sum Pauli &c.* Sed, postquam id dictum in populis, i. e. postquam alii passim Corinthiorum more in partes discerpti sunt, quod ante annum 140. evenisse, idoneè vix quisquam probaverit.] Primò enim, Ecquis veri studioso Lectori tantum inter [*Simulac*] & [*Postquam*] hoc in loco discrimen esse persuaferit, imò inter ea quæ I. Cor. I. v. 12. & quæ v. 14. scripta sunt, ut LXXXV. annorum intervallo (tantum enim inter Epistole scriptionem An: LV. & Blondellianam æram An: 140. interjacet,) ea determinanda censeantur?

* Apo: p. 3.

§. 23. Secundò, Ecquis Hieronymi jam verba à D. Blondello ad commodum suum clam mutata non advertit? Non, inquit, scripsit Hieronymus, simulac Corinthi dictum fuit, Ego sum Pauli, sed postquam id dictum in populis, i. e. postquam alii passim &c. quasi id multo jam seriùs factum esset. At consulantur iterum Hieronymi verba ab ipso D. Blondello laudata, si Lectori veritas cura sit. Antequam, inquit Hieronymus, studia in religione fierent, & diceretur in populis, Ego sum Pauli &c. Comuni Presbyterorum consensu Ecclesiæ gubernabantur, Postquam verò unusquisque eos quos baptizaverat suos putabat esse, non Christi (Quorsum, quæso, hoc mutatum in [*postquam id dictum*]

p. 1.

dictum in populis,] nisi ut quæ nunquam *Hieronymo* in mentem venerunt, necerentur moræ ?) in toto orbe decretum est, ut unus de *Presbyteris* electus superponeretur ceteris. Res clarior est, quam ut artificiosa istâ caligine velari possit, eandem hanc aram *Hieronymo* censerî, eundem *Christiani* sæculi articulum, quo in populis dicebatur, Ego sum *Pauli*, &c. & quo unusquisq; eos quos baptizaverat suos putabat esse, non *Christi*, utrumq; sine dubio à *Paulo* indigitatum *I. Cor. I. 12. 14.* ideóq; ante scriptam istam *Epistolam* in *Ecclesia Corinthiaca* notatum. Nec certè *Episcopali* ^{et pox} *Antiquitas*, aut *institutio Apostolica* deerit, nec nobis *Blondelliana* ^{dispositio} argumentum, si *Hieronymus* verum scripserit.

§. 24. Et adhuc quidem omnia, quamvis accuratiùs & ad rei veritatem accommodatiùs describi potuissent, non tamen adeò improperè succedunt, nec gravis aliqua nobis incumbit necessitas, ut *Hieronymus* cum *Hieronymo* committatur, aut qui *excelliorem* super *presbyteros* *Episcopi* gradum ab *Apostolorum* traditionibus acceptum toties agnoverat, sententiæ suæ statim oblitus, aut ignarus, contra seipsum pugnas cievisse credatur.

§. 25. Illud verò unum hic mirari subit, quid *Waloni* in mentem venerit, ut de *D. Petavio* eadem planè cum *Hieronymo* proferente, [Cum charitas, inquit, & humilitatis amor, &c. refrinxit, tum ad tollendas similitates, & in schismatis remedium, unum aliquem è turbâ *Presbyterorum* eligi placuisse, qui præesset reliquis] tam prolixè & effusè triumphandum putarit, ut de eo qui hac unicâ periodo ad pessundandam *Episcopalis* ordinis majestatem plus fecisset, quàm integro ad id instituto volumine *Walo*; Ex eo nempe, quòd eam ab ambitione, honorum cupiditate, ceterisque malis artibus originem traxisse dixerit.

§. 26. At advertisse debuit vir doctissimus, ex aliorum ambitione & contentione, non ex *Episcoporum* illud contigisse (ut *Hieronymo*, sic &) *Petavio* videri, adeóque ut malis moribus accommodatas bonas leges, sic ad remedium schismatum institutos singulares *Episcopos*, non inter morbos ponendos esse sed medicinas, quas qui à morbis originem suam traxisse dixerit, illud in laudem dixisse, non ad contumeliam effusiùs putandus est; sed illud ex abundanti.

§. 27. Quintò autem quod ulteriùs ab *Hieronymo* affirmatur, eundem esse *Presbyterum* qui & *Episcopus* (*Sancto Paulo* in super, *Act. XIX. Phil. I. Tit. I. I. Tim. IV.* ut & *Sanctæ Petro I. Pet. V. & Johanne II. Jo. I. & III. Jo. I.* ad suas partes vocatis) illud

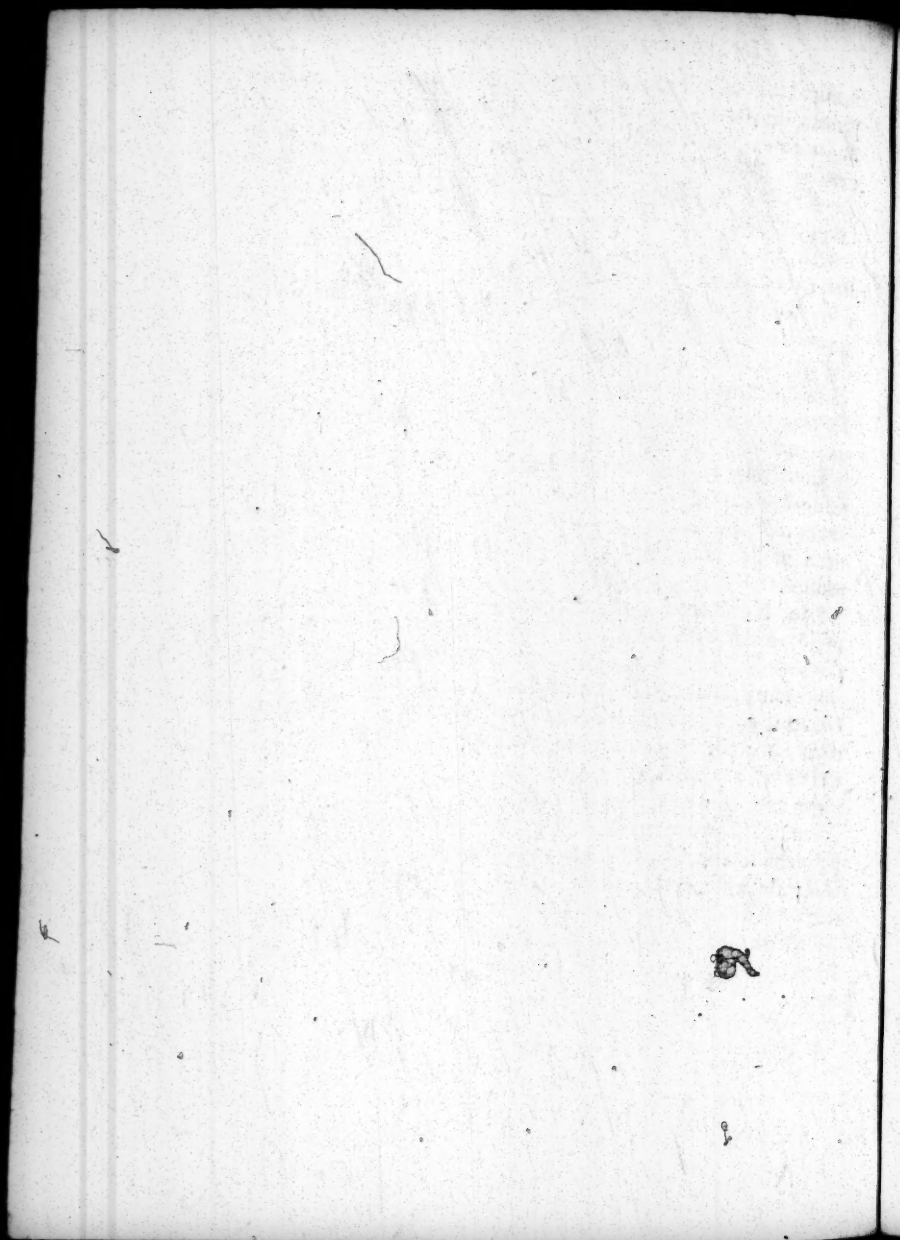
illud ipse de vocabulorum seu appellationum *identitate*, in eâdem personâ dixisse intelligendus est, quibus promiscuè aliquandiu *S. Scripturas* usas esse sibi persuaserat; Sic verò ut ipsius *Marci* ævo (qui *Neronis* octavo mortuus, sine dubio *Epistolarum Sancti Pauli* scriptionem præcessit) *Presbyterorum* aliquis in excelsiori gradu collocatus, ipso fatente, *Episcopus* nominaretur.

§.28. Sic certè ad *Diaconorum* se *Presbyteris* æquantium factum retundendum, non incommode ab illo argui potuit, *Presbyteros* scilicet, quamvis in secundo *Ordine* locatos, non ita procul tamen ab *Episcopis* abesse, quibuscum & idem nomen sortiebantur, & *excepta ordinatione*, omnia, quæ *Episcopi*, faciebant, cum *Diaconi* interim tam longè, vel ipsorum etiam confessione, infra *Episcopos* subsiderent, ut non alii quàm *Διάκονοι* i. e. *Compè* *Episcoporum* censendi sint.

§.29. Plura dici possent ad conciliandum sibi *Hieronymum*, nisi illud opportunè hic notandum esset, non ad me, qui aliis columnis utor, sed ad *D. Blondellum*, qui testimoniis *Hieronimianis* totam ædificii sui compagem superinniti voluit, operam istam pertinere.

§.30. Nobis certè, qui inter *Ignatium*, *Apostolorum* *ἑταίρους*, & recentiorum tot sæculis *Hieronymum*, qui inter *Episcopum* *ἰερωτάτην* de ævo suo testantem, & *Presbyterum* *Diaconorum* factum calcantem, & contra eos, quod ad manum fuerat, jaculantem, comparisonem instituiamus, abundè erit, si *Ignatius* ubique sibi constans, causæ ubique nostræ (*ἀναίρεσις, ἐνδείξις*, adversariis ipsis parentibus) suffragatus sit, *Hieronymus* autem, si pugnet nobiscum quandoque, quandoque etiam suffragetur, nec uspiam à nostris partibus descivisse putandus sit, quin pariter & à seipso abiisse concludatur, adeoque vel integrum nobis testimonium perhibuisse, vel inconstantia (quod nolim) suâ, quicquid contra nos dixerit, irritum fecisse.

§.31. Et de *Ignatio* & *Hieronymo* hæc quidem hætenus; Tempus est ut ad alia, ex instituti nostri ratione, tandem progrediamur.



DISSERTATIO TERTIA,

De omnibus Evangeliorum periochis,
quæ ad Regiminis Ecclesiæ formam
pertinent.

CAP. I.

Regimen Ecclesiæ in personâ Christi fundatum. Is. IX. 6. & LXI. 1. Unctio Spiritus. unctio quæ. ΝΕΙ I. Jo. II. 27. Missio à Patre, Jo. XX. 21. Potestas in terris. Christus, Αὐτὸς ἀληθινός, Κόμης, ἀρχιεπὺς, Ἀπόστολος, πατριάρχης, ἐπίσκοπος. Officij ejus administratio in terris. Septuaginta discipuli. Apostoli per gradus provelti ad Ecclesiæ Regimen. Ἀπόστολοι ἐν τῷ ὀνόματι in Scripturâ nuntij ordinarii, inter Talmudicos nuntij Synagagarum, ἱερόγραμμα, ὁδοδεγμούς, ἀπὸ Προφάνων μυστήριος, ἑξελθὼν. Missi cum diplomate, Jo. XX. 21. ad ἀρχὴν. Mat. XIX. 28. explicatum. Apoc. XIX. 10.

§. 1.

A Illud nunc accedo, quod instituti ratio poscit, ut singulæ Evangeliorum periochæ, quæ ad hanc de Regiminis Ecclesiastici formâ quæstionem pertinent, ad examen nostrum revocentur. In quibus proponendis eum ordinem & methodum observandum curavimus, quo commodius ad ipsius institutionis fontem, seu originem (hoc quasi filo) perveniatur, adeoque quid Christo, quid Apostolis hæc in re imputandum sit, magis perspicuum reddatur.

§. 2. Et primum quidem illud fundamenti loco jaciendum est, quod infinitis Scripturæ testimoniis comprobari posset, Hoc quaecunque demum sit, Ecclesia Dei in terris regimen, in personâ Jesu Christi fundatum esse, prædicente Isaiâ Prophetâ, regimen super humeros ejus futurum esse, Is. IX. 6. Dominum Deum uncturum illum esse, & ad id Spiritum suum in eum missurum, ut Evangelium prædicet, annūmq; Domini acceptabilem, &c. Is. LXI. 1. Quod & juxta Prophetas istas factum experimur (edicente ipso Christo, Lu. IV. 18. 21.) Spiritum quippe Dei, statim post ipsum à Johanne baptizatum, apertis cælis, nube rutilante indutum,

indutum, vidente *Baptistâ*, super *Christum* descendisse, eumque ad munus ipsius in *Ecclesiâ* exequendum solenniter consecrasse.

§. 3. Hunc *Spiritus* descensum, illustrem ceterè, & magnificam ceremoniam, (at quæ super *Apostolis à Christo* missis pari modo adhibeatur,) *Unctionis* materialis locum supplere *Deus* voluit, *Unctionis*, inquam, ritus inter *Judeos* satis noti, cum quispiam ad munus aut officium aliquod solenne promoveretur (unde est quod *Chaldeus Paraphrastes Unctionem* per *אור* seu exaltationem explicandam putavit) sed qui sub *secundo Templo* exoleverat; ideoque testimonio *Dei* de *cælo* supplendus erat: Hinc *Act. X. 38. Unctionis Dei per Spiritum sanctum*, ut & simpliciter *unctionis Dei*, *Act. IV. 27.* mentionem fieri videmus.

§. 4. Ex quibus itidem, quid sit *χρῖσμα* seu *unctio* illa *ἀντὶ τοῦ αἵματος*, *I. Joh. II. 27.* cujus ope omnia sciebant *Christiani*, nec opus habebant, ut ab aliis doctoribus instruerentur, facile, si id hujus loci aut *ἀπὸ τοῦ* esset, explicari posset.

§. 5. At (quod præsentem materiam propius attingit) hinc est, quod *Christus* noster à *Patre* mitti, *Jo. XX. 21. potestatem peccata remittendi in Terris* habere, *Mat. IX. 6. Quævis auctoritatem omnem in cælo & in terrâ* sibi traditam accepisse, *Mat. XXVIII. 18.* dicatur: Hinc quod *Ecclesia* ex *Discipulis* collectæ *διδάσκαλος* & *κύριος*, *Doctor* & *Dominus*, *Jo. XIII. 1. Ἀρχιεπίσκοπος* & *Ἀπόστολος*, *Pontifex* & *Apostolus* noster, *Heb. III 13. Ὁ ποιῶν τὰς ἐκκλησιῶν ὁ μέγας*, *Heb. XIII. 20.* adeoque *unicus & singularis animarum nostrarum Pastor & Episcopus* *I. Pet. II. 25.* nuncupetur.

§. 6. Quod verò à *Patre* sibi concreditum accepit, illud ipse, quamdiu in terris ageret, in personâ suâ administravit, *Evangelium* prædicavit, ritus in *Ecclesiâ* perpetuò duraturos instituit, *Discipulos* vocavit, vocatos pro arbitrio rexit, iis mandata dedit, eorum ministerio usus est, Aliquos eorum ad certa officia ἀντιδίδειν, designavit, *Septuaginta* scilicet, *Lu. X. 1.* quos ante faciem ejus, ut faciales, & *prodomos*, emisit, illisque curandi morbos *v. 9.* potestatem dedit, munusque non perpetuum, at *ἀεὶ ὄντων*, & quamprimum ad ipsum *reverterentur*, *v. 17.* sponte suâ destitutum, commisit: Alios verò cumlatiore, & *duraturâ* auctoritate induendos putavit, & ad idem munus, ad quod ipse à *Patre* missus fuerat, destinatos, paulatim, & per gradus quosdam ad fastigium illud provexit. Quibus verò gradibus, & intervallis illud tactum fuerit, non abs re erit, si pauculis monstremus.

* Propriè Episcopus Dominus Jesus est. Origin: in *Mat. XXIV.*

§.7. Et imprimis illud notandum est, *Missionem* illam primam *Mat.X.5.* quæ ad *Ἰσραὴλ* *ἰδιώ* pertinebat (*ῥέτος τοῦ Ἰσραὴλ ἀπέσταλεν Ἰησοῦς*) licet illam cum *ἔθνεσιν* non vulgaribus, v.1. & 7. cum prædicandi itidem autoritate conjunctam, non tamen fuisse hanc *ὑποχρῶ*, in quâ *Christo* magistro suo mox successuri erant.

§.8. *Ἀπόστολοι* vel *ἐπιστάται* inter *Judeos* dicebantur *Nuntii* quilibet, Sic *Abijah* I. Reg. XIV.6. *στανεὶς Ἀπόστολος*, i. e. *ἐπιστάτης*, pessimorum rerum *nuntius* dicitur (sic & duodecem *Exploratores Num.XIII.* à *Mose* ad terram *Canaanis* explorandam emissi, *ἀποστέλλειν* dicuntur. Ad quorum exemplum duodecem primò *Apostoli*, dein *Septuaginta discipuli* à *Christo* emitebantur.) Nec in veteri *Testamento* vox ea alio quovis sensu usurpatur. Inter *Talmudicos* quidem *ῥ'ḥ'ḥ'ḥ'* i. e. *Ἀπόστολοι* vocantur *Archysynagogorum* *nuntii* ad pecunias & decimas *Synagogis* debitas exigendas emissi, * *Philoni* *ἱερόπομποι* *ῥ'χρημάτων*, & *Augusto* *ἀποδοχῆς* *διέτι* (& eadem ratione *Ecclesia* *nuntii* dona ad aliam *Ecclesiam* perferentes, ab *Ignatio* *ἡδόμενοι* & *διοπορεσῶν*) dicuntur, sic in *Theodosiano codice*, rit. de *Judeis*, *Apostoli* sunt, qui ad exigendum aurum, atque argentum à *Patriarchâ* certo tempore diriguntur.

* Leg: ad Ca-
jum.

* In Edit: ad
Asie Crui:

§.9. De his verò illud unicum notandum, *Apostolos* istos, ad hæc ipsa non adeò honorifica munera, & tantum ad tempus, mittendos, *litteris* tamen *scriptis* munito: fuisse, quarum vi, quicquid faciunt, id ut *Vicarii* aut *procuratores*, non in sua, sed eorum qui eos constituerunt, *personâ* & nomine facturi sunt, Unde illud *Judeorum* celebre dictum, *Apostolus* cuiusque est ut quisque, quò respexisse *Christus* censendus est, *Mat.X.40.* *ὃς δὲ ἐχούνηται ὑμᾶς ἐν τῷ ὄνόματι, ὃς δὲ ἐν τῷ ὄνόματι, ὁ δὲ ἐν τῷ ὄνόματι* Sic cum *Saulus* à *Synedrio Hierosolymitano* ad *Damascum* mittebatur *Act.IX.* eum *ἐπιστάτης ἀρχιερέως* instructum videmus, v.2. Nihil interim in hoc *πρεσβυτέρω* munere magnificum, aut quod *discipulis Christi* ἀρχῶν quamlibet conciliaret.

§.10. Apud *scriptores* verò τοῦ δόξαν, *Nuptiarum* contrahendarum *intercessores*, *internuntii*, aut *sponsores*, (*νυμφάρχοι*, * *οἱ ἀρσενες ἐπὶ τῷ νυμφῶν ἐκ τῆ πατρὸς οἰκίας*, qui *sponsam* ex *adibus patriis ductam sponso* sistunt, *ὑπὸ τῶν ἐγγύων ἀρμολογῶν*) *Ἀπόστολοι* *Apostoli* dicebantur. Nec adhuc quicquam honorificum in *Ἀποστόλων* titulo.

* ἢ ἑμείς (ἡπὶ
δεύτερον γὰρ
τον νύμφιον
μελίναις,
ἀλλ' Ἀποστόλων
ἑστῶν.
Phavori.

§.11. Certè siqua *πρεσβυσία*, aut *ἀξίωμα*, siqua *regitiva potestas*,

indutum, vidente *Baptistâ*, super *Christum* descendisse, eumque ad munus ipsius in *Ecclesiâ* exequendum solenniter consecrasse.

§. 3. Hunc *Spiritus* descensum, illustrem cerere, & magnificam ceremoniam, (at quæ super *Apostolis à Christo* missis pari modo adhibeatur,) *Unctionis* materialis locum supplere *Deus* voluit, *Unctionis*, inquam, ritus inter *Judeos* satis notus, cum quispiam ad munus aut officium aliquod solenne promoveretur (unde est quod *Chaldaus Paraphrastes Unctionem* per *נָחַר* seu *exaltationem* explicandam putavit) sed qui sub *secundo Templo* exoleverat; idèoque testimonio *Dei* de *cælo* supplendus erat: Hinc *Act. X. 38. Unctionis Dei per Spiritum sanctum*, ut & simpliciter *unctionis Dei, Act. IV. 27.* mentionem fieri videmus.

§. 4. Ex quibus itidem, quid sit *χρίσμα* seu *unctio* illa *ἀντὶ τοῦ αἵματος, I. Joh. II. 27.* cujus ope omnia sciebant *Christiani*, nec opus habebant, ut ab aliis doctoribus instruerentur; facile, si id hujus loci aut *οὐκ ἵκεος* esset, explicari posset.

§. 5. At (quod præsentem materiam propius attingit) hinc est, quod *Christus* noster à *Patre* mitti, *Jo. XX. 21. potestatem peccata remittendi in Terris* habere, *Mat. IX. 6. Jhesus* autoritatem omnem in *cælo & in terrâ* sibi traditam accepisse, *Mat. XXVIII. 18.* dicatur: Hinc quod *Ecclesia* ex *Discipulis* collectæ *διδάσκαλος & κύριος*, *Doctor & Dominus, Jo. XIII. 1. Ἀρχιεπίσκοπος & Ἀπόστολος*, *Pontifex & Apostolus* noster, *Heb. III. 13. ὁ ποιῶν τὰς ἐπαγγελίας ὁ μέγας*, *Heb. XIII. 20.* adeoque unicus & singularis *animarum nostrarum Pastor & Episcopus I. Pet. II. 25.* nuncupetur.

§. 6. Quod verò à *Patre* sibi concredutum accepit, illud ipse, quamdiu in terris ageret, in personâ suâ administravit, *Evangelium* prædicavit, ritus in *Ecclesiâ* perpetuò duraturus instituit, *Discipulos* vocavit, vocatos pro arbitrio rexit, iis mandata dedit, eorum ministerio usus est, Aliquos eorum ad certa officia ἀντίδωκεν, designavit, *Septuaginta* scilicet, *Lu. X. 1.* quos ante faciem ejus, ut feciales, & *prodromos*, emisit, illisque curandi morbos v. g. potestatem dedit, munusque non perpetuum, at *περίοριστον*, & quamprimum ad ipsum reverterentur, v. 17. sponte suâ destitutum, commisit: Alios verò cumlatiore, & duraturâ autoritate induendos putavit, & ad idem munus, ad quod ipse à *Patre* missus fuerat, destinatos, paulatim, & per gradus quosdam ad fastigium illud provexit. Quibus verò gradibus, & intervallis illud tactum fuerit, non abs re erit, si pauculis monstremus.

* Propriè Episcopus Dominus Jesus est. Origin: in *Mat. XXIV.*

§.7. Et imprimis illud notandum est, *Missionem* illam primam *Mat.X.5.* quæ ad *ἰσθῶς* pertinebat (*τάτους τῶν ἰσθῶν ἀπέστειλεν Ἰησοῦς*) licet illam cum *ἑξουσίας* non vulgaribus, v.1. & 7. cum prædicandi itidem autoritate conjunctam, non tamen fuisse hanc *ἐξουσίαν*, in quâ *Christo* magistro suo mox succelluri erant.

§.8. *Ἀπόστολοι* vel *ἐπιστάται* inter *Judeos* dicebantur *Nuntii* quilibet, Sic *Ahijah* I. Reg. XIV.6. *σπληνεις Ἀπόστολοι*, i. e. *ἐπιστάται*, pessimarum rerum *nuntius* dicitur (sic & duodecem *Exploratores Num.XIII.* à *Mose* ad terram *Canaanis* explorandam emissi, *ἀποστέλλειν* dicuntur. Ad quorum exemplum duodecem primò *Apostoli*, dein *Septuaginta discipuli* à *Christo* emittebantur.) Nec in veteri *Testamento* vox ea alio quovis sensu usurpatur. Inter *Talmudicos* quidem *ἱσθῶν* i. e. *Ἀπόστολοι* vocantur *Archysynagogorum* *nuntii* ad pecunias & decimas *Synagogis* debitas exigendas emissi, * *Philoni* *ἱερὸπολίτης* *ἑταίρος*, * *Augusto* *ἀποδογῆς* dicti (& eadem ratione *Ecclesie* *nuntii* dona ad aliam *Ecclesiam* perferentes, ab *Ignatio* *ἱερόθεω* & *Θεοφύλακῳ* dicuntur,) sic in *Theodosiano codice*, tit. de *Judeis*, *Apostoli* sunt, qui ad exigendum aurum, atque argentum à *Patriarchâ* certo tempore diriguntur.

§.9. De his verò illud unicum notandum, *Apostolos* istos, ad hæc ipsa non adeò honorifica munera, & tantum ad tempus, mittendos, *literis* tamen *scriptis* munito fuisse, quatenus vi, quicquid faciunt, id ut *Vicarii* aut *procuratores*, non in suâ, sed eorum qui eos constituerunt, *personâ* & nomine facturi sunt, Unde illud *Judeorum* celebre dictum, *Apostolus* cuiusque est ut quisque, quò respexisse *Christus* censendus est, *Mat.X.40.* ὁ δὲ ἐχούμενος τὴν ἐμὴν δόξαν, καὶ ὁ ἐμὴν δέχουμνος, δέχεται τὸν ἀποστείλαντά με. Sic cum *Saulus* à *Synedrio Hierosolymitano* ad *Damascum* mittebatur *Act.IX.* eum *ἐπιστάτης ἀρχιερέως* instructum videmus, v. 2. Nihil interim in hoc *ἐπιστάτῳ* munere magnificum, aut quod *discipulis Christi* *ἐχού* quamlibet conciliaret.

§.10. Apud *scriptores* verò τῶν ἑβραίων, *Nuptiarum* contrahendarum *intercessores*, *internuntii*, aut *sponsores*, (*νυμφάγωγοι*, * *οἱ ἀγῶντες ἐπὶ τῷ νυμφῷ ἐκ τῶ πατρὸς οἰκίας*, qui *sponsam* ex *adibus patriis ductam* *sponso* sistunt, *μνηστῆρες*, *ἐγγίνα*, *ἀρμους*) *Ἀπόστολοι* *Apostoli* dicebantur. Nec adhuc quicquam *honorificum* in *Ἀποστόλων* titulo.

§.11. Certè siqua *περυσία*, aut *ἀξίωμα*, siqua *regitiva potestas*,

* Leg: ad Cajum.

* In Edict: ad Asia Criz.

* ἡ δέμης (καὶ δεύτερον γάμον) τὸν νύμφιον μέλειναι, ἀλλ' Ἀποστολὰς εἶλοντο. *Phavor.*

στῆς, aut ἐποχὴ istā voce apud *Authores* idoneos designetur, ea *Hesychii* glossario, quo Ἀπόστολος, πάλιν καὶ πάλιν ἀποστέλλει, dux cum classe missus, definitur, petenda erit. At & illud sacis alienum est, nec ad *Discipulorum Christi* nomenclaturam pertinet.

§. 12. Alius igitur officii & tituli hujus origo deducenda est, quatenus (non *Mat. X.* ἀποστέλλει sed) *Jo. XX* πέμπει eos *Christus* dicatur. Cum scilicet post resurrectionem à mortuis, ad Patrem & Deum suum nostrumque festinans *Christus*, cælestique throno statim reddendus, discipulorum suorum præcipuos, seu electos, solenniter dato mandato, & quasi diplomate (quod *Angli Commismission* dicimus) Ἐπέμψεν misit v. 21. cā nempe vocis πέμπει acceptione, quā mitti ad Provinciam administrandam *Proconsul*, ad *Israëlitas* ex *Egypto* redimendos *Moses* dicitur, [Mitte, inquit, per quem missurus es] quā *Reges*, *Judices*, *Servatores* mitti ubique à Deo dicuntur, quotiescunque ad ἀρχὴν, Deo jubente, admoventur. Isto proculdubio sensu, se *Christus* à Patre ἀποσταλμένον affirmavit, in prior *Sermonis* istius particulā, καὶ εὐαγγελίζεσθαι με ὁ πατήρ, (ut & *Mat. X. 40. XV. 24. Jo. III. 34. V. 38. VI. 57. & XVII. 3.* & alibi non semel) & quidni eodem sensu *Apostoli* à *Christo* πέμπει in posteriore statuendi sint, & ut c. XVII. 18. καὶ εὐαγγελίζεσθαι εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλεν αὐτοὺς, nullo ad *Judeorum* Ἰουδαίων, sive *Patriarcharum Apostolos* habito respectu? Sunt igitur *Apostoli Christi*, πέμπει in regno *Christi* spirituali *Joh. XX. 21.* pari modo quo ἡγεμόνες *Regibus* proximi, πέμπει dicuntur in regno mundano, I. *Pet. II. 14.* Missi prius οἱ δούλοι *Mat. X. 1.* (ut & *Septuaginta Lu. X. 1.*) sed ut discipuli, ministri, nuntii, πρὸς ὁμοῦ αὐτοῦ, ante faciem ejus, At missi jam soli (& ἰδίως) οἱ δούλοι, à facie ejus, ipsius quasi hæredes in terris, & successores; Missi antea non seniel, at jam tandem solenniter, & cum diplomate missi, sicut eum miserat Pater.

§. 13. Mirum est quàm hæc à *Christo* signanter, quàm ad omnem clarissimæ veritatis ignorationem pertinaci sæculo extundendam, accuratè, & sollicitè enuntiata, quàm ferè omnibus, quæ excogitari poterant, dictionum figuris & schematismis variata nobis tradantur, Pater judicium dedit Filio, *Joh. V. 22.* Filius judicium *Apostolis* dedit, *Mat. XIX. 28. Lu. XXII. 30. I. Cor. VI. 3. II. Cor. X. 6.* Pater Filio potestatem dedit remittendi in terris peccata, *Mat. X. 6.* Filius *Apostolis* potestatem dedit remittendi

mittendi itidem in terris peccata, Ioh. XX. 23. Pater claves Filio dedit, Mat. XVI. 19. Isa. XXII. 22. Apoc. III. 7. Filius Apostolis claves dedit, Mat. XVI. 19. Pater Filio dedit sedere in throno ejus, itidemque Filius Apostolis dedit sedere cum eo in throno ejus, Mat. XIX. 28. Lu. XXII. 30. Pater filium dedit fundamentarium, aut lapidem Angularem Ecclesia, Mat. XXI. 42. Filius Apostolos dedit fundamenta super fundamento, Eph. II. 20. *ἡμῶν Ἀποστόλων* — ὅν ὁ ἀπορῶνιαι αὐτῷ Ἰησοῦ Χριστῷ. Pater denique Filium ἀπέσταλκε, καὶ ἐπέμψεν, Ioh. V. 24. & XVII. 18. Filius dein Apostolos ἀπέσταλκε, καὶ ἐπέμψεν, Ioh. XX. 21.

§. 14. Hinc illud *Angeli* cœlitus missi, se *Iohannis*, & fratrum ipsius, ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ, i. e. *Apostolorum*, & *Apostolicorum* virorum *conseruum* vocantis, Apoc. XIX. 10. cum, ut ille affirmat, ἡ μαρτυρία Ἰησοῦ, *testificatio resurrectionis Christi*, & *Fidei Christiane*, ad quam *Apostoli* singuli à *Christo* missi sunt, sit ipse *prophetia spiritus*, honoratissimum scilicet munus, ad quod quispiam mortalium à *Deo*, aut *Christo* designari potuit, huic ipsi *Angelico* nuncio, de *Imperatoribus* nomina *Christo* daturis, non immerito comparandum.

CAP. II.

Παλιγγενεσία quid. Πατὴρ μέλλοντι αἰῶνι, Is. IX. 6. *Phylarcharum* dignas, *Jude* & *Iosephi* *προφῆτα*. *Μεσιδάρχας*, Mat. XX. 21. 25. *Apostoli* munus ut ab Ἀρχασι τοῦ ἰδνῶν differat. Ἀρχόντες, μεγάλοι. *Jus Regium*, I. Sam. VIII. 11. Διακονεῖς, κατεχουσίδες. *Kueiôtis* omnis non prohibita, *Authoritas* *Charitativa*, non *despotica*. *Singularis* cujusque *Apostoli* *ἡγεμονία*, *Dicto Christi* ambitio tantum & *fastus* *interdicti*, non *potestas* aut *ἡγεμονία* in Ecclesia.

§. 1. DE hâc igitur *Apostolorum* ad *Ecclesia* *clavum* & *gu-bernaculum* *missione*, *paucula* dicturi, *exordiemur*, ut *Presbyteranis* rem gratam faciamus, à notissimo isto *Christi* dicto, Mat. XX. quo *κλειόμια* seu saltem τὴν κλειόμιν ἐξουσίαν *discipulis* suis *interdixisse* putatur.

§. 2. Et ut omnia clara reddantur, *sententia Christi* altiùs repetenda est, sumpto initio à Mat. XIX. 28. Ubi qui omnia *Christi* *causâ* reliquerant, *Discipuli*, *Dominum* scilicitantur, τί δεξιᾶς ἡμῶν; quam demum illi tanti obsequii mercedem reportaturi essent, v. 27. Respondet *Christus*, ἐν παλιγγενεσίᾳ hanc illis expectandam esse. Quæ sit hæc eò loci *παλιγγενεσία*, satis inter viros doctos disceptatum

disceptatum est. Ego quid istis *Christi* verbis accommodatissimum videatur, paucis dicturus sum.

5.3. Vox ea *novum* aut secundum statum, τὸν δεύτερον χρόνον, ἢ ἀναστάσιον apud *Grammaticos* propriè significat. Inter *Pythagoras*, animæ ad γένεσιν reditum, seu μέτεμψυχον denotat, Inter *sacras*, resurrectionem, càmque aut corporis cum animâ futuram conjunctionem, aut præcursoriam animæ in hac vitâ renovationem (spiritualcm illum profelytismum, quo omnibus prioris vitæ gaudiis, & quasi cognationibus remisso muntio, ex Spiritu Christi regenerati prodimus) tandemque (ut hujus testificam, & sacramentum) baptismum significat; Et certè si cum [ὁμοῖς δὲ ἀναστάσις μοι, verba ista, nullâ interpolatâ διασολῇ, conjungerentur [δὲ ἀναστάσις μοι ἐν τῇ παλιγγενεσίᾳ] ad illum de Discipulorum regeneratione, & per baptismum profelytismo, sensum restringenda essent. Si itidem cum sequenti [ἐξ ἀνάσσει] immediatè composita & connexa essent, ad novissimæ resurrectionis, aut vitæ cœlestis, aut judicii demum ultimi statum ea pertinere posse non diffiterer. At cum à prioribus disjuncta, cum posterioribus itidem non componantur, sed duplici commate, tanquam parenthesi inclusa, verbis istis interjacentibus, quæ ad Christum non ad discipulos pertinent, [ὅταν ἐξ ἀνάσσει ὁ ἰδὲς τῷ ἀνδρὶ περὶ τὸν χρόνον δόξης αὐτοῦ] immediatè præponantur, nulla mihi potior aut commodior istius *regenerationis* interpretatio occurrit, quàm ut παλιγγενεσία cum Syro, novum sæculum, tempus scilicet, aut spatium illud significet, ὅταν ὁ ἰδὲς &c. quo Christus ad dextram Patris ascendens, in throno gloriæ suæ confederit, & hanc suam in terris Ecclesiam, his quasi Vicariis ejus, διακοναῖς τῷ μεγάλῳ βασιλεῖ, administrandam commiserit.

5.4. Hoc sensu διῶρα μέλλοντα ab Interpretibus Græci usus patum videmus, Is. IX. 6. Christumque istius παλιγγενεσίας appellatum, Patrem futuræ sæculi, spiritualis scilicet hujus regni Christi, ab ejus resurrectione & ascensione initium summentis, (ideoque vel à termino à quo, hæc Christi à mortuis παλιγγενεσία, vel ab effectu, quod nempe omnia in Ecclesiâ Christianâ renovata prodeant, & quasi παλιγγενεσία II. Cor. V. 17. (receptis in Ecclesiam Gentilibus. Judaico Sacerdotio, ritibusque abolitis) denominationem sortiti) Parentem, supremumque ἐκκοσµοπύλον.

5.5. At quid in hac παλιγγενεσίᾳ his fides Christi sectatoribus sperandum erat? Ut sessuri sint omnes super duodecim thronos, judicantes duodecim tribus Israëlitis. Hæc prophetica & symbolica

licâ p̄q̄s ad Phylarcharum inter Judæos, i.e. tribuum Principum dignitatem respexisse Christum, non est quod dubitemus, Cum ex hoc ipso Christi promisso acceptâ occasione, Zebedæi uxor statim pro filiis suis intercesserit, ut unus à dextrâ, alter à sinistrâ ejus in regno sederent. Illud enim ad Phylarchas idius pertinere dignosceret, quisquis eos Regi proximos fuisse, (sic verò inter se æquales, ut interius Juda & Josepho, i.e. duarum istarum tribuum Principibus æqualitatem obtingerent) non ignorat.

§ 6. Hæc si cum Augustino ad illam Regni Christi partem, quæ hic in Ecclesiâ exercetur, accommodari fas sit, Si, ut Marcus c. XIII. 30. & Lucas XV. 30. Mercedis hujus à Christo promissæ partem unam ἐν τῷ αἰῶνι τούτῳ in hoc saculo iis solvendam afficiant, sic & præter futurum sanctorum judicium I. Cor. VI. 1. Apostolus, etiam in terris degentibus Cathedra, aut throni idius designati fuerint, concludi hinc pronum erit, Dignitatem istam, singularem ἀποχλῶν fuisse, non quâ universi universum Ecclesie cœtum ab universis administrandum susciperent, sed quâ singuli quasi κεφαλὰς τῶν τριβύλων singulis, i.e. provinciis singularibus (quas κληροῖ, ἀποστάς, ἐπιστάσεις promiscuè dictas videmus, Act. I. 7. 20. 25.) præessent.

§ 7. Utunque verò illud sit, satis ex consequentibus manifestum est, Zebedæi uxorem, hanc Phylarcharum dignitatem sic ad ingenium suum accommodasse, ut aliquam in istâ futurâ Apostolorum æqualitate ἐπιστάσεως, aut ἐπιστάσεων filiis suis, sic à Christo κεφαλὴν ποιῶν, concedi postulaverit, c. XX. 21. Huic importunæ mulieris petitioni, post ambages aliquot respondet Christus, hæc omnia sic à Patre suo disposita esse, ut nihil filiis ejus ex speciali gratiâ, aut dilectione, supra compares, accedere posset, & sic φιλονεικίαν, aut litem istam à Lucâ memoratam (quisnam eorum esset κεφαλὴν) hoc Christi responso sedari fas erat. Verùm cum hæc Jacobi & Iohannis ambitio ad reliquorum Discipulorum aures perveniret, ipsi æmulī, & indignabundi, hanc fratrum φιλονεικίαν ferre nequibant; Novâque jam & improvisâ tempesta, à Christo sedanda erat, cui sic illicò remedium parabatur, v. 25.

§ 8. Vocatos ad se discipulos, eos scilicet, non qui pares sed qui priores pati nequiverant, qui ambitiosam fratrum petitionem adeo indignè tulerant, sic demum pacandos putavit Christus, Scitis, inquit, quod οἱ ἀρχόντες τῷ θεῷ κατὰ κληρονομίαν αὐτῶν, καὶ οἱ μεγάλαι καὶ ἐξουσίαν αὐτῶν, Non sic verò erit inter vos, sed qui volueris inter vos magnus esse, (ἔω, sit, vel ut clariùs S. Marcus

X.43. ἔσται) erit minister vester, & qui voluerit inter vos primus esse, sit, vel, erit servus vester; Sicut filius hominis non venit διακονεῖν, ἀλλὰ διακονῆσαι &c. Nullam scilicet tantæ impati-
entiae & indignationis causam hac in re reliquis decem fuisse; Cum dignitas ista Apostolis accessura, talis non sit, qualis inter Gentium Dominos adeò spectabilis exhibetur, in lucrum & splendorem regentium cedens, ideòque & avaris & ambiosis desiderabilis, sed quæ officium & ministerium, onùsque satis molestum & ingratum, nemini certè invidendum, secum trahat.

§ 9. Hic qui sunt inter Gentes ἀρχοὶς & μεγάλοι, satis ex Romanorum inter Judeos dominatione dignosci potuit, Procuratoribus, aut Principibus provincias sibi conceditas administrantibus, Ipsòque super illos Imperatore potestatem exercente; Quid verò sit καλαξειδίζην, & καλεξουαζίζην, Iuris Regii I. Sam. VIII. 11. designatio monstrabit. Ubi Gentium Regibus tributa & vestigia (nec tantum φόβος & πῶλον, sed & φόρον & τίλθον, Ro. XIII. 7.) à subjectis debita esse, & eorum operà atque pecuniis, omnibus Aula aut Domus regiae non necessitatibus solum, sed & pompæ, & περαιοῖα, consultum fuisse, liquidò affirmatur. Illud * Xenophoni est ἀφελειδίζην ὡς ἰσχυρῶν, lucra & emolumenta non continenda à subditis accipere, Illud Christi, διακονεῖν, omnia ad eorum usus à populo suppeditata habere; Videatur Nehem. c. V. 15. ubi & panem, & vinum, & argenti siclos, Persarum sub Artaxerxe ἡγεμόνες accipere, ipsorumque servi populo καλεξουαζίζην (quod de μεγάλους, hic ait Christus) dicebantur, licet Nehemias, fratresque ejus, postquam ad eos ἡγεμονία pervenerit, hoc ius uti jure recu-
saverint.

§. 10. Ex hoc perspicuum est, quodnam illud sit, quod de potestate Ecclesiastica mox ad Apostolos deveniturà, hic Christus prædixerit, Unicum scilicet illud; Non eam fore, quæ in populi bona, aut libertates exerceatur, quæ eorum possessionibus, aut servitiis ad luxum, aut splendorem regum abutatur, (à quibus tamen procul abest alimonia necessaria, è censu Ecclesia, cujus sit i ἐξουσία, licet eà uti noluit, ut & Apostolis omnibus, concessam Paulus profiteatur, I. Cor. IX. 4. 6. 12.) sed quæ subditis benefaciendo, animarum salutem procurando, ministrando, intervendo, se omnibus utilem, & fructuosam, non damnosam & gravem exhibeat. Nec igitur, aut ὀρχλῶν, aut ἐξουσίαν, aut κρείβητα omnem hoc Christi monito prohiberi, at eam tantummodo ad humilitatis & charitatis Christiana exemplar, & ὑποταγήν, tanquam ad normam exigi, & componi.

§. 11.

* Πρὸς τὴν Κύρην
Παύλου:

§. 11. Ex adverso verò, illud supponitur, & conceditur, ipsò-
que Christi exemplo (qui se διδάσκαλον, & κρείον eorum rectè
dici affirmat, 16. XIII. 13.) planè comprobatur, fore ἐν ὑμῖν, in
Ecclesià Christi μὲγας, Mat. XX. v. 26. πρῶτος v. 27. μισθῶνας,
& ἡγούμενος Lu. XXII. 26. quibus autoritas spiritalis & charita-
tiva (licet non coactiva, * διαχειρῆς, aut despotica) rectissime * I. P. V. 3.

§. 12. Imò ex duodecim Phylarcharum totidem thronis, toti-
dem Apostolis assignatis, iisque non totum Israel em universis, sed
singulis singulas tribus judicantibus, ut & ἐν πρῶτων & ἡγουμένων
mentionem (quæ paritatem & æqualitatem planè excludit) singu-
larem cujusque Apostoli ἐξουσίαν concludendam esse. Adeoque
nihil ex hoc loco, quovis artificio aut machinâ, deduci posse, vel
quod potestatem seu dignitatem istam, quam super discipulos in
terris exercuit Christus, ab Apostolis post Christi excessum in
alios exerceri veret, vel quod singularem & monarchicam Christi
in universam Ecclesiam πνευματικήν, cum aristocraticâ plurium in
quavis particulari Ecclesiâ ἰσοβαδμικήν, aut paritate commutan-
dam, aut confundendam esse arguat.

§. 13. Quod vidisse, & agnovisse * D. Blondellum non dubito, * Pref. p. 49.
eum productis omnibus, aut Christi, aut Apostolorum contra κα-
τακλιθεὶς locis, (Mat. XX. 26. I. Pet. V. 2. I. Cor. III. 12.
II. Cor. I. 24. &c.) plura statim Iohannis Chrysostomi, & Gregorii
Nazianzeni dicta adjungenda, & accommodanda putaverit,
quæ vel ad τὸ ἔργον πρεσβυτέρων, ad ἐκκλησίαν, ad τὸ ἵδρυον ἀρχιεπίσκο-
που, διδασκαλικόν, vel ad τὸ ἑκκλησιαστικὸν καὶ πνευματικὸν ἐν τοῖς θεοῦ
λόγοις ἔσθαι, & ὅπως ἀρξέτω, &c. i. e. ut brevi dicam, quæ vel ad ambi-
tionem, vel ad fastum pertinent, quibus certè Episcopum, imò
Christianum quemlibet absterrendum esse D. Blondello lubentis-
simè largiemur.

CAP. III.

Potestatis Clavium donatio, Mat. XVI. 19. Potestas in domo regni, Is. XXII.
20. Clavis domus Davidicæ, Apoc. III. 7. Potestas in terris, Mat. IX. 6. Apo-
stolis, dein Episcopis universæ Ecclesiæ competens, Apoc. XXII. 3. Thronus
Dei & Agni. Apostolorum XII. throni, Mat. XIX. Potestas Clavium Petro
ut persone singulari data. Sic & Apostolis singulis, Mat. XVIII. 18. Jo.
XX. 23. Γράψατε πνεύματι Αἰθ. II. 3. (ὍΝ ΠΩ 7 Is. V. 24.) super singulos.
Πέτρῳ & lapidis. Apostoli singuli θεμέλιοι Apoc. XXI. 14. 17. Nihil hic Petro
peculiare. Post Apostolos Episcopi. Cypriani testimonium, ut & Irenæi, Tertul-
liani,

Liani, Athanasii, (κετυπομένοι) Basilii, Ambrosii, Augustini, Paciani, Theophylacti, Oecumenii, Episcopos Apostolorum successores esse.

S. 1. **I**stis sic dispositis, ut Presbyteranorum quovismodo, causæ prodesse nequeant, proximo loco ad ea dirigendi sunt oculi, quibus potestas Clavium, à Christo in Apostolos collata, describitur.

S. 2. Ea inprimis per modum *μελέτης* Mat. XVI. 19. Petro promissa est, Ego, inquit Christus, dabo tibi claves regni cælorum, & quicquid ligaveris in terrâ, ligabitur in cælo, & quicquid solveris in terrâ, solvetur in cælis. Ad quæ verba S. Chrysostomus, Christus, inquit, hanc potestate induendos censuit, ut & τις βασιλεὺς ἐρχόμενος ἀποστείλῃ, ἑστῆαι ἐν τῷ δυνάμει ἡ βασιλείᾳ, & ἀπὸ τῆς δυνάμεως, sicut Rex Principes aut Procuratores, ad provincias mittens, iis in carcerem conjiciendi, & absolvendi potestatem dat.

S. 3. De hâc potestate Clavium, quænam sit, aut quibus terminis claudatur, quæ sit cælorum & terre, triumphantis & militantis Ecclesiæ ἀρμὴν, & concentus, aliisque multis, quæ ad hanc de Clavibus materiam pertinent, (& quæ nos fusius, tractatu jamdudum integro, sed patrio sermone, Novatoribus nostris opposuimus) non erit hic disquirendi locus. Paucula tantum, & ὅς ἐστιν, notanda sunt.

S. 4. Primò, Hâc Clavium potestate, ex ritu Judeorum, auctoritatem in domo regiâ singularem denotari, sic enim Is. XXII. de Eliakimo Hilkia filio prædicit Deus, vocaturum se servum suum &c. v. 20. stolâ, cinguloque regis induturum eum, regiménque, i.e. supremam universa domus Regiâ διονομήν, aut administrationem in manus ejus traditurum, sic ut Pater domus Jude &c. futurus sit, v. 21. tandémque in signum tantæ dignitatis & potentie, Clavem, inquit, Domus Davidis super humerum ejus ponam, Ex quibus statim sequitur, Quæ aperturus sit ille, clausuram neminem, quæ clausurus, neminem aperturum, i.e. singularem eam domus regie procuracionem, quæ in admittendo, & rejiciendo, familiamque integram administrando consistit, ita ad eum pertinere, ut quemlibet ad libitum & arbitrium suum admittens, & excludens sit.

S. 5. Hæc certè potestas primariò, & independentè Christo ipsi rectissime attribuitur, Apoc. III. 7. ὁ ἄρις & ὁ ἀλὺς & ὁ ἔχων τὴν κλεῖδα τοῦ θάβιδος, Sanctus & verus, habens clavem Davidis &c. utpote cui omnis in cælo & in terra ἡγεσία, ac signanter peccata solvendi

solvendi aut remittendi potestas, eaque istius in terris, Mat. IX. 6. à Patre tradita est.

§. 6. Hanc eisdem Apostolis competiisse nemo, quod sciam, dubitat; *Universa* verò post Apostolos in omne ævum *Ecclesia*, si quis eam eripiendam aut derogandam censuerit, post alia multa (eaque notiora, quàm ut hîc ad nauseam recoquenda sint) consulat, si placet, illud *Oraculi* divini verissimum, licet (ut cæteræ prophetiæ istius particulæ) aliquanto obscurius responsum, *Apoc.* XXII. 3. Ubi de *Ecclesiâ* (ut alibi fusiùs nos monstrasse putamus) *universâ*, post *Imperatorum* nomina *Christo* data, prædictum illud [αὐτὸν καταβήσκει ἐν ἑσσεῖ αὐτῆς] tunc quidem futurum, ut omnibus *Christiani* nominis opprobriis & propudiis, singulis de *disciplinâ Christianâ* recedentibus, prolapsis scilicet in facinoræ ea, quorum conscii in *Ecclesiâ* per baptismum admittendi non erant, c. XXI. 27. in *Ecclesiâ* locus non sit, sub *Censuris* verò *Ecclesia* cadant, cum tamen de morigeris *Christi servis* illud statim pronuntietur, v. 4. ὁ δὲ τῶν τῶν αἰώνων αὐτῶν videbunt faciem ejus, ex *Ecclesiâ* rejiciendi non erunt, sed [nomen Christi in frontibus ipsorum] inter professos *Christi servos*, quibus herile nomen in fronte incipitum, reputabuntur. Quam ad rem ὁ ἄρτος τοῦ θρόνου, ὁ δὲ ἀπὸ τοῦ θρόνου, thronus non Dei tantum, sed & Agni, i. e. *Christi* v. 3. *Potestas*, & tribunalia, *Imperatoria* simul, ac *Ecclesiastica*, (ista à Deo Patre, hæc à *Christo* filio originem suam habentia) ἐν αὐτῇ ἑσσεῖ, in *Ecclesiâ* erunt, seu permanfura sunt. At isthæc παρέργως nec affirmantèr dicta sunt.

§. 7. Hæc igitur potestas illis etiam non immeritò tribuitur, quos *successores* & *Vicarios* in terris suos, familiæ suæ *Patres*, aut *Oeconomos* (sic *Episcopi* appellantur *Ignatio Ep.* ad *Ephes.*) hæc ipsa *clavium* donatione *Christus* constituturus erat. Unde est illud *Chrysostomi* αἰὲν ἰσχυρὸς: I. III. *Episcopus* esse *fides* illos, in *Parabolâ*, *Christi servos*, quos familiæ suæ *Deus* præponit. Et hæc finè omnia cum promisso *Christi* de sessione *Apostolorum* super *duodecim thronis* mox sequente, c. XIX. apertissimè concordant, quatenus *judicandi*, & *gubernandi* in *Ecclesiâ* potestas *Phylarchica*, regiæ (ei scilicet quæ soli *Christo* nostro in cælis regnanti competit) proxima, denotatur, adeoque ab iis, quæ ibi dicta sunt, pleniorè lucem accipiunt, quam & mox illis redditura sunt.

§. 8. *Secundò*, & quod præsentem materiam magis attingit, Hæc *Clavium potestatem* (ut ex mandati aut diplomatis *Christi* verbis patet) *Petro*, i. e. *personæ singulari* hîc promissam esse, Dabo,

Dabo, inquit, Tibi, & quicquid ligaveris (Tu) quicquid solveris (Tu) ligabitur & solvetur. Quod ligat Petrus, Apostolus Christi singularis, id, nullo mortalium obstante aut intercedente, ligatum affirmat Christus; Quod solvit Petrus, Apostolus iidem singularis, id sine alterius cuiusvis Apostoli intercedente suffragio, solutum affirmat Christus. Nec secus quidem fecisse Petrum historia Aetnum monstrat, Ananiam quippe, Sapphiram, & Simonem Magum solus Petrus ligavit, Act. V. & VIII.

S. 9. Tertiò, Quæ ex vi verborum Christi, Mat. XVI. 18. ad Petrum singulatum pertinere videtur, eam aliis, Apostolis singulis (si non ex eo, quod Petrus non suo solum, sed omnium sodalium nomine responderet ad quæstionem à Christo omnibus ex æquo propositam, v. 13. & 15. saltem) ex vi verborum c. XVIII. 18. antequam Claves dabantur, ὅσα ἂν δήνητε, in plurali, & Jo. XX. 23. ex ipsâ, quâ dabantur, formulâ, ex æquo competiit. Cum enim potestatis hujus c. XVIII. 18. ex aliâ causâ mentio iteretur, ut & Jo. XX. 23. (ubi addito solenni ἐμυσθίσεως ritu, tradebantur, quæ hic promissâ sunt) palam est eam in plurali, non uni Petro, sed Apostolis indefinitè omnibus promissam esse, [Ἀλλὰ λέγω ὑμῖν, ὅσα ἂν δήνητε] Amen dico vobis quæcumque ligaveritis, &c, λέγει αὐτοῖς, dicit illis, Ἄν πᾶν ἀρῇτε, Quorumcumque solveritis &c.

S. 10. Ex quandoquidem, quæ initialiter per Christum facta sunt, postea per actualement Spiritus descensum complenda erant, (ἐμυσθῆ δὲ Χεῖρες ἐ τῷ τελείῳ δωρεᾷ τῷ ἀγίῳ πνεύματι ὡς αὐτοῖς νέμων, ταῦτα δὲ ἐν τῇ Πεντηκοστῇ ἐμαλλεῖσθαι, ἀλλὰ πρὶν ἰσοδυναμῶν τῷ πνεύματι ἐπὶ τοὺς αὐτοὺς ποιεῖν, Spiritus in eos Christus, non ut perfectum spiritus donum jam illis tribuens, hoc enim in Pentecoste facturum erat, sed ad recipiendum spiritum idoneos eos faciens, inquit * Theophylactus) Illud itidem notandum est, in die tandem Pentecostes, cum ἅπασιν (omnes, & singuli quidem Apostoli) simul essent, & factus ex cælo sonitus totam, ubi residebant, domum impleveret, Act. II. 3. διαμερίζουσιν γλώσσας ὅσων πνεύς, linguas, quasi ignis divisas, i. e. flammularum, ad numerum duodecim Apostolorum, totidem particulas, linguarum formam referentes singulas (quod in flammis divisas, adeoque in Pyramidalem formam festinantibus frequenter conspicitur, ideoque ex Hebraeorum idiomate flamma וָאֵשׁ ἢ וָאֵשׁ lingua ignis nuncupatur, Is. V. 24.) visas illis esse. Has verò singulatis (ἐκάστην, inquit Lucas, non, ut γλώσσας quæ immediatè præcesserant, in plurali) ἐπ' ἑκάστην ἑκάστον αὐτῶν, super unumquemque; illorum sedisse, aut mansisse,

* in Job. XX.

lisse, & ἰσχυρὸς ἐπαυλὺς, & omnes, inquit *Lucas*, singulique *Spiritus sancti* impleri sunt, & ceperunt loqui peregrinis linguis, &c.

§.11. Sic cum *Simon Cepha*, aut Πέτρος i.e. *Lapis* agnomine insigniatur (eo enim, in *Masculino*, lapidem ab *Homero* appellari notum est, *Iliad*: νῦν μολοῖσθαι πέτρην, quem statim affirmat πρὸς μολὼνα λαῶν, ut & *Il*: π. & v.) *Lapis* scilicet, in quo hæc *Sancta civitas*, de cælo descendens, nova *Hierosolyma*, i.e. *Ecclesia Christi* fundaretur, palam est *Apostolos* singulos eodem titulo dignoscendos proponi, *Apoc*: XXI. 14. *Murus civitatis habens duodecim quatuordecim fundamenta*, & super illis XII. nomina τῶν δώδεκα Ἀποστόλων, quorum singuli, respectu hujus in *Ecclesia* potestatis, & dignitatis, alicui πρὸς λίθον, *Lapidi*, eique pretioso, singulatim comparantur. Οὗ δώδεκα & ἑκατὶ ἰσχυροί, &c. v. 18. Imò cum *murus civitatis*, vel *Ecclesia* accuratè mensuratus, CXLIV. i.e. *duodecies duodecim cubitis* constaret, patet æqualem *μυρία* singulis *Apostolis* assignari. Sed his, & talibus non immoramur.

§.12. Ex quibus omnibus sic compositis, illud illicò exurgit, potestatem hanc, quâ *Petrus* ex verbis *Christi* donandus prædicatur, etiam singulis *Apostolis* & tum, & postea promissam, post resurrectionem verò *Christi* initialiter traditam, tandem in adventu *Spiritus sancti*, singulis singulatim & actualiter obligasse. Quod disertis verbis *Theophylactus* * edixit. Εἰς τὸν Πέτρον μόνον ἔγενετο τὸ δέσσειν σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δέδοται, Lices *Petro* soli dicebatur, *Dabo tibi*, omnibus tamen *Apostolis* dabatur. Idque *Presbyterani*, qui nullum *Petro* præ reliquis principatum aut *πρωτείαν* concedunt, libenter, uti spero, mecum agnoscunt, nec in re concessâ pluribus opus est.

* in Mat.
XVIII.

§.13. Hæc omnia quàm directè & immediatè ad sententiæ nostræ confirmationem pertineant, malo *Cypriani*, quàm meis verbis testatum facere.

§.14. *Dominus*, * inquit, noster, cujus præcepta metueri & observare debemus, *Episcopi* honorem, & *Ecclesia* sua rationem disponens, in *Evangelio* loquitur, & dicit *Petro*, Ego tibi dico, *Quia tu es Petrus*, & tibi dabo claves regni cælorum, & quæ ligaveris &c. Inde per temporum & successionum vices *Episcoporum* ordinatio & *Ecclesia* ratio decurrit, ut *Ecclesia* super *Episcopos* constituatur, & omnis actus *Ecclesia* per eosdem gubernetur. Cum hoc itaque divinâ lege fundatum sit, miror quosdam audaci temeritate, &c. Sic & *Ep*: 68. Diligenter de traditione divinâ, & *Apostolicâ* observatione observandum est, & tenen-

* *Epist.* 27.

dum. -- Ut ad ordinationes rite celebrandas, ad eam plebē, qui pro-
positus ordinatur, Episcopi ejusdem provincie proximi, quique con-
veniant, & Episcopus delegatur. Et quod ad potestatis Episcopali-
lis singularitatem attinet, Ep: 52. Altam suam disponit, & diri-
git unusquisque Episcopus, rationem propositi sui Domino reddi-
turus. Et, quod ad superioritatem, & eminentiam super presby-
teros, Ep: 35. Promovebitur quidem (Presbyter Numidicus) cum
deus permiserit, ad ampliorem locum religionis sue.

§. 15. Consultatur itidem Cyprino antiquior Irenaeus, Successi-
cessionem, inquit, Episcoporum, quibus Apostolicam, quo in uno
quoque loco est, Ecclesiam tradiderunt. Contra Haresi: IV. c. 63.
& Omnes ii (Novatores haeretici) posteriores sunt quam Episco-
pi, quibus Apostoli tradiderunt Ecclesias, I. V. c. 20. & Hanc
enumerare eos, qui ab Apostolis instituti sunt Episcopi in Ecclē-
siis &c. I. III. c. 3. & ibidem de Romā, ἡν οὐδὲν ἴσμεν ὅτι ἐκείνῳ
ἰς Μακεδονίᾳ Ἀντιόχοις Ἀπὸ τῶν ἑνὸς ἀποστόλων ἐκτελέσθη, & Poly-
carpus ab Apostolis in Asiā, in eā quae est Smyrnae Ecclesia
constitutus Episcopus, & I. IV. c. 43. Quō cum successione Episco-
porum, charisma veritatis certum acceperunt.

§. 16. Et Tertullianus, sicut Smyrnaeorum Ecclesia Polycar-
pum ab Johanne collocatum refert, &c. utique & capere exhibens,
quos ab Apostolis in Episcopatum constitutos, Apostolici seminis
traduces habent. De Praef: c. XXXII. & Percurre Ecclesiam
Apostolicam, apud quam ipsa adhuc Cathedra Apostolorum sui
locis praesident, habes Corinthios, habes Ephesum, habes Philip-
pos, habes Romanos, c. XXXVI.

§. 17. Nec aliter magnus Athanasius Ep: ad Dracontium, Of-
ficium, inquit, Episcopi inter ea est ἀπὸ Κωνσταντίνου Ἀποστόλων
τιμῆς, quae Christus per Apostolos efformavit, in ipsorum scilicet
personis hoc primum ὄνομα, seu charactere impresso, dein per
illos, in personis aliorum, ad omne ævum, Episcoporum, (qui ideo
verē ex usu sæculi istius, phrasique Basilio non incognita τὸν
μὲν dici possent) unde conclusio statim illa, ideoque ἀποδείκνυται
τὸν ἐκείνῳ ἐν ὅνῳ Ἰησοῦ Χριστῷ, Episcopo iuxta Christi legem
sequi praeberi oportere, &c. Qui functionem, inquit, Episcopi
contemnit, καταργεῖ τὸν δούλον τοῦ Θεοῦ, Servatorem, qui
eum ordinavit, contemnit.

§. 18. Sic Magnus Basilus Ἐπισκοπῶν (Episcopatum) ἀπο-
δοῦναι τῷ Ἀποστόλῳ, & ἀποδοῦναι Ἀποστόλῳ nuncupavit: ipsos
quippe Apostolos ἀποδοῦναι istā à Christo donatos, alios itidem sibi
in eadem successores instituisse.

§. 19. Sic Sanctus Ambrosius, Claves illas Regni caelorum in Beato Petro cuncti suscepimus Sacerdotes, i. e. Episcopi; Et, Episcopus à Domino ordinatus est; Et, Deus ipsam ordinem tibi largitur, de Dign: Sacerd: c. 6. & 5.

§. 20. Sic & Augustinus Ep: 44. Radix Christianae societatis per sedes Apostolorum & successiones Episcoporum certè per orbem propagatione diffunditur.

§. 21. Imò & ipse Hieronymus in Psal: XLV. Quia Apostoli à mundo recesserunt, habes pro illis Episcopos filios.

§. 22. Sic Pacianus Ep: 1. ad Sympronianum. Ad Petrum locutus est Dominus, ad unum idè, ut unitatem fundaret ex uno.

§. 23. Et Theophylactus in Mat. XVIII. Ἐχουν ἡγουαν ἀπί-
τοις ὁ δαυμὴν αἰς χρί Πέτρον ἐπισκοπῆς ἀξιοῦντες χδεῖν.

§. 24. Et Occumenius, Περὶ μάλιστα ὁ πρῶτος ἐκ τῶν ἀποστόλων ὁ ἐπισκοπος, ὁ ὡς ἡμεῖς, quatenus scilicet Apostolis Spiritus sancti descensu ordinatis succederent.

§. 25. Non numerabo testes in re testatissima. Instar multorum unicus Cyprianus Antiquissimus Episcopus & Martyr, à quo non pauca ad rem suam adaptari voluit D. Blondellus, quàm com-
modè aut feliciter, ex hoc indicio cuiusvis iudicandum relinquo.

CAP. IV.

Mat. XXVIII. 19. Apostolorum singulares κληροὶ, τῶς ἰσθ, Act. I. 25. Ἐπισκοπῆς χρί πᾶσι. Ignati & Hieronymi testimonium. Apostoli Episcopi erant. Cathedra Apostolorum. Testimonium Cypriani, Epiphani, Pseudo-Ambrosii, &c. Tres Ordines conjuncti in Apostolis, Mar. III. 14. Lu. XXII. 19. Jo. XX. 23. Mat. XXVIII. 19. Spiritus Eliæ requiescens super Elizeum, Num. XI. 17.

§. 1. **P**ergo ad novissima abiturientis Christi verba, Mat. XXVIII. 19. Πορευθέντες ἐν παντί διδάσκατε πάντα τὰ ἔθνη, Euntes, ad discipulatum vocare vel disciplinā & fide imbuite gentes omnes, Resurrectionem Christi omnibus testatam facite, & Evangelia per omnes oras enuntiato, discipulos congregare, congregatos βαπτίζοντες, & διδάσκοντες, v. 20. primò in Ecclesiam per baptismi ritum recipite, dein omni doctrinae salutaris genere imbuendos curate.

§. 2. Illud itidem sine dubio, non universorum ad omnes, sed singulorum ad singulas mundi plagas, ut ad totidem provincias,

aut κληρὸς adminiſtrandas profectione præſtandum erat, ὅς μὲν οὖν, ὃς ἐκείνο λαβόντες τὸ μίρον, inquit Sanctus Chryſoſtomus, ſua unicuique quam ornavet, assignat à Provinciâ.

§.3. Quod & factum juxta videmus, cùm Act. I. Mattheus in traditoris Judæ locum ſurrogandus, & à Domino eligendus proponatur, λαβὲν κληρὸν τὴν διακονίαν ταύτης, ἢ ἀποστολῆς, ut hujus i. e. ſingularis Adminiſtrationis & Apoſtolatus ſortem accipiat, ſimulque παραδίδωμαι εἰς τὸ πᾶν ἴδιον v. 25. (ſic ut verba iſta non ad Judam deſunctum, ſed ad ſucceſſorem ejus ſuperſtitem pertineant, adeoque cum præcedente λαβὲν conjungantur) ut ad locum, i. e. provinciam propriam, aut peculiarem, aut ſingularem proficiſcatur.

§.4. Nec enim ab univerſo Apoſtolorum collegio, ſimul, & per tarda molimina, ſedes movente, plantari per orbem omnem fides Chriſti potuit, fundari Eccleſie, leges ubique ferri, Cenſuræ exerceri, ordinari Presbyteri, δεικνὺς certè adeò copioſus, & tam longè latèque diffuſus, diviſis ſingulorum operis, ſuſceptiſque non tam peregrinationibus, quàm exiliis indigebat, nec aliter tam brevi ſpatio tam aſperum δολιχοδέρμιον impleri potuit, aut ſonitus eorum in univerſum mundum exire.

§.5. Res clarior eſt, quàm ut confirmationibus indigeat, πρὸς δὲ ſinguli tanquam ad μονομαχίαν, non ut ad πόλεμον univerſi jubentur ; Et dum quiſque ſic intellecto Chriſti mandato, τὸ πᾶν ἴδιον ſibi adornandum ſuſcepit, ubique à ſingularibus Apoſtolis ſeminata fides, plantatæ Eccleſie, & ab iſdem dein, ut Episcopis adminiſtratæ ; Et ſic ubique unitas ſervata eſt.

§.6. Quibus cùm à Chriſto additum meminerimus, ſe illis (itidem ſingulis) diebus omnibus uſque ad ſæculi conſummationem (ideoque non Apoſtolis tantùm ſingulis, ſed eorum ſucceſſoribus) adſuturum eſſe, commodiſſimum erit quod hic recipitur Hieronymi dictum, * alibi ex Com. in Pſal. XLV. prolatum, Conſtituiſſe Chriſtum in omnibus finibus mundi, Principes Eccleſie, ſcilicet Episcopos ; ſimulque Ignatii illud, Ἐποκόπος τοῦ χρίστος ἐκείνους, Ἰησοῦ Χριſτοῦ γράμμιον εἶναι.

§.7. Apoſtolos quippe ſingulos ex hac Chriſti miſſione, ſeu mandato, Eccleſiarum, quas ipſi plantarunt, Præſectos, eosque ſingulares, i. e. Episcopos conſtitutos eſſe.

§.8. Nec putabo me, cùm ſic affirmaverim, ξερὸν ἢ novum, aut inauditum aliquid protuliſſe, ſed illud ipſum, quod in Eccleſiâ Chriſti per omne ævum ſatis vulgatum & agnitus fuit.

S. 9. Sic Apostolica *Juda* & dein *Matthiae* fundio à *Septuaginta* & vulgato Interprete, Episcopus dicta *Psal. CVIII* eadem etiam à *Lucà* ἐπισκοπὴ appellatur, *Act. I. 29*.

S. 10. Sic *Cyprianus* Ep: 65. Apostolos, i.e. Episcopos, & Praepositos Dominus elegit.

S. 11. Sic de *Petro* & *Paulo* *Epiphanius* l. I. contra *Carpocr*: ἐν τῷ πρώτῳ κεφάλαιον Πέτρος καὶ Παῦλος, οἱ Ἀπόστολοι αὐτοὶ καὶ ἐπίσκοποι.

S. 12. Sic *Hilarius Sardus*, vel quisquis ille est, authoritatis quidem non eximie, sed *D. Blondello* æstimatissimus scriptor, sub *Ambrosii* nomine, in *Eph. IV.* Apostoli Episcopi sunt, Caput itaq; in Ecclesiâ posuit Apostolos. Ipsi sunt Episcopi, firmante illud *Petro* Apostolo [& Episcopatum ejus accipiat aliter:] & in versum 29. Nunquid omnes Apostoli? Verum est, quia in Ecclesiâ unus Episcopus, & in *I. Cor. XII.* Quia sub uno Deo Patre sunt omnia, singulos Episcopos singulis Ecclesiis praeesse decrevit.

S. 12. Sic *Scriptor Questionum* in *Vet: & Novum Testamentum*. Quest: 97. Nemo ignorat Episcopos Servatorem Ecclesiis instituisse. Ipse enim priusquam in caelos ascenderet, imponens manum Apostolis, ordinavit eos Episcopos.

S. 13. Sic *Gildas*, verbis à *D. Blondello* ad rem suam productis. Sanctus *Matthaeus* Episcopatum sortitus est.

S. 14. Tandemque *Gabriel Philadelphensis*, αὐτὸς τὸ β'. διακ: non solum tantum sed Ecclesiâ *Græca* nomine, διακονῶν, inquit, καὶ ἐν οἱ Ἀπόστολοι καὶ ἐπίσκοποι. Apostolos Episcopos fuisse manifestum est, S. scilicet *Johannem* in *Asiâ*, S. *Andream* in *Achaiâ*, S. *Thomam* in *Indiâ*.

S. 15. Res omnis dilucidior futura est, si quatuor Evangelica historia spatia, totidemque Evangeliorum periodi simul posita, singulatim primò, dein uno quasi intuitu, conspiciantur, *Mar: III. 14.* *Luc: XXII. 19.* *Jo: XX. 23.* *Mat: XXVIII. 19.* quibus singuli gradus, quibus ad Apostolatam à Christo evecti sunt sigillatim describuntur, Primo loco, *Mar: III. 14:* duodecim, à Christo ad potestatem aliquam, & quasi ad *Diaconatum*, primum seu infimum ordinem, electos aut assumptos videmus, καὶ ἐπολάσαντες αὐτοὺς, ἵνα αὐτοὶ μετ' αὐτοῦ, & fecit, i.e. constituit duodecim, ut perpetuo cum ipso essent, sicut apud *Judeos*, Prophetis discipuli adfisciebantur, qui cum iidem, ex more Gentis, ὑμῶν, famuli, aut ministri prophetarum essent, ad omnia domestica aut familiaria διακονήματα, aut ministeria obeunda parati (quod * statim plu-

ribus dicitur) quidam duodecim hac primâ electione aut constitu-
tione, *seduâros merounâros*, facti aut constituti Diaconi dicantur,
ex quo & annuntiandi *Evangelium* (ad quod *Nô: Nô emîl*;
Mar: VI. 7.) & baptizandi etiam potestatem (*Diaconis* utram-
que in *Ecclesia* assignatam) iis competiisse videas? *Jo: IV. 2.*

§. 16. Secundo loco *Lev: XXII. 19.* *Sacramenti* (i.e. *Cena*
Dominice) conficiendi potestas iis diuertè concessa est, his ipsis
mandati, quasi *diplomatis*, verbis, *τὸ τοιοῦτον &c.* Quam non
Diaconis, sed *Presbyteris* tantum competere *Ecclesia Christi*
semper voluit.

§. 17. Tertio loco *Jo: XX. 21, 22, 23.* totius familiae *Discipulorum*,
aut principatus, in ipsâ *claviarum* promissione ante promissus, in-
mediate ante ipsius exitum, singulis concedebatur, cum *quor-
cas* diceret, *ἀββὴς πατέρα*, ritum etiam *Judeis* non incognito, cum
Elizæus sic *Elie* in prophætico mutare successisse dicatur, *H. Reg: c. II.*
Spiritus quippe *Elie*, ut hic *Spiritus Christi* (quem accipi ab
iis iussit, & qui postea in eos descendit) in eum *confidente*, aut re-
quiescente, *v. 15.* Quod & de *Apostolis* singulis diuertè affirma-
tur, *ἀποδοῦναι ἑκάστῳ τὸ ἴδιον*, *Act. II. 3.*

§. 18. Ubi illud etiam aduertendum est, non hic de *Spiritu*
Christi auferri (particulam scilicet aliquam) & *Apostolis* tradi,
qualiter factum videmus *Num. XI. 17.* cum *Presbyterorum Syn-
edrionum Moysi* in adiutorium accesserit, ut *sustinent* *cecum* *omni*
populi, & *solus* *nunquam graueris*, sed *Spiritum* (quasi *integrum*) à
Christo in ipsos, eosque singulos descendere, ab illis accipi, supra
illos *considerare*, & ita *supremam*, vel *Episcopalem Christi* in *Ec-
clesia* potestatem, singulis commissam esse.

§. 19. Quod verò quarto loco sequitur, *ποδὶς τῶν ἐν ἡμε-
τέροις*, *Mat: XXVIII. 19.* id planè in *regio* à ista *ἔσθλη*, à
Christo Apostolis prius commissâ fundabatur, *Omnis*, inquit, *po-
testas in celo & terrâ mihi data est*, adeoque omnis in terrâ vo-
bis commissâ, *ποδὶς τῶν ἐν*, euntes ergo, *discipulos congrega-
te &c.* Quod quidem ad *Apostolicum* munus, quatenus eo *Evân-
gelii* per totum terrarum orbem *predicandi* officium designatur,
pertinebat, sic ut, distinctè loquendo, qui prius *Diaconorum*,
Presbyterorum, *Episcoporum* potestate induti erant, jam denique
Apostoli hoc sensu *constituerentur*.

CAP. V.

Paritas in Ecclesiâ solis Episcopis ab Apostolis commendata. Tres objectionum species, quæ Presbyteratus favere putantur. Septuaginta, Discipuli, non Apostoli. Prophetarum discipuli, vnde & Ministri, prætores, Mat. III. 11. Jo. baptizans Baptista discipulus Christi, ideoque Apostoli minor, Mat. XXVI. 18. 20. Lu. X. 1. Mat. XI. 10. Septuaginta in discipulorum numero subsisterent, debet vel ad Apostolatum, vel ad Diaconatum, vel ad milia Evangelistarum admoventur. Tria Blondelli Argumenta in contrarium expenduntur. De rebus gestis soli Historie fides debetur. Petitis principia. Septuaginta discipulorum, quæ talium, nulla in Ecclesiâ Apostolica autoritas. Duplex missio ap. xlviii & ap. xlviii. Responsio ad primum, ad secundum, ad tertium, ad quartum à Nicolao presbytero petitis argumentum. Presbyterorum duo genera, yndici, fideles, portæ. Presbyteri fideles, iidem cum Judæis. (videtur ex q. xlviii Eph. II. 14.) Sicimite, Achior, Nabucradach, Druu, Herodes. Regnum Presbyterorum, Nicolau. Talibus Evangelium Christus commendabat. Via Gentium, Tαλιλαία ἰσχυρ, Mat. IV. 15. ἀποστόλοις ἐντολῆς. Fides filii, Act. III. 5. Ἐπὶ τῶν χυρῶν, Act. VI. 1.

1. **E**X istis sic positis illud statim ceterissimum, & lucidissimum exurgit. His duodecim, in terris, Christi vicariis, ejus mandato aut diplomate munitis, eademque ratione à Christo missis, quæ ille à Patre mittebatur, adeo omnem in Ecclesiâ auctoritatem in solidum, & in integram commissam esse, ut non ea cuius mortalium (demptis pauculis, quos Deus ipse per sortilegium, ut * Marthiam, vel voce de celo, & mandato Spiritus Sancti, ut * Saulus & Barnabam, Apostolica dignitatis participes fecerit) rectè tribui possit, nisi quem Apostolorum aliquis in professionibus, aut provinciis ipsorum, aut immediate, aut medietate in potestatis & autoritatis suæ participationem, aut successorem admiserit. Hos verò sic admissos, sic ipsis succedentes, Episcopi, aut singulares Ecclesiarum Presbyteri fuisse, Antiquissimæ Ecclesiæ scriptores à nobis producti, satis libenter attestant, mox, cum occasio tulerit, cumulatius facturi.

* Act. I. 24.

* Act. XIII. 2.

2. Libet hic aliquantisper pedem figere, & paucula per modum Appendixis annexenda curare, quæ quavis ratione contra istam hanc obijci aut obtendi posse videantur.

3. Ea autem ad tria potissimum capita reducenda erunt. Primo quæ à Septuaginta Christi, dum in terris esset, discipulis; Secundo, quæ sub Apostolorum ævo, ab Evangelistarum officio; Tertio, quæ ex antiquæ Ecclesiæ monumentis de Presbyterorum & Chorepiscoporum autoritate, concludi posse putantur.

4. Hæc omnia paucis hic proponenda (quamvis loco fortassis

tassis non suo) & adversus ea thesin nostram muniendam & propugnandam putavimus.

§. 5. Ad *Septuaginta* quod attinet, Palam est, eos $\tau\acute{\alpha}\nu\tau\omega\upsilon$, non Ἀποστόλων , *Discipulorum*, non *Apostolorum Christi Classi* accensendos esse, imò, cum *discipuli* essent, non tamen $\tau\acute{\iota}\varsigma \delta\epsilon\delta\acute{\iota}\kappa\tau\epsilon\varsigma$, qui propius ad *Christum* accesserunt, & ad *domestica* quasi *ministeria* & quotidiana officia assumpti sunt, exequandos.

§. 6. Ad *discipulos Prophetarum* inter *Judeos* pertinebat, ut *Prophetis ministrarent*, & interservirent, sic *Josua Mosi*, Ex: XXIV. 13. *Elia Elizeus*, I. Reg: XIX. 2. ideoque Προφητῶν παῖδες , *Prophetarum filii* dicti, eodem *Hebraismo*, quo παῖδες & δουλοὶ , *filii* & *ministri*, aut *servi*, pro *Synonymis* usurpantur.

§. 7. Hos itidem ad negotia ipsorum à *Prophetis* missos constat, at *idiōs*, *præcursorum*, aut *facialium* more, ipsis in processionibus prævisse. Sic cum *Johannes Christi prodromus*, se indignum esse affirmet, ut ejus, qui post eum veniebat, calceos gestaret, Mat. III. 11. patet ad *discipulorum* morem respici, qui ut calceos gestare, & ad servilia opera adhiberi, sic & præire *Prophetis* solebant.

§. 8. Sic de *Septuaginta Lucas*, qui solus inter *Evangelistas* eorum meminit, c. X. 1. disertè affirmat, *Christum* illos $\text{ἀποστῆναι πρὸς τὸ προσώπου αὐτοῦ}$, ante faciem suam misisse (sic ut de *Baptista* dicebatur, *Christi ἀγγέλων* nuntium fuisse, ante faciem ejus missum, qui prepararet viam ejus ante eum, Mat. XI. 10.) $\text{ὡς πρὸς πρόσωπον αὐτοῦ}$, & $\text{ἐμύλλαν αὐτὸς ἔρχεσθαι}$, ad omnem civitatem & locum, quò *Christus* iturus erat.

§. 9. Hanc certe *Christi missionem*, ab eâ, quæ postea duodecim *Apostolis* contigit, longè differre, ex prædictis liquet. Nec illud fortassis indignum erit, quod hîc reponatur, *Baptistam* ipsum, licet clarissimè ante alios omnes, *Christum* annuntiaret, digitoque quasi demonstraret, & ob id, *natorum inter mulieres maximus* diceretur, & *propheta à major*, πρῶτος ἐξ ὧν , aut πρῶτος ἐκ τῶν , Mat. XI. 9. amplius quicquam sibi cõmissum habens, quàm quod *prophetis* contigerat, adeò tamen *Apostolis Christi* inferiorem censeri, ut de eo pronuntiet *Christus* $\text{μικρότερον ἐν βασιλείᾳ τῆς ἐσχάτης}$, eum qui minimus in regno cælorum futurus esset, i. c. *Apostolorum Christi ultimum*, aut μικρότατον , illo majorem esse, v. 8.

§. 10. Cum istis optimè omnia, quæ aut in *Evangelio* aut *Actis*, aut apud antiquos de *Septuaginta* leguntur, concordant.

§. 11. Ex illorum numero *Matthiam* post excessum *Juda* *Christique*

Christique ascensionem, ad Apostolatum euectum esse non ambigimus, Act: I. (exemplo quidem Presbyteranorum ιωβαββα, pessimè ominante) ideòque ut Barsabam, sic & alios omnes, quibus ad fastigium illud ascendere non contigit, in numero discipulorum, non Apostolorum substituisse.

§. 12. Alios statim septem, ad Diaconatus in Ecclesià Hierosolymitanà gradum assumptos esse, Alios dein non paucos ad Evangelii prædicationem, seu, quod dicitur, Evangelistarum munus obeundum, ab Apostolis sibi adjunctos, Antiquorum non pauci affirmarunt.

§. 13. De Diaconis testatur Epiphanius, aliòque, Nec illud sanè cuivis à partium studio alieno improbabile videbitur, cum septem isti ante hanc surrogationem, ἀνδρες μαθητεύοντες, & μέγας πνεύματι & ἀγία καὶ σοφία dicantur, v. 3. & præ aliis Stephanus, ἀνὴρ μέγας πνεύματος, καὶ πνεύματι & ἀγία, v. 5. statimque πνεύματος καὶ δυνάμεως fidei & potentia, i.e. miraculorum dono præditus, v. 8. (quod de Septuaginta illis dicebatur Lu. X. 17.) ex quo sequitur eum τέσσα, & σμύκη μεγάλα fecisse. Sic & Philippus prædicasse statim Evangelium, & miracula fecisse, adeòque omnem Samariam ad fidem convertisse legitur, c. VIII. 6.

§. 14. Verùm illud D. Blondello displicuisse, non est quod dissimulem. Ille tribus argumentis omnem Epiphanio auctoritatem derogari, simulque rem omnem confici credidit, Apol: p. 113. Primum est, Quòd, cum sacrilegii à Romana Ecclesia Legatis, approbante etiam toto Concilio Chalcedonensi, incusaretur, qui Episcopum ad Presbyterorum gradum detrudere moliretur, maioris sacrilegii genus censendum sit, Apostolatu functos ad Diaconatum detrudere. Secundum, Quòd absurdum sit, & pietati contumeliosum, Primitivorum Ecclesia ipsam hæreticorum descriptionem aptare, discipline prostrationem pertendere, ordinationesque Apostolicas, adeò inconstantes fingere, ut instituti à Christo verbi præcones, gradu suo statim deturbari putentur, sic ut dici posset, Hodie Apostolus, cras Laicus eris, mox ex Laico Diaconus futurus. Tertium, Quòd insania fuisset non medicoribus, si ex eodem collegio alios (ut Barnabam Apostolum dictum) vel præcipuo cultu dignati essent, vel intaminatis honoribus saltem fulgere siviissent, immerentes alios, indictà causà præcipientes dedissent, quos postea profano fastidio conculcarent.

§. 15. Certè novæ sunt hæ argumentandi formulæ, [Sacriligium est, absurdum, pietati contumeliosum, tandèmq; insania

(Quantæ ?) *genus.*] Sic certè *Rhetores*, non *Logici* loqui amant, qui *Satyras*, non qui *sylogismos* nectunt. Ast alii è contra non pauci, nec *sacrilegi*, nec *vesani*, *Epiphanii sententiam*, per omnia & rationi, & pietati consentaneam asserunt, nec igitur quicquam fidentiori negatione *D. Blondellus* lucratus est, nisi ut nobis testatum faceret, quædam impia & ἀναλόγητα *D. Blondello* censerì, quæ aliis cordatis viris multò secus videntur.

§. 16. At *secundò* vir doctissimus denuò monendus est, nihil rationi magis dissentaneum esse, quàm ut rei gestæ *historia*, ad quamvis trutinam aut examen præter eam, quæ testibus fide dignis peragitur, exigatur, aut ut quod *testimoniis* comprobatum est, sub quavis *impietatis*, aut *insaniæ* specie refelli, aut redargui posse putetur.

§. 17. Illud hæc in lite, ut & in aliis omnibus inter nos & *D. Blondellum* pro concessio ponetur, *Apostolos* nihil *impium* & *insanum* admisisse, Dubitamus tantum de facto, an illi ita vel secus fecerint, ex eo, *Christi*, qui *Apostolorum* corda regebat, sententiam, adeoque *pietatem* & *sanitatem* dogmatis æstimatori, Hoc autem de facto, vel non facto ζήτημα; non *rationibus* sed *testibus* disceptandum est.

§. 18. Nos, *Stephanum* & *Philippum*, è 70. *Christi* discipulis fuisse, *Epiphanio* teste, *Patre*, inquit *D. Blondellus*, *Optimo*, probamus; *D. Blondellus* nullius mortalium testimonio, præterquam suo usus, *sacrilegium* & *absurdum* inclamans, ἀνὸς ἐν *Epiphanium*, licet *Optimum* *Patrem*, nos *insanire* affirmat.

§. 19. Absit ut nos contumeliæ isti talionem reddamus, illud tantùm addituri, verissimè ab *Aristotelis* interpretibus dictum esse, τὸ ἐν ἀρχῇ αἰτεῖσθαι, ὅταν τι δεῖν ᾖ δι' αὐτῶ, πρῶτον; δι' ἄλλο δεῖν ἔχον, nec igitur incongruum esse, si qui sententiam suam non alio quàm *affirmationis* suæ argumento, aut testimonio confirmandam putaverit, *principium* postulasse, non demonstrasse, censeatur.

§. 20. *Tertiò* autem ad argumenta, vel potius *Paralogismos* *D. Blondelli* singulos respondemus, hoc uno prælibato, *Septuaginta* *Christi* discipulos, licet ad tempus à *Christo* emissi fuerint, non tamen (quod ait *D. Blondellus*) ad *Apostolicam* functionem vocatos esse, nec certè *Apostolos* fuisse quales duodecim, aut quatenus eo titulo *authoritas* aut ἐξουσία, *potestas* aut *principatus* in *Ecclesiâ* notatur; *Duplicem* enim *missionem* fuisse prædiximus, *nuntiorum* & ἡγούμενων, ἐργατῶν, & ἀρχόντων, *vulgarem* & *solenem*, priorem *Mat. XI.* posteriorem *Io. XX.* descriptam & collatam;

tam; priorem, ut *Christo* per civitates proficiscenti, tot faciales & prodromi præcurrerent, posteriorem, ut *Christo* terras relinquenti in gubernandâ Ecclesiâ succederent. Illam, *οὐκ ἐκκεῖθεν*, & quamprimum ad *Christum* reverterentur, *Lu. X. 17.* sponte sua, jubente nemine, finiendam, Hanc, in *Apostolis* & *successoribus* eorum, ad *mundi consummationem* duraturam, Hanc igitur, *clavium* donatione signatam fuisse, *spirationis* aut *ἐμψυσήσεως* ritu quodammodo traditam, verbis solennibus [*Sicut Pater misit me, Ego misito vos, & Recipite Spiritum sanctum, & Quorum remisseritis &c. & Itē & μαθητεύσατε omnes gentes*] comprehensam, & clarissimè (quæ fuerit potestas ea, & ut ab omni, seu ipsis, seu aliis quibuscumque; communicatâ potestate, divisa) explicatam, tandemque *potentia* & *solicitudinis* divinæ, ipsis nunquam defuturæ pollicitatione, firmatam & suffultam.

§.21. Hinc factum est, ut cùm hi ab ipso *Christo Apostoli* dicantur, *Lu. VI. 13.* eoque dignitatis & eminentiæ nomine ab *Evangelistis* dignoscantur, *Mat. X. 2. Lu. XVII. 5. XXII. 15. XXIV. 10.* & in *Actis* ubique. Illi nullo nisi *ἰσχυρῶν ἐξουκλήσας*, *Lu. X. 1. & ἡ ἐξουκλήσας v. 17.* titulo, & fortassis sub istâ *ἀνδρῶν ἡμῶν ἐκ παλὶ χρόνω συναλδόντων* periphrasi, *Act. I. 21.* noscantur, nec alibi in *Scriptura* memorentur; ideoque ab *Ecclesiasticis* scriptoribus, *Clemente*, *Eusebio*, aliisque, *μαθηταὶ* semper (quorum & πολὺ πλῆθος ubique memoratur) nullibi, quod sciamus, *Apostoli* nuncupentur.

§.22. Hinc & illud factum est, quòd cùm *Apostolorum* nomina enumerentur *Act. I.* cùm duodenarius numerus totidem thronis à *Christo* donandus, tantâ cum curâ integer servetur, ut avulso, vel occidente uno non deficiat alter resurrectionis *Christi* μάρτυς, *Act. I. 22.* priorum tamen nomina ipsa ingens caligo obtexerit, affirmante inter *Antiquos Eusebio*, *ἡ ἐξουκλήσας μαθητῶν καὶ ἀλφειῶν ἐδὲνα ἑξήκοντα φέρεται*, *Septuaginta discipulorum Catalogum* nusquam recenseri.

*Ecclesi. hist. l. I.
Kap. 14.*

§.23. His sic prælibatis, ad primum argumentum facilis responsio est, Eos, qui ex 70. discipulis *Diaconos septem* allectos affirmant, *Emissarios*, seu *ministros Christi*, (sed non *Apostolatus* functos) ad *Diaconorum* gradum (in *Ecclesiâ* non contemnendum) allectos asserere; Id verò non est [*Detrudere ad Diaconatum*] Idcoque quamvis *ἐπισκοπὸν εἰς πρεσβυτέρου καὶ ἀρχιερέως ἐαδμὸν*, *detrusionem* *Episcopi* ad *Presbyteri* gradum, *ιεροσύνης* sacrilegii genus esse *D. Blondello* lubentissimè largiamur (& omnem tanti

sceleris invidiam ab eo procul averti cupiamus, nullam tamen *sacrilegii* speciem *Apostolis*, qui ex *Discipulis* ad *Diaconatum* aliquos ascendere iusserunt, sine ipso *sacrilegio*, imputari posse existimamus.

§.24. Ad *secundum* pariter, Huic *Diaconorum*, ex *Septuaginta* *discipulorum* numero, *surrogationi*, nullam *heretica conversionis descriptionem* aptari posse, nullam *disciplina prostrationem* sequi, nullam *levitatis, temeritatis, inconstantia* labem isti *Apostolica* ordinationi affingi; nec enim prius *Apostolos*, aut *Episcopos* fuisse, sed *discipulos & ministros Christi*, qui tunc ad *Diaconorum* gradum sufficiebantur.

§.25. Ad *tertium* itidem, *Nullius insania esse*, siquis unum ex *Septuaginta, Matthiam* scilicet (& ut rem gratam *D. Blondello* faciamus, *Barnabam*) ad *Apostolatam*, gradum in *Ecclesiâ* *supremum*, *Dei καρδιογενὲς ἀγαθεῖς*, electum esse, alios verò *septem*, ad *inferiora* munera, ab *Apostolis* ordinatos, aut constitutos affrinet; neminem quippe hoc facto, (aut dictâ, aut *indictâ causâ* *precipitem* dari, neminem *profano fastidio* *conculcari*.

§.26. Hæc verò omnia à *D. Blondello* satis fastidiosè, & intemperanter dicta esse, non est quod jam queramus, cum contra *consultissimum Epiphaniî* testimonium, sententiam suam (nullâ *authoritate* munitam, nullâ *rationum* momentis à *κενοδοξίας* *cenfurâ* redimendam) alio quàm *verborum clypeo* tueri non potuerit; Huic certè *causâ* ipsius non aliter *propagandæ* necessitati imputandum est, quòd *μαθηταῖς* in *Ἀποστόλους* leviter mutatis, sine omni probatione, aut exemplo, *Apostolicam* illis *functionem* tribuerit, cui unico *τῷ Ἰδίδυς αἰλίῳ* reliqua omnia superstruenda erant.

* *Apol: Hieron:*
p. 106.

§.27. At & inter alia ad hanc materiam confarcinata, quartum apud * *D. Blondellum* contra hanc nostram sententiam argumentum occurrit, *Nicolaum* scilicet è *Diaconis* unum, *Profelytum* fuisse, *Quem*, inquit, ad *Apostolicam functionem* ab initio *vocasse Christum*, *absurdum* censebitur, cum *Apostolos* ad *Gentilem* ullum, aut *Samaritanum* divertere, *exerto mandato* prohiberet *Christus*, *Mat. X. 5.*

§.28. Facilis itidem responso, 1. *Functionem Apostolicam*, quatenus ea *Authoritatem* in *Ecclesiâ* significat, *Nicolao* nunquam, nec alteri cuivis, sub illâ *sæculi* parte, præter 12. *Apostolos*, competiisse.

§.29. Secundò, *Profelytorum* (*Hebrai* גֵּרִים, & inde *Græci* γένετις,

γνώεις, * *Ensebius* γινώεις ἐπιμύνης, *Peregrinos* *Israëlitis* permixtos nuncupat) duo genera fuisse, 1. גרים בְּרִירָא, seu גרים, *Proselytos* *Fæderis*, seu *Iustitie*, 2. גרים שַׁעַר *Proselytos* *Portæ* appellatos. *Proselyti* *Fæderis*, *Circumcisionem*, *Lotiones*, *Sabbata*, & *Mosaicos* ritus omnes, adeoque integram *Judeorum* religionem (sic ut apud *Mahumedanos* *Mamluchi*) suscipiebant, (cùm aliis sola filiorum *Noæ* præcepta observanda proponerentur) ideoque cooptari in *Ecclesiam* *Israël* à *Rabbinis*, in morem *Judeorum* transgredi à *Tacito* dicebantur, *Hist.* l.V. Et ut infantes recens nati, consanguinitatibus omnibus prioribus exuti, & παλιγγενήσεις, *Judeorum* prærogativæ participes fiebant, idem *Templi* atrium ingrediebantur (cùm *Proselyti* *Portæ*, atrio *Gentilium*, ab atrio *Judeorum* μισοιτοχὴ τῷ ὄρει, inquit *Apostolus* *Eph.* II. 14. γείτω, σπρίγγω, inquit *Iosephus*, separato, & diviso continerentur) adeoque per omnia (nisi quod *Parentibus* *Ethnicis* nascebantur) cum *Judeis* exæquabantur.

§. 30. Sic *Iustinus*. Περιοχὴ ὁ ἀπελευθύνων, ἐν τῷ λαῷ περικυχέσκειν, ὅτιν ὡς αὐτοχθόνων, *Proselytus* circumcisis, si populo accesserit, est tanquam inquilinus. Quod & à * *Iuliano* de omnibus alienigenis, cujuslibet civitatis mores assumentibus, affirmatum videmus, λέγω ὅ, inquit, ὅτι καὶ ἀλλοχθόνων πυγχάνωσι, τῷ μετέχον ἀπαντας ἥδη τῷ πολιτῳματι, καὶ τοῖς ἔθεσι καὶ νόμοις χρεῖσθαι, πολὶ γὰρ γένεσι, *Esti aliunde orti sint, tamen omnes, eo quod ejusdem vitæ rationis participes sint, moribusque istis receptis & legibus utantur, pro civibus habendi sunt.*

§. 31. Tales *Proselyti* *Sichimite* fuerunt, talis *Achior*, *Indit*: XIV. 10. idèd apponi ad domum *Israël* dictus, Talis *Nebuzardan*, ait * *Gemara*, talis *Urias* *Hethæus*, talis *Herodes* *Idumæus*, cujus ad posteros deductum regnum dicitur מלכות גרים regnum *Proselytorum*, Talis denique *Nicolaus*, de quo nunc loquimur.

§. 32. Talibus autem *Iustitie*, & *Fæderis* *Proselytis*, æquè ac natīs *Judeis*, *Christum* miracula & verbum suum impertivisse, tandèmq; post fidem receptam, ministerio ipsorum uti potuisse, nemini incredibile erit, qui *Matthæum* *publicanum*, adeoque *Gentilibus* exæquatum, ad *Apostolatam* ipsum admissum adverterit.

§. 33. Quod autem ex *Mandato* *Christi*, *Mat.* X. 5. concludi optavit *D. Blondellus*, longè abest, ut concludatur. Ibi enim à *Christo* præcipitur, non, ut ait *D. Blondellus*, ne ad quemlibet *Gentilem*,

* *Ecclesiæ* *Hist.* l.I. c. 2.

* *Orat.* I. p. 9.

* *Sanhedrin.* c. XI. §. 24.

Gentilem, aut Samaritanum divertant, sed tantum ne ad viam Gentium, Galileam puta in confinio Gentium, Tyri, & Sydonis positam (dictamq; Γαλιλαίαν ἡ ἐθνῶν, Mat. IV. 15. ex Joel. IV. 2. ubi גוֹלִילַי Gentilium, à Chaldaeo גוֹלִילַי, confinis, à Græco Γαλιλαία ἀλλοφύλων redditur) ut nec ad Samaritanorum civitatem abeant, sed Iudeam solummodò peragrent, (cui primò ex decreto Dei, Fides Christi annuncianda erat, & in quâ tot civitates & vici erant, ut non prius omnes peragraturi sint quàm Filius hominis venturus esset, v. 23.) Quod qui faciunt, nihil impedit, quo minus Profelytos in omnibus Iudea civitatibus ἐπιμύκτης, sacrorum omnium, ipsiusque Fæderis participes, (fortassis & fæderis filios, ut ii filii Abrahami carnalibus contradistinguuntur, Act. III. 5. appellatos) ad fidem vocarent.

S. 34. Certè *Nicolaum ad Diaconatum inter primos assumptum esse satis patet, Act. VI. Quod cum tam exiguo spatio post prædicatum primò Evangelium factum sit, diùque ante fidem à Petro Antiochia (unde Nicolaus oriundus erat) annuntiatum, non mirum videbitur, eos qui jam tum μαθηταὶ, & pleni Spiritu sancto, & fide dicebantur, tales & tantos viros ipsius Christi tempore fuisse, ut ministerio, & famulatio eorum, satis commode uti potuerit.*

CAP. VI.

Evangelistæ ex Septuaginta Discipulis allelii. Barnabas, Thaddæus, Softbene, Marcus, Lucas. Evangelistis Diaconi exæquati. Timotheus & Titus Evangelistæ non erant. Evangelistæ minus ad χριστιανισμὸν non extendebatur. Evangelistæ ut differat à διδασκάλῳ. Act. XV. 35. Λόγος ἡ διδασκαλία. I. Tim. V. 17. Εὐαγγελιστὰὶ ἔργον, II. Tim. III. 5. Episcopi etiam Evangelizabant.

S. I. **V**indicato igitur Epiphaniî testimonio, & autoritate, & argumentis D. Blondelli contrâ militantibus tam prolixâ accommodatâ responsione, Ad Evangelistas, Apostolorum successores, & οὐκ ἀλλοτρίους pergamus; Quorum itidem non paucos ex Septuaginta discipulorum classe assumptos testantur antiqui. Illud de Barnabâ (priusquam ad Apostolatum eveheretur) ¹ Clemens, ² Eusebius, ³ Epiphanius; De Thaddæo ad Principem Emisenum à Sancto Thoma misso, ⁴ Eusebius, ex monumento Edesseno; de Softbene, ⁵ Eusebius; de Marco & Lucâ, ⁶ Epiphanius; de aliis aliis, nemine, quod sciam, reclamante, affirmant; Nec opus est, ut plura addamus.

1 Strom. II.

2 Eccl. Hist. I. 11.

3 Her. XX.

4 lib. I. c. 11, 12.

5 lib. I. c. 11.

6 Her. LI.

§.2. Imò cum *Evangelista* munus in eo tantummodo pos-
tum fuerit, ut aliquis in fide *μαρτυρῶν* & *μαρτυρία* dono à *Spi-
ritu Sancto* imbutus, (qui cum illis ab initio prædicati à *Christo*
Evangelii permanferit, *Act. I. 21.*) *Apostolus* volentibus & ju-
bentibus, ad prædicandam fidem proficiceretur, convertios bapti-
zandi potestatem haberet, simulque fortassis miraculorum *cha-
rismate* donatus, morborum depulsione ad animas sanandas ute-
retur, & ad recipiendam fidem efficacius pertraheret, Si illud in-
super advertatur, quod est verissimum, *Diaconorum* officium non
sic ad mensuram administrationem restrictum esse, quin & ad ist-
hæc omnia extendereur, *Act. VIII. 5. 6. 16.* in idem planè recide-
re palam erit quantum ad 70. *Discipulos* attinet, sive ad *Evange-
listarum* (quod multi *Patres* dixerunt) sive ad *Diaconatus* gra-
dum (quod *Epiphanio* disertim affirmanti non largitur *D. Blon-
dellus*) ascendisse eos dicamus.

§.3. Videatur *Pseud-Ambrosius*, (cujus testimonio adeò liben-
ter usi sunt *D. Blondellus*, & *Cl. Salmasius*) in *Eph. 4. Evangel-
ista*, inquit, *Diaconi sunt, sicut fuit Philippus; Quamvis non*
sint Sacerdotes, Evangelizare tamen possunt sine Cathedrâ,
quemadmodum & Stephanus, & Philippus memoratus.

§.4. Adeò sine omni rationis specie à *Presbyterana* *ισουλία*
fautoribus assumi solet, *Timotheum* & *Titum* &c. quibus *Pres-
byteros* in *Ecclesiis* ordinandi (ut & τὸ τὰ λαίματα ἐκδιόρῃν)
hereticos excommunicandi, poenitentes absolvendi facultas in *Scri-
pturis* competit, *Evangelistas* tantum fuisse, & ut *Evangelistas*
extra ordinem missos, hæc omnia præstitisse.

§.5. Primò enim, Quis, unquam mortalium ab omni retro ævo,
Timotheum Epheso, Titum Creta à *Paulo prepositum*, non *E-
piscoporum*, sed tantummodò *Evangelistarum* nomine nosci vo-
luit? Quis extra ordinem ad *Ecclesiarum* istarum gubernacula
adfectos esse? Aut in re tantâ, & ante tot annorum Centurias
gestâ, quis testibus recens natis, & contra omnem *ἀνθρώπων* fidem,
in re suâ testimonium ferentibus, credendum esse existimabit?

§.6. Secundò, Quis *Evangelista* officium, quod ad prædican-
dam primò, quibus incognitum est, *Evangelium*, & ad vicariam
Apostolis in profectionibus suis operam præstandam institueba-
tur, ad constituendos *Presbyteros*, & ad regendas *Ecclesias* perti-
gisse affirmavit? Certè *Philippus* post conversam prædicatione
suâ *Samaritam*, ipse itidem *Evangelista* appellatus, *Act. XXI. 8.*
non aliam quàm baptizandi facultatem sibi arrogavit, *Act. VI. 12.*
impositione

impositione manuum, quâ Spiritu sancto imbuendi erant fideles, ad Petrum & Johannem Apostolos reservatâ, v. 14.

S. 7. Imò tertio notari etiam illud poterit, vocem *εὐαγγελίζεσθαι* (ut & *κηρύσσειν* Mar. XVI. 15. & *μαρτυρεῖν*, Mar. XXVIII. 29.) sic à voce *διδάσκειν* diffitam esse, Aët. XV. 35. ut illa ad Evangelii primam promulgationem, hæc ad fidelium confirmationem, & instructionem *ἰδίως* accommodetur. Sic Apostoli Aët. V. 42. & *διδάσκον* dicuntur, & *εὐαγγελίζεσθαι*, docere eos qui jam conversi fuerant, Evangelizare autem aut predicare Fidem Christi, quibus nondum innotuit. Sic & *λόγος* & *διδασκαλία*, I Tim. V. 17. *λόγος* ad Infideles, & extra Ecclesiam positos (videatur II. Cor. V. 19. Mat. XIII. 19. Mar. II. 2. & IV. 14. Aët. IV. 4. & VI. 2.) *διδασκαλία* ad fideles, & intra Ecclesia pomæria manentes, spectabat.

S. 8. Hinc igitur rectè, sub isto ævo, inter Doctores & Evangelistas differentia colligitur, Eph. IV. 11. [*οὗ ὃ εὐαγγελιστὴς, οὗ ὃ ποιμὴν* & *διδασκάλος*] Evangelistis ad plantandum ubivis Evangelium emissis, Doctoribus verò (aut quod idem est, Pastoribus) huic fundamento superædificantibus, adeoque Christianos in fide roborandos, & intra ovile retinendos curantibus, Quos quidem Episcopos fuisse, & præ aliis omnibus dignos existimatos, quibus *διπλὴν τιμὴν* duplex alimonia obtingeret, I Tim. V. 17. si- mulque præfectura, & Autoritas in Ecclesiâ, seu Episcopali dignitas & eminentia, nos postmodum monstrabimus.

S. 9. Cum verò illud unicum hic obijci videam, moneri scilicet Timotheum ut *ἔργον εὐαγγελιστῆ* faciat, II Tim. IV. 5. ideoque Evangelistam dicendum esse, Facilis quidem responsio est, Timotheum à Paulo Ephesina Ecclesia præpositum, universam sibi, quod sæpius monuimus, Asiam concreditam habuisse, nec credentium tantum, sed & *μελλόντων πιστέειν*, eorum qui credituri erant, Episcopum fuisse, nec igitur gubernandi tantum fidelium cœtus, sed & nondum credentibus annuntiandi Fidem onus illi incubuisse; Illud est *κηρύσσειν ἢ λόγον* v. 2. illud *εὐαγγελιστῆ ἔργον ποιῆν*, quod cum [*διακονία σου*] conjunctum videmus; Nec igitur ex eo Episcopalem dignitatem & auctoritatem Timotheo abjudicari, sed sub eâ *εὐαγγελιστῆ*, sic ut *διακόνου* munus (ut inferiorem in superiori gradum) comprehendere certum est.

CAP. VII.

Presbyteri nihil sine Episcopo faciendi potestatem habent. Testimonium Canonis Apostolici, Ignatii, Concilii Laodicensis, Arelatensis, Tertulliani, Iustini, Pseud-Ambrosii. Significatio pro consecratione. Episcopus curator indigentium. Blondelli σὸφὸν φάρμακον. Can. Ap: XXXIII. Clementis Romani dictum illustratur.

S. 1. **S**ecundo igitur, si, (ut à Septuaginta Discipulis ad Evangelistas, sic &) ab Evangelistis porro ad primi ævi Presbyteros (postquam Presbyteri secundarii instituti sunt) aliisque id genus omnes, oculos convertamus. Patebit illud verissimum esse, & ex sententiâ universæ Primitivæ Ecclesiæ prolatum, quod Apostolorum Canone XL. sancitum dicitur, 'Οι πρεσβύτεροι καὶ διάκονοι ἀπὸ τοῦ κυρίου τοῦ ἐπισκόπου μὴ δὲν ἐπιτελείτωσιν, 'Αὐτὸς γὰρ ἐστὶ πνευματικὸς καὶ λαὸν τοῦ κυρίου, Soli Episcopo Populum Christi conceditum esse, nihil idcirco à Presbyteris aut Diaconis sine sententiâ Episcopi faciendum esse. Sic & Can: XLI. Dispensationem collectæ soli Episcopo, ut magno Ecclesiæ œcono, (sic ut oblationes Sacerdoti in veteri Testamento, & Liberalitas Fidelium, Apostolis Act. IV. 34.) conceditam fuisse constat, Presbyteris verò, ac Diaconis, ab, & sub Episcopo, Præcipimus ut in potestate suâ Episcopus Ecclesiæ res habeat. Si enim anima hominum pretiosa illi sunt concedita, multò magis oportet eum curam pecuniarum gerere, ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros & Diaconos, &c.

S. 2. Id etiam ab Ignatio Martyre aliquoties pronuntiatum fuit, in Ep: ad Magnesios, 'Ὁσπερ ἐν ὁ κυρίῳ ἀπὸ τοῦ πατρὸς ἐκείνου, ὅπου καὶ ὑμεῖς ἀπὸ τοῦ ἐπισκόπου, μὴ δὲ πρεσβύτεροι, μὴ δὲ διάκονοι, μὴ δὲ λαϊκοί, Ut igitur Dominus sine Patre nihil facit, sic & vos sine Episcopo, neque Presbyter, neque Diaconus, neque Laicus. In Ep: ad Smyrnenes, Μὴδεὶς χωρὶς ἐπισκόπου τι πράττειν ἢ ἀνυψῶν ἐς κακότητα, Nihil scilicet eorum quæ ad Ecclesiam pertinent, aut à Diacono, aut Presbytero, sine Episcopo fieri oportere.

S. 3. Quod & Laodicensi Concilii Can: LVI. sancitum est, τὸ πρεσβυτερίον μὴ δὲν πράττειν ἀπὸ τοῦ κυρίου τοῦ ἐπισκόπου, Sine sententiâ Episcopi Presbyteros nihil facere, Ut & Arelatensis Concilii Can: XIX. Nec Presbyteris civitatis sine Episcopi sententiâ amplius aliquid imperare, vel sine auctoritate literarum ejus in unaquâque parochiâ aliquid agere.

S. 4. Et ne ad Actus tantum eminentiores, Canones hos perti-

nere quispiam putet, dilucidè itidem Ignatius noster, De Eucharistiâ, ad Smyrnenſes, Ἐπειὶν βαβυλὼν εὐχαριστία ἡγίασθη, ἡ δὲ ἐπισκοπὸν ὄντα, ἡ δὲ αὐτὸς ἐπισκοπῶν, Ea Eucharistia firma reputatur, quæ ab Episcopo celebratur, aut ab eo cui Episcopus licentiam concesserit. De Baptismo & Eucharistiâ simul, ἐκ τῆς αὐτῆς εὐχαριστίας ἐπισκοπῶν ὅτι βαπτίζον, ὅτι προσφύγον. Non licet sine Episcopo, aut baptizare, aut offerre, ἀλλ' ὅταν ἐκείνῳ δοκῇ, ἵνα ἀσφαλὲς ἦ καὶ σίκοιον πάντων δὲ αὐτῶν ὁδοῦν, Sed quando illi visum fuerit, secundum beneplacitum Dei. Necessarium quippe Episcopi consensum esse, ut ratum & validum quidlibet in Ecclesiâ à Presbytero fieret.

§. 5. Sic & Tertullianus de Cor: Mil: Non de aliorum quam de Presidentium manu Eucharistiam sumimus (quod idem sub προσφύτων nomine affirmat Justinus Martyr Apol: II.) & de Bapt: Dandi baptismum ipse habet summus Sacerdos, qui est Episcopus, deinde Presbyteri & Diaconi, non tamen sine Episcopi auctoritate, propter honorem Ecclesiæ, quo salvo salva pax est.

§. 6. Sic cum Pseud-Ambrosius, scilicet, quisquis ille fuerit, Author anonymus Quaestionum in Vet: & Nov: Testam: In Alexandria, & per totam Ægyptum, si desit Episcopus, consecrare presbyterum affirmaverit, Ex eâ libertatis hujus (ut Ægypto peculiaris, & tantummodo cum abesset Episcopus) mentione, illud satis perspicitur, Eam Eucharistia consecrandæ auctoritatem, nemini præter Episcopum Canonicè competiisse, deinde verò Presbyteris, quibus Episcopus eam largitus sit.

§. 7. Ex quo testimonio illud etiam palam fiet, D. Blondellum & Cl: Salmasium eandem, ne quid pejus dicam, ἀβυσσῶν occupasse, cum in altero hujus Pseud-Ambrosii loco, in Eph: IV. ab utroque laudato [Apud Ægyptum Presbyteri consignant, si præsens non sit Episcopus] per consignationem illam, aut confirmationem baptizantium, aut penitentium benedictionem, aut ordinandorum consecrationem denotari affirmant, Quam ex antedicto loco ad solam Eucharistiæ consecrationem pertinere satis constat.

§. 8. De pecuniis etiam Ecclesiæ disertim cavetur Can: Apostol: XLI. Δεῖ δὲ τῷ ἐπισκοπῶν &c. Oportet Episcopum curam pecuniarum gerere, ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros & Diaconos. Et initio Canonis, Præcipimus ut in potestate suâ Ecclesiæ res habeat, quomodo de προσφύτων Justinus, Apol: II. Συλλεγόμενον δὲ τῶν προσφύτων ἀπολλίδου, καὶ αὐτὸς ἐπισκοπῶν ὁρῶντος τε καὶ χρεῶν &c. καὶ ἀποδοῦναι μισθὸν καὶ χρεῶν καὶ ἀποδοῦναι τῶν

* Blond: Apol:
p. 57. Salmas:
Apparat: ad l.
de Prim:

Collecta apud ipsum deponitur, Ille autem omnium indigentium curator est. Quà de re Polycarpum Ignatius monendum censuit, *Μηλὰ τὸ Κρίνον οὐ χηρῶν ἐκκλησίας ἔσθαι*, Episcopus viduarum curator esto. Et certè in universum Apost: Can: XXXIX. Omnium negotiorum Ecclesiasticorum curam Episcopus habeat.

§. 9. Horum omnium Canonum vim, uno τοῦτο πάριον tollendam curavit D. Blondellus, Presbyteros scilicet a quo propemodum jure cum Episcopo in omnibus intervenisse, adeo ut nec ipsis sine Episcopo, nec Episcopo sine ipsis agere quicquam fas erat. Et ne hoc ab eo sine omni probabilitatis specie dictum putetur, duo testimonia antiquissima ab eo producta sunt, Primum, ex Can: Apost: XXXIII. Episcopo cuique Metropolita, & analogicè singulis, hanc aperitissimam legem latam esse, *Μὴ δὲ ἐκείνῳ ἀπὸ τῶν πᾶντων πρῶτος ποιῆτω π*, ne ille sine omnium sententiâ quicquam faciat. Secundum, ex Clementis Romani ad Corinthios Epistolâ, τὰ πρῶτα ἀπολύει τὸν τῷ πᾶσι ποιῆτω, quâ à multitudine ordinata sunt, faciat.

§. 10. Quàm candidè & ingenuè hîc se gesserit D. Blondellus, paucis videndum est. Integri canonis verba hæc sunt, Ἐποχόντες &c. Episcopos Gentium singularum scire convenit, quis inter eos primus habeatur, quem velut caput existiment, & nihil ampliùs sine ejus sententiâ gerant, quàm illa sola singuli, quâ παρχία ἰδία, diœcesi propria, & villis quæ sub eâ sunt, competunt, sed nec ille sine omnium sententiâ faciat aliquid, sic enim unanimitas erit, &c. Manifestum est, vocem πᾶσιν non ad Presbyteros, sed ad reliquos Gentis aut Provincia Episcopos respicere, Quædam scilicet esse, quæ ad propriam uniuscujusque Episcopi diœcesim pertinent, ea à singulis Episcopis, sine respectu ad quemvis, seu Primatem, seu Coepiscopum, rectè fieri, Quædam verò esse, quæ rectè administrari non unius tantum diœceseos, sed & universæ Gentis, aut Provincia interfit. Ea verò sine Metropolita sententiâ non rectè fieri, imò ad unitatem Ecclesiæ multum conferre, ut id genus omnia ex sententiâ omnium Coepiscoporum fiant.

§. 11. Nec faciliùs certè D. Blondello cessit, quod ex Clemente produxit testimonium. Videatur itidem locus, seditionem contra Presbyteros Ecclesiæ Corinthiaca, imò Episcopos Ecclesiæ Achaica (ut patebit cum ad Clementem descenderimus) motam, sic compesci voluit vir Sanctissimus. Αἰρεσὶς, inquit, ἡ λίσαν ἀίρεσιν &c. Turpe est, imò valde turpe, firmissimam, antiquamque Ecclesiāν δι' αὐτὴν ἢ δύο μέσων καὶ σακιδίων, propter unam aut aliam personam

adversus Presbyteros seditionem concitare. Τίς ἔν ἐν ὑμῶν ῥοναίς ; τίς ὑπαλαγχνῶ ; τίς πηροπορημῶ ἀγάμης ; ἐπάτω, ἢ δι' ἐμὴ σαπς, ἢ ἑίς, ἢ ἰσμάτα, ἐκχωρῶ, ἀπρῶ, ἢ ἐν βύλῃδῃ, ἢ ποιῶ τὰ πορσαυῶμῃα ὑπὸ πλῆθους, μόνον τὸ ποιῶντος σὺ Χεῖς ἢ ἐπιδόκῃω ὡς ἢ καθεσταμῶν πορσβύτρων, Quis inter vos generosus ? Quis ad misericordiam pronus ? Quis charitate pra aliis imbutus ? sic dicat, s̄ in mei gratiam seditio, contentio, schismata fiant, Ecce secedo, quocunque vultis abeo, & quae à multitudine praecipuntur, facio, (Ego scilicet omnia in vestram gratiam factururus, aut passurus sum, non opto in meam vos quippiam seditiosè faciatis) ovile tantum Christi cum Presbyteris constitutis pace fruatur.

§. 12. Nihil hic de Episcoporum potestate aut jure, nihil de Presbyteris Episcopo adaequandis, Clara omnia, & ab eo, quod hinc concludi voluit D. Blondellus, æquè ac Indi à Gadibus, longè remotissima.

CAP. VIII.

Ancyranus Canon, XII. Chorepiscopi. Cathedre. Aerii argumentum à Cathedris Presbyterorum. Ancyranus Canon. I. Non omnis Cathedra Presbyteralis nectio, ἰσοβῆται Presbyteri & Episcopi concludit. Prima Episcopi Cathedra cum Autoritate in Presbyteros committitur. Duodecimi Canonis Ancyranum variā lectio. Chorepiscopi qui. Παροικία, Ἐκκλησία παροικῶσα. Ποιῶν, apud Clementem. Παρεχῶν & ad Episcopum Civitatis pertinet. Idem Altare. Altare contra altare. Cathedra Episcopi non nisi in urbe. Clementis Romani locus in contrarium à Blondello adductus. Χωρῶς, ejus vniū acceptiones. Archiepiscopi, Sardicensis Canon. Vicani cum vicibus eadem Ecclesia. Episcopi vicarij post Apostolos. Episcoporum vicarij. Chorepiscopi aliquando Episcopi, postea non. Πρεσβυτέραι, χρεωδισίαν ἐπισκόπου λαβεῖν, quid sit. Antiochenus Canon decimus explicatus contra Blondelli mentem. Ordinatio Episcopalis sine titulo. Chorepiscopi ad formam Septuaginta Discipulorum, ἡμεῖς δὲ ἡμεῖς unde dicti. Notatus Salmasius & Gressivus. Antiocheni Canones à Blondello dicti. Chorepiscopi non licebat Episcopum, Presbyterum aut Diaconum ordinare. Canonis de Chorepiscopis genuinus sensus. Basilius de Chorepiscoporum auctoritate. Dilemma de Chorepiscopis.

§. 1. VErùm & aliud est quod hic à Presbyteranis produci & magnificeri video, Canon scilicet ille Ancyranus Concilii duodecimus, qui de Chorepiscopis, & Civitatis Presbyteris agens, ipsorum cum Episcopis ἰσοβῆται stabilire censetur.

§. 2. Et quandoquidem in istis fuerimus, non putabimus nos rem omnem confecisse, donec Walonis, & D. Blondelli vestigiis inhaerentes, Canonem hunc ad calculos nostros revocaverimus :

Canonis:

Canonis verba sic à Walone Messalino proponuntur, *χωρεπισκο-
ποις μὴ ἔξῃναι προσβύλους ἢ διακόνους χειροτονεῖν, ἀλλὰ μὲν δὲ προσβυ-
λίους πόλεις χωαῖς τῷ ἐπισκοπῇ καὶ τῷ ἐπισκόπῳ καὶ χειροτότων ἐν
ἐκείνῃ παρσίχῃ, Chorepiscopis non licere Presbyteros aut Diaconos
ordinare, sed neque Presbyteris Civitatis, sine permissione ab E-
piscopo per literas facti à in unaquaque parochià.*

§. 3. Hic Presbyteros à Presbyteris ordinatos cerni clamat Walon, Chorepiscopos enim nihil aliud fuisse præter Episcopos vicorum, & ab antiquo id nomen retinuisse, cum Presbyteri omnes dicerentur Episcopi, alioquin absurdum videri posse, quod Episcopi subisce- rentur Episcopis. Concludit igitur, etiam sub Ancyrani concilii temporibus magnam inter Episcopos & Presbyteros æqualitatem durasse.

§. 4. Quod ex eo etiam conclusum putat, quod ejusdem Con- cilii Ancyrani Canone 1. Presbyteris Cathedra assignetur, cum de Presbyteris agens, τῷ μὲν πῦνς τῷ καὶ κατέδεγαν μάλιστα, honorem, inquit, propriæ cathedræ retinere iis concedat, προσέειπεν δὲ, ἢ ὁμω- λῶν, ἢ ὅλως ἀστεργεῖν π τῶν ἱερῶν ἀστεργῶν μὴ ἔξῃναι, offerre verò, aut alloqui populum de suggestu, aut qualicumque Sacer- dotali officio fungi iis licere non vult. Dein subsumit, Cathedra propriæ est Episcopalis, & sæpe occurrit in collatione Carthagi- nensi, si igitur participes & consortes honoris Cathedra Presbyteri cum Episcopo, hinc sequitur, ἔδειν πλέον habere Episcopos quàm Presbyteros præter ἀπολογισθεῖαν.

§. 5. Quam hic rectè ex Canone primo assertionem suam de Cathedræ consortio confirmaverit Walon, primò (& ἐν παρόδῳ) dispiciendum est, dein ad Chorepiscopos &c. in Canone XII. pro- cedendum.

§. 6. Et ut omnia statim elucescant, Illud primò notetur, hoc ipso Aetrium argumento militasse, cujus hæc ipsa verba Epipha- nius refutanda produxit, κατέχευε ὁ ἐπισκοπος ἐπὶ τῷ θρόνῳ, κατέχευε) καὶ ὁ προσβύτερος, l. III. Cont: Her: T. I. Ad quæ statim ex Catho- lica Ecclesia sententiâ Epiphanius, Ἀρεσίου πῦν ἐμὲ πλέον ἐστὶ.

§. 7. Verùm secundò, consulatur & conspiciatur Canon. Πρεβ- βύλους τοῦ ἐπισκοπῆς, εἴτα ἐπὶ παραλαίαντας, μήτε ἐν μεσότητι πύθ, ἀλλ' ἔξ ἀληθείας, &c. τίς τις ἐδοξε τῷ μὲν πῦνς τῷ καὶ κατέδεγαν μάλιστα, προσέειπεν δὲ αὐτοῦ, ἢ ὁμωλῶν, ἢ ὅλως ἀστεργεῖν π τῶν ἱερῶν ἀστεργῶν μὴ ἔξῃναι. Manifestum est illud tantummodò hoc Canone cu- rari, ut Presbyteri, qui sacrificia idolis offerendo graviter pecca- verint, post verò ex pœnitentiâ facti ad confessionem Christi, &

certamen, verè, & non ex simulatione aliquà se receperint, aliquam debiti supplicii relaxationem reportarent, nempe ut honorem quidem sedis, aut Cathedra (sedis scilicet Presbyteralis) retinere, aut ejus participes esse permittantur (ab officii sui dignitate neuiquam deponendi) offerre autem, aut sermonem ad populum facere, aut sacerdotalibus officiis fungi, illis non liceat.

§.8. At quid hic de participatione, aut consortio honoris Cathedra cum Episcopo? Quid de Presbyteri cum Episcopo in aliis omnibus prater ~~exaltationem~~ exaltatione? Nullus planè de Episcopis sermo, de Presbyteris tantum indicitur, quænam scilicet illis pœnæ moderatio competat, nempe ut honoris Cathedra suæ, i.e. Presbyteralis participes esse permittantur, si peccati verè penitentiam egisse censeantur, at aliud nihil.

§.9. Non opus est ut à Walone edoceamur, suas Presbyteris Cathedras fuisse; verum supra Presbyteros omnes, sublimiorem Cathedram Episcopo assignatam fuisse, cujus nulla unquam Presbytero cuius participatio, aut consortium fuit, si nondum perspexerit Walo, tandem monendus est, quod tamen ab eo satis agnitum videtur, cum ~~exaltationem~~ exaltationem Episcopi excipiat; Quà, si ordinis tantum prioritatem, sine superioritate, aut ~~exaltationem~~ omni intelligi putaverit, sibi turpiter imponi passus est; Si verò cum Cathedra excelsiori & honoratiori, conjunctam etiam supra omnes Presbyteros auctoritatem, & dignitatem, pulchrè sanè ipsius Presbyterorum & Episcopi stabilita putabitur. At de istis in re manifestà plus satis.

§.10. A primo igitur ad duodecimum Canonem deveniamus, experturi an felicius Waloni successerit, quod à Chorepiscopis & Presbyteris Civitatis dicendum putavit, quàm quod à Cathedralium mentione, quâ ad opem labascendi causæ ferendam uti voluit, petebatur argumentum.

§.11. Quâ in re non opus est, ut Walonem cum D. Blondello committendum curemus, qui hunc Canonem aliter legendum duxit, & ex aliorum codicum fide pro [*ἐν ἐκείνῃ μεγίστῃ*] ἐν ἐκείνῃ μεγίστῃ substituit. Quid de integro Canone censendum sit gradatim dicemus, ab eâ, quæ ad Chorepiscopos spectat particulâ, exorssi.

§.12. Et primum quidem, quinam hi Chorepiscopi fuerint, paucis disquirendum est. Χορεπισκοπὸν nomine Villanos, aut Regionarios, aut qui, non in Civitate, sed in totâ latè sparsâ Regione degunt, Episcopos intelligi ex vi nominis palam est. Illud etiam

voce *periochis* in fine Canonis significatur, eâ notatur universum cuiusque Civitatis territorium, seu regionis istius villæ omnes, quæ Urbis Episcopo subsunt.

§. 13. Sic in Clementis Romani ad Corinthios Epistola inscriptione, ἐκκλησία Θεῦ ἡ περιχώρησις Ρώμης, ἐκκλησία Θεῦ τῇ περιχώρησις Κόρινθων, Ubi non solum quæ inter Civitatis muros continebatur Ecclesia, sed & quæ in universo territorio, seu suburbicariâ regione, Romano Episcopo suberat, Romam περιχώρην dicitur, i.e. prope vel juxta urbem habitare.

§. 14. Illud enim cuius notum est, περιχώρην omnem, seu regionem circumjacentem, ad Episcopum Civitatis antiquitus pertinuisse, & illi subiectam fuisse, juxta illam Ignatiana ad Romanos Epistola epigraphen, Ἰνδνθ' &c. τῇ ἐκκλησίᾳ, ἥτις ἀποκρίθη ἐν πτω χωρίῳ Ρωμαίων, Ignatius Ecclesia qua praesidet in loco, i.e. in Civitate seu loco principali regionis Romanorum, Quibus verbis, Ecclesia quæ in urbe est, adeoque urbis Episcopus toti regioni circumjacenti praesidere affirmatur; Episcopi enim sub primis temporibus non nisi χτ' πόλεως in singulis urbibus, aut oppidis principalibus constituebantur.

§. 15. Quod adeo extra omnem controversiam ponitur, ut docti viri in unius regionis Ecclesiâ, non nisi unum altare antiquitus fuisse crediderint, juxta præscriptum Judæorum ritum, quibus licet plurimæ Synagoga, unicum tamen templum, & altare, idq; in urbe Hierosolymitanâ omnibus totius gentis incolis patebat. Sic ut Ignatius in Smyrnenensium, & ἱεραὶ ἐκκλησίαι in Epistolâ ad Philadelphenses rectissime conjunxerit, & schismatici porro omnes altare contra altare erexisse dicerentur. Consulatur Cyprianus de unitate Ecclesiæ Ep: XL. LXXII. LXXIII.

§. 16. Ut ut illud sit (nam in re incomperatâ non est auctacter nimis pronuntiandum) de Cathedralis Episcoporum non nisi in urbibus figendis, nulla nobis nisi cum D. Blondello controversia futura est. Quamvis enim id omnibus notius sit, quàm ut probationibus indigeat, id tamen ille unus mortalium, aut non vidit, aut nos videre noluit, Constitutos ab Apostolis χτ' χώρην Episcopos, qui verè & propriè ἐπὶ χώρην ἐπισκοπῶντες ἢ χώρην ἐπισκοπῶντες præstarent, se, ex oculato teste Clemente asseverante, didicisse* affirmans.

* Apol: p. 93.

§. 17. Verum nihil tale aut vidit, aut testatus est Clements (oculatus testis ille) Romanus, Id tantum dixit, χτ' χώρην ἢ πόλιν ἀποκρίθη, καὶ ἵνα τὰς ἀποκρίθας ἡ πόλιν ἀποκρίθας, δυνάμεις τῇ πᾶσι, ἢς ἐπισκοπῶντες ἢ διακόνες τῇ μελλόντων πᾶσι, Per regiones & civitates.

ates predicantes Apostoli, primicias eorum in Episcopos & Diaconos eorum qui credituri erant, constituiebant.

§.18. Hic primò de voce *χωρὰς* distingui posset, quæ quandoque cum *κώμαις*, quandoque cum *πόλεις* conjuncta invenitur. Si cum *κώμαις* coniungatur, *Vicorum* numerum, aut multitudinem notatura est; ac *Civitatium*, si cum *πόλεις*.

§.19. Imò cum *ἀπὸς* usurpetur, palam est eā frequenter *Provinciam* integram ex pluribus civitatibus constantem significari, Sic * Strabo de *Asia*, *Ῥωμαῖοι*, inquit, *ἐπαρχίας ἀπὸ πολλῶν χωρῶν*, sic & in scriptis Ecclesiasticis, provinciam ex pluribus civitatibus & Ecclesiis, quibus singulis Episcopi præstant, aggregatam, *χωρῶν* nuncupari videmus; *Κωνσταντῆς Ἀρχιεπισκοπῆς τῆς Ἀφρῆς χωρῶν*, Concil: in Trullo, Can: II. Et, jam pridem per omnes provincias & singulas urbes instituti sunt Episcopi, Cyprian: Ep: LII. ubi per provincias instituti Episcopi, iis, qui per urbes instituebantur, *prepositi*, *Archiepiscopi*, non *Chorepiscopi* erant.

§.20. At secundò, Si per *χωρὰς*, pagorum, aut villarum, aut vicorum, (quatenus tæ civitati opponantur) confinia, à Clemente hic intelligi concederemus, nihil tamen ex eo D. Blondellus lucraturus est.

§.21. Affirmat certè predicasse Apostolos *ἐν χωρῶν* æquè ac *ἐν πόλεις*, Affirmat Episcopos & Diaconos constituisse, ac de Episcopis in regionibus istis, & non in urbibus tantum, constitutis, in *ἑνὶ* quidem.

§.22. Plura ad hunc Clementis locum, cum eum consultò tractaret, dicenda putavit D. Blondellus [Nondum, inquit, Clementis saculo eniquam in mentem venisse, quod A.D. 347. à Sardicensi Synodo primum decretum est, Licentiam non dandam ordinandi Episcopum, aut in vico aliquo, aut in modicâ civitatulâ, ne vilescat nomen Episcopi, nec designatos tunc Apostoli vicariorum saluti eandem, quâ urbibus urbanisque providebam, curam impendere.

§.23. Certè nec nos putamus Sanctissimos viros cujusvis salutem posthabuisse, ideoque per omnes non urbes tantum, sed & vicos verbum predicasse; sed quæ demum animarum incuria, aut dedignatio putanda fuit, si (ad honorem Episcopo conciliandum (*ὅτι μὴ γινῇ*) *ἐν τοῖς ἀγροῖς ἢ ἐν πόλεσιν*, ut de Canone Laod: LII. dixit Balsamo) & ad Ecclesiæ conservandam unitatem) Episcoporum Cathedras extra necessitatem multiplicandas non esse, easque in urbibus tantum, non in villis, aut pagis quibusvis institu-

endas esse, *Apostolis* visum fuerit? Certè qui in *Sardicensi Concilio* illud statuerunt, ex hac ipsâ causâ factum suum tuerentur. Videatur integer *Canon*, quem ad usum suum decurtari maluit *D. Blondellus*. *Licentia*, inquit *Hosius*, danda non est, ordinandi *Episcopum*, aut in vico aliquo, aut in modicâ civitate, cui sufficit unus *Presbyter*, quia non est necesse ibi *Episcopum* fieri, ne viscescat nomen *Episcopi*, aut *authoritas*. Nihil hic ex animarum salutis incuriâ factum, sed quia nulla *Episcopi* necessitas fuit; Nec certè major *Apostolorum*, de quo *Clemens* locutus est, tempore necessitas fuisse censenda est, cum qui tunc creabantur *Episcopi* & *Diaconi*, ἡ μὲν ὅντων πρὸς τὴν *Præpositi* constituerentur, perpaucis adhuc ad fidem recipiendam persuasis.

§. 24. Piget talitus immorari, ut & aliis id genus multis, declaratorio more effusis p. 93. *Fervente* scilicet illis temporibus charitatis spiritu, urbibus vicos, liberis servos, divitibus pauperes gratiam cœlestem aquasse, ut unum omnes in Christo essent, *Gal. III. 28*. Illud quidem fatemur lubentissimè, ideoque vicinos, villanos, regionarios omnes æquè ac *Cives*, aut *Hierosolymitanos*, aut *Romanos*, *Apostolis* charos & æstimatos fuisse, ideoque ad *Episcopum*, licèt in urbe residentem, eorum omnium & singulorum curam pertigisse, unâmque cum urbe, utut *purpureâ*, aut *florenti*, *Ecclesiam* constituisse. Estque hoc [unum in Christo esse] non ut tribus, aut quatuor ubivis sparsis, *Christianis*, peculiaris statim *Episcopus* præponatur. Id enim non ad unitatem, sed ad schismata alenda aptissimum esse, *Apostoli* satis noverunt, nec citra omnem necessitatem, constituisse putandi sunt. At è diverticulo in orbitam revertamur.

§. 25. Augescente igitur fidelium multitudine, fatemur aliquando, sed non statim post *Apostolos*, tales in regionibus, aut vicis *Episcopos* constitutos esse, qui vicariam *Episcopo* Civitatis, cui subijciebantur, operam exhiberent, ideoque in hoc ipso *Ancyrano Canone*, ab *Isidoro Mercatore*, à * *Fulgentio Ferrando*, à *Gentiano Herveto*, aliisque non paucis, *Vicarios Episcoporum* appellatos. Hos *Episcopalem ordinationem* aliquando accepisse testatur *Laodicensis Canon LVII*. (*Ancyrani* hujus post 50. annos vestigiis inhærens, at aliquid de novo additurus) ἡ δὲ δὲ, inquit *Patres*, ἐν τῇ πόλει, καὶ ἐν τῇ χωρῇ καὶ ἐν τῇ ἀποκλήσει, Non oportet in vicis, & regionibus *Episcopos* constitui, ἀλλὰ μετὰ δόξης (sic *Oxonenses Codices*. MS. communiter legunt, sic *Dionysius Exiguus*, *Isidorus Mercator*, & *Gentianus Hervetus*; Sic ex MSS.

* Breviat: Can:

MSS. Bibliotheca Regia se emendasse ait Chr: Justellus, non, ut Tilius, & Binius, ἢ ἀειροδοτὰς) sed circuitores, alios sine dubio absque Episcopali ordinatione emissos, & à prioribus, eo quòd Episcopi non essent distinctos (τὸ ἀειροδοτὰς καὶ μὴ ἐπισκόπους, inquit Balsamo) τὸν μάλιστα ἰδὼν περὶ τὰς ἐκκλησίας, καὶ ἐν πόλεσιν ἀνδρὰς τὸ ἐπισκόπους τὰ ἐν τῇ πόλει, Qui verò prius constituti sunt, nihil sine Episcopi, qui in urbe est, sententiâ faciant. Ubi supponitur aliquos ex hoc numero jamjam Episcopos constitutos esse, licet illud in posterum vetetur. Idem etiam Antiocheno Canone decimo plusquam innui videmus; Τὸς ἐν κώμας, ἢ τῇ χώρῃ, ἢ τὸν καλεμένους τὸν χωρεπισκόπους, εἰ καὶ χρεωδοτὰς εἴεν ἐπισκόπων ἐκκλησίᾳς, &c. Qui in vicis & regionibus sunt, vel qui Chorepiscopi dicuntur, etiam si impositionem manuum Episcopi acceperint, & (ut Latinus Canonum Codex duriusculam φράσιν explicari voluit) ut Episcopi consecrati sint, &c. (sic & in fine Canonis χωρεπίσκοπον ὃ γινώσκων τὸ τῇ πόλει, ἢ πόρῃ), ἐπισκόπου, Chorepiscopum Civitatis Episcopus ordinet, cui ille subiectus est, ait Latinus.)

§.26. Ita sine dubio significat φράσις ista ejusdem Concilii Canone XVII. "Εἰς ἐπισκοπῶν χρεωδοτὰς ἐπισκόπου λαβόν, &c. Ubi ut præcesserat [Episcopus] sic & sequitur [καὶ ἀειροδοτὸς περὶ τὰς ἐκκλησίας] quod & Canone XVIII. per [εἰς ἐπισκοπῶν χρεωδοτὰς ἐκκλησίας] explicatiùs effertur.

§.27. Ad eò mihi neutiquam persuasurus est D. Blondellus, Tres hominum conditiones (τὸ ἐν κώμας, qui in minoribus oppidis ministrant, τὸ ἐν χώρῃ, qui in villis fundisque rusticis quibuscunque constituti sunt, Chorepiscopos, qui inter constitutos ἐν κώμας paucissimi erant) canonis istius verbis apertissimis distinguere. Certè si sic explicare & probare sententiam suam possit, ut præter Episcopum civitatis, tres alias hominum conditiones eruere possit, quibus singulis Episcopalis ordinatio aliquando competuisse putanda sit, sic ut de iis dici rectè possit [εἰ καὶ χρεωδοτὰς εἴεν ἐπισκόπων ἐκκλησίᾳς, etiam si ordinationem Episcoporum acceperint] (quod de eo, quod nunquam accidit, supponendum non erat) & qui singuli Subdiaconos, aliòque præter Presbyteros & Diaconos omnes in Ecclesiâ constituere potuerunt, Fatebor me in hac omni luce cæcutisse ; Sin minus, patiatür se vir Doctissimus cum vulgo sapere, & τὸν καλεμένων χωρεπισκόπων additione, priores phrasas explicari, & ad sæculi stylum accommodari permittat.

§.28. Si verò quæratür, quomodo qui ut Episcopi consecrati sunt, ab aliis per omne ævum Episcopis distinguantur, Responde-

tur, eo quidem imprimis distingui, quòd ab amico civitatis Episcopo, cum alii à Synodo, aut à tribus ad minimum Episcopis constituerentur, 2^{do} quòd sine titulo aut Cathedrali, ἀπολαυμένως absolutè ordinati fuerint, quòd μὴ ἔχοντες καὶ δίδεας δικαίας, ait Zonaras, (ἐκτοίχια δικάει, Blastares) περιέρχον, ἢ ἐκταπλίζου τοὺς πρὸς, circumveant regionem, & fideles confirmant, &c. Et ita, (ut verbis doctissimi Scriptoris, non meis illud dicam) in regionibus, agris, aut pagis præpositi, officio Episcopi fungantur, veluti vicarii Episcopi.

§.29. Hinc est quod Concilii Neocæsariensis, eodem anno quo Ancyranum, congregati, Canone XIII. Chorepiscopi, οἱς τί-
πον τὴν ἑβδομήκοντα, ad exemplum aut formam Septuaginta esse dicantur, Ut enim illi à Christo emissi sunt, ut coram facie ejus irent, regnum colorum prædicarent, morbos curarent, & sic vicariam ei operam locarent (nullâ tamen fixâ, aut duraturâ, & qualis duodecim Apostolis postea contigit, autoritate induti, statimque ad Dominum suum redituri) Sic & hi regionarii Episcopi, ab Episcopo civitatis emissi, confirmabant fideles, pœnitescentes absoluebant, aliâque nonnulla, quæ ad eum pertinebant, ejus quasi loco & vice præstabant.

§.30. Quod hic de 70. Christi discipulis affirmat Canon iste, ad 70. Mosis Presbyteros Num: XI. 14. trahi voluit, nescio quo fato ad omnia permiscenda natus, D. Blondellus. At ubi quæso 70. Mosis Seniores, ad regiones à Mose mittebantur, euntes, redeuntes, Mose solo juxta Tabernaculum sedem figente? Illud de 70. Discipulis distinctè affirmatur; Nec quicquam Chorepiscopis nostris convenientius dici potuit; Quorum igitur loco succedere, Laodicensi Canone, περιόδοιταὶ jubebantur, Circumitores, Visitatores, οἱ οὐκ ἐστὶν περιβαλλόμενοι πᾶσι τὸν οὐρανὸν ἔξαρχοι, inquit Balsamo, Exarchi hodiè ab Episcopis promoti.

§.31. Illi quidem περιόδοιταὶ idèò dicti, quòd ut medici apud Justinian: qui circumveunt urbem, causâ sanitatis hominibus reddendæ, περιόδοιταὶ nuncupati sunt, sic illi περιόδοιται ἢ ἐπιτηρεῖται τὰ ψυχικὰ σφάλματα, ait Balsamo. περιέρχον, ait Zonaras, & Blastares, regionem aut vicos circumirent; Nec igitur Waloni credendum est, qui sine omni probatione, non à circumveundo regionem, sed à curando Ecclesiam περιόδοιταὶ dictos voluit (ut & morbus, inquit ille, quacunque ratione curatus, περιόδοιται ἐκ τῷ αἰῶνι εἰς τὸν αἰῶνα dicebatur) cum iisdem utrumque competat, περιέρχεται ἢ ἐπιτηρεῖται, titulus verò περιόδοιτων à priori non à posteriore ducatur,

* in Cod. c. 14.

tur, nec *περιοδῶν* unquam *medici* dicantur, quia *curant* morbos, sed quia *curaturi circummeant*. At prodigii instar est quod in hujus vocis redditione * *Gretfers* accidit, qui eā notari voluit *ἔκφυγας*, quorum munus erat *circumire Templum & dormiturienses excitare*. Res clarior est quàm ut ulteriori disceptationi locus sit, ideo quòd *regionem & vicos omnes* (*περιοδῶν, περιεχόν*) *circuirent & visitarent*, *περιοδῶν* dictos esse.

§.32. Mirari igitur satis nequeo, quid itidem *D. Blondello* in mentem venerit, ut hæc hoc *Ancyrano Canone* comprehensâ, eodem sensu dicta esse affirmaverit, quo de *Episcopis Antiochena Synodus* sancivit *Can: XIII. μὴ δύναιτο πομπὴν ἀπ' ἐπὶ τὰς ἀποχίτας εἰς ἐπίσκοπον μεταβαίνειν καὶ χηροποιεῖν*, & *Can: XXII. ἐπισκοπὴν μὴ μεταβαίνειν ἀλλοθίᾳ πόλει, τῇ μὴ ὑποκαταμένη αὐτῷ*, Exinde concludens *Episcopum aequè artis compedibus ac Chorepiscopos cohibitos esse*.

§.33. Vêrùm primò illud manifestum est, *Antiochenos Canones* istos ad *Episcopos* quosvis, aliorum officiis se immiscentes, ideòque *ἀλλοθιπομπούντας*, spectasse.

§.34. Secundò, *Ordinationem Presbyterorum & Diaconorum Chorepiscopis* in universum interdicti, & non solum in alienâ *ἐποχίᾳ*. Illud præter lucidissima *Canonis* verba, *Antiochenus Canon* decimus, *Ancyrano* post 27. annos succedens, monstrabit, πῶς ἐν τῷ νόμῳ ἢ τῇ χάριτι, ἢ τὰς καλυμμένες χωροπομπούς &c. ἔδοξε εἰδέναι τὰ αὐτῶν μέτρα, &c. καθίστηναι ὃ ἀναγκαῖον, καὶ ὑποδύκοντες, καὶ ἐποποιεῖς, καὶ τῇ τύτῳ ἀρκούντες πρὸς αὐτῶν, μήτε ὃ πρὸς ὑπάρχον, καὶ διακονον χηροποιεῖν πομπὴν, δὶχα τὸ ἐν τῇ πόλει ἐπισκοπῇ, ἢ ὑπὸ αὐτοῖς τε, καὶ ἢ χάριτι, *Chorepiscopi* hîc suas metas scire jubentur, *lectores, subdiaconos, exorcistas* constituere, neutiquam verò *Presbyteros* aut *Diaconos* ordinare, sine *Episcopo* civitatis, cui & ipse & regio integra subjicitur. Sic * *Damasus*, *Chorepiscopis*, inquit, non liceat *Sacerdotes* consecrare, nec *Diaconos*. Et * *Leo primus*, *Quamvis cum Episcopis plurima illis* (*Chorepiscopis*) *Ministeriorum communis sit dispensatio, quædam tamen Ecclesiasticis regulis sibi prohibita noverint, sicut Presbyterorum & Diaconorum consecratio*.

§.35. Nec est quòd verba ista in fine *Canonis Ancyranî* à *D. Blondello* posita [*ἐν ἐπὶ τὰς παροχίᾳ*] illi fraudi fuisse putemus, cum illa, si genuina lectio esset, ad posterius *Canonis* membrum, in quo de *Presbyteris civitatis* sermo est, non ad prius, in quo de *Chorepiscopis*, referatur.

§.36. De lectione verò istâ, quàm non sit genuina, & quàm rectè

* Ep: ad Episc:
Numid: Tom: I.
Concil:

+ Epist:
LXXXVIII.
ad Episc: Gall:
& Germ:

rectè à *Walone & *Cl: Salmasio rejiciatur, plura mox dicemus.

§.37. Tandem igitur quid hoc primo *Ancyran* Canonis tunc-
mate intelligendum sit, videamus, χωρεποκόποις μὴ ἔξείναι ἀποβυ-
τίους ἢ διακόνους χηρῶν, Hoc est, *Placuit Synodo huic, ut Chor-*
episcopi, quamvis antehac in regionibus suis (aut licentiâ nimîâ
abusi, & supra μέτρον suum elati, aut ex potestate sibi per ordina-
tionem *Episcopalem* collatâ) *Presbyteros & Diaconos ordinave-*
rint, in posterum tamen illâ libertate non utantur; Subdiaconos
tantum, aliósque inferiora Ecclesie munera obeuntes constitu-
ant, reliquâque quæ ad officium suum, ex Episcopi civitatis jus-
sione, aut approbatione, pertinent, diligenter præstent.

§.38. Hunc solum sensum huic *Canoni* subesse, testis est omni
exceptione major *Antiochenus Canon X.* modò prolatus, cui ta-
men, præter alia prædicta, addi etiam poterit insignis locus *Basilii*
Magni (post annos circiter 60.) in *Epist: CLXXXI.* ubi de ὁ-
ρετώντων τῇ ἐκκλησίᾳ approbationis & receptionis modo, verba faci-
ciens, τὴν πάλαι τῇ τοῦ Θεοῦ ἐκκλησίᾳ ἐμπολιδομένῳ σωήθειᾳ sic
describit, *Omnis, inquit, eorum conversatio ἐπολυπραγμονεῖτο, cu-*
riose à Presbyteris & Diaconis cum illis habitantibus indaga-
batur; Illi porro ἐπ' ἀνέρεον τοῖς χωρεποκόποις, ad Chorepiscopos
referebant, qui τὰς τοῦ Θεοῦ ἑλπίδας ἀληθινῶς μαρτυρούντων δεξιὰς ἔχοντες,
καὶ ἰσοκύβητοις ἢ ἐπίσκοποι, ὥπως ἐνηθίζοντο ἢ ἀνηθίζοντο τῷ πάμπαν
ἢ ἰσοπλήκων, acceptis eorum qui verè testimonia ferebant (i.e. te-
stimonia fide digna) *calculis, sive suffragiis, & cùm Episcopum*
prius de iis certiores fecerint, hunc ad modum, ministrum quem-
vis (Subdiaconum scilicet &c.) *ordini Hieraticorum, vel eorum*
qui sacris ministraturi erant, accensebant, Cùm corruptis jam
 sæculi moribus, omnibúsque in pejus degenerantibus, Chorepisco-
pi, ad quos Epistolam istam misit Sanctus Pater, Episcopum ci-
vitatis insuper habentes, rémque omnem ad illum nihil pertinere
consentes (ἐἰς ἐαυτοὺς τὴν ὅλαν ἀδείκνυσι ἀυθενσίαν) *totam sibiipsis*
authoritatem arrogarent, ac assumerent.

§.39. Clarissima adhuc omnia, & ex quibus ad derogandam
Episcopo ἱεροχλήν, & singularem (tam in urbe, quàm in regione
suburbicariâ) *authoritatem* illi eripiendam, aut minuendam;
aut ad quamcunque potestatem cuivis, præter *Episcopum, & Vi-*
carium ejus (ad id aut *Episcopali ordinatione ἀπολειγμένως; i. e.*
sine titulo indutum, aut ad speciales operas ab eo quovismodo
constitutum, reservatâ sibi uni *Presbyterorum & Diaconorum*
ordinatione)

ordinatione) asserendam, nihil planè colligi, aut concludi potest.

§.40. Illud (non ex istis tantum præmissis à me propositis, & probatis, sed & contra quemlibet et dissentientem, ex suis) hoc unico dilemmate extra dubium ponetur.

§.41. *Chorepiscopi Ancyrano* hoc *Canone* memorati, aut *Episcopalem ordinationem* singuli accepisse credendi sunt, aut sine eà, ad speciales operas in *regione & vicis* præstandas, ad libitum *Episcoporum*, & ut eorum *Vicarii*, literis tantum signatis, aut alià quavis ratione, ab iis muniti sunt; Si prius concedatur (quod à nobis satis confirmatum esse putamus) tunc statim sequetur, hos *regionarios Episcopos*, utcumque *Civitatis Episcopis* subiacentes (qui & ipsi quadamtenus *Metropolita* subijciebantur, videatur *Antiocheni Concilii Canon IX.*) verè tamen *Episcopos* fuisse, sed non *Civitatum*; ut & *Episcopi* minorum civitatum *Episcopi* sunt, sed non *Metropolita*; Imò *Episcopos*, quantum ad *ordinationem* spectat, sed non quantum ad *titulum*; *Episcopos* scilicet, suadente necessitate, sine titulo *ordinatos*, *Episcopos* denique *Vicarios* (nec igitur, ut *Walo* hinc sequi voluit, *Presbyteros à Presbyteris ordinatos, nec qui solum Presbyteri erant, Episcopos dictos esse*.)

§.42. Hos itidem cum tales essent, nec adhuc *Ancyranæ Canone* prohiberentur, *Presbyteros & Diaconos regionarios* ordinasse, aliàque in *regionibus* administrasse (ita tamen ut ex *ἡμετέρις πόλεις*, præsentæ aut *Episcopo*, aut *Presbytero Civitatis*, ne minima quidem illis licerent; videatur *Neocasariensis Concilii Canon XIII.*) & hæc omnia quidem adhuc rectè, & ex jure suo, ut *Episcopos regionarios*, ac *Vicarios* fecisse. Postea verò quorundam actuum ad eos prius pertinentium exercitia, *canone* isto (ut & *Antiocheno* dein *decimo*) illis interdicta esse, & ad solum *Episcopum Civitatis* relata, aut, si *Arabico* istius *Canonis Paraphrasta* credamus, ad *Chorepiscopum*, ex mandato *Episcopi civitatis*; Sic enim ex *Arabico Canonum MS. Oxoniensi* legimus. *Ut non faciant Presbyteros aut Diaconos omnino, neque in villâ, neque in urbe absque mandato Episcopi, Nisi rogatus fueris Episcopus hæc in re, & permiserit eos ut faciant eos, nec non scripserit eis scriptum, quod auctoritatem dabis eis eadem de re, Ex eo autem nihil contra ipsam potestatem, ante interdictum Canone exercitium, satis liberam, concludi posse.* ὅπως ἔδει δειγμάτων.

§.43. Sin verò posterius supponatur (nullatenus tamen concedendum) *Chorepiscopis* scilicet his *Episcopalem ordinationem* nunquam contigisse, Tunc & illud sequetur, eos, si quando *Presby-*

teros aut Diaconos ordinaverint (quod adhuc de illis neutiquam affirmatum vidimus) orbitam planè & μίαν suum transiisse, rectèque ab *Ancyrano*, ut & *Antiocheno Canone* in ordinem re-
 ductos esse; Sic tamen ut alia quædam (*Subdiaconorum &c. con-*
stitutio) iis ab *Episcopo Civitatis* indulta, & nondum interdicta,
 sed specialiter ipsis *canonis* verbis reservata, iis adhuc competiisse
 putentur. At illud ex abundantia. De *Chorepiscopis* igitur adeo-
 que priori istius *Canonis* parte id satis superque dictum esto.

CAP. IX.

Secundum Canonis membrum de Presbyteris. Lektionen varia. Arabicus Inter-
pres. Canonis emendatio. Argumenta pro emendatione. Canonis sensus Pres-
biterianis nullatenus favens.

S.1. **I**stis igitur sic perpensis, pergamus ad posteriorem *Canonis*
 portiunculam, quæ ad *Presbyteros* pertinet, ea sic in *Wal-*
Mess: ut & in *App: Claudii Salmasii ad lib: de Prim: proponi-*
 tur. Ἀλλὰ μὴ δὲ πρεσβυτέρους πόλεως χωρεῖς τῷ ἐπισκοπικῷ ὑπὸ τῷ
 ἐποπτικῷ μὴ χαμαῖων ἐν ἐκείνῃ παρῑκίᾳ, & *Latinè ex Dionysio*
Exiguo, Sed nec Presbyteris Civitatis sine praecepto Episcopi vel
litteris, in unaquaque parœciâ. A *D. Blondello* pro [πρεσβυτέρους]
 [πρεσβυτέρας] & pro [ἐκείνη] [ἐτέρᾳ] ponitur. Harum lectionum,
 non ita latè diffictarum, sensus tamen planè alius atque alius. Nam
 si cùm *D. Blondello* [πρεσβυτέρας] legatur, cùm in initio *Canonis*
 præcesserit dativum [χωρεπισκοπῆς] necessum erit ut [πρεσβυτέρας
 πόλεως] cum præcedente [πρεσβυτέρας ἢ διακόνους] connexa, à ver-
 bo itidem χρεσθονεῖν regantur, & ita sensus lucidissimus (at qui
Presbyterana causa nequaquam faveat) exurget. χωρεπισκοπῆς
 μὴ ἕξιναι χρεσθονεῖν πρεσβυτέρας πόλεως, &c. *Chorepiscopis non li-*
cere Presbyteros civitatis ordinare, sine mandato ab Episcopo per
litteras recepto.

S.2. Et huic certè lectioni *MS. Arabicus* vetustus calculum
 suum & suffragium daturus est, Cum de *Chorepiscopis* sic *cano-*
nem proponat, Ne faciant *Presbyteros* neque *Diaconos* omaino,
 neque in villa neque in urbe absque mandato *Episcopi* &c. nec
 syllabam addat, quâ innuatur, aut explicetur, quid *Presbyteris*
Civitatis, aut in suâ, aut alienâ parœciâ liceat, vel non liceat.

S.3. Huc etiam pertinere videtur titulus huic *Canoni* à *Dio-*
nyso Exiguo præfixus. Quod non oporteat *Chorepiscopos* or-
 dinare Clericum nisi in agris & villatis, de *Presbyteris* itidem

ἰδὲ γὰρ. At si ista cuiquam non arrideant, ad alia procédamus.

§.4. Et cum in his verbis recensendis adeò magna sit exemplarium varietas, Infinita quidem occurrunt, quæ hic dici possunt: Post *codices* autem quos nactus sum, singulos inter se collatos, nihil mihi potius videtur, quàm ut truncato & manco canonì, vòcula una aut altera addatur, verbàque sic deònum *gracè* legantur. Ἀλλὰ μὲν δὲ πρεσβυτέρους πόλεως ἡμεῖς τῷ ὀρθότατῳ ἰδὲ τῷ ἐπισκόπῳ, μὲν ἡμεῖς, πρὸς τὴν ἐκείνην παροικίαν, Sed neque Presbyteris civitatis, sine mandato ab Episcopo per literas recepto, quippiam facere in unaquàque parœciâ.

§.5. Voces istas [πρὸς τὴν π] aut alias quæ iis æquipolleant, sic interferendas esse, & in antiquis *Gracis codicibus* olim lectas fuisse, testabitur primò *Isidorus Mercator* (cujus editio in *Ecclesiis Hispanicis* ante *Dionysium Exiguum*, recepta est) qui sic legi voluit. Sed nec Presbyteros civitatis sine Episcopi præcepto amplius aliquid imperare, vel sine auctoritate literarum ejus aliquid agere.

§.6. *Secundò*. Idem nobis persuasura est *Gentiani Herveti* versio (à * *D. Blondello* vetus appellata) Sed nec Presbyteros Civitatis sine jussu Episcopi aliquid jubere, neque in unaquàque parœciâ aliquid agere.

§.7. *Tertiò*. Sic & *Fulgentius Ferrandus*, Canon XCII. Ut Presbyteri Civitatis sine jussu Episcopi nihil jubeant, nec in unaquàque parochiâ aliquid agant, Can: Sardicen: (legendum sine dubio *Ancyranus*) tit: XIII.

§.8. *Quartò*. Ipsius *Dionysii Exigni* exemplar illud, quo *Adrianus* primus usus est, quòdque & ille & (ipso *D. Blondello* faciente) *Capitulare Aquisgranense* veteri *Codici* præstulerunt; Sic enim ibi *Canonem* istum exaratum perspicimus, Sed nec Presbyteris civitatis sine Episcopi præcepto amplius aliquid imperare, vel sine auctoritate literarum ejus in unaquàque parochiâ aliquid agere.

§.9. *Quintò*, Denique, Huic *Canonis* hujus lectioni suffragatur, mirèque concordat *Laodicenus* LVII. ὁποῦτος δὲ καὶ τῶν πρεσβυτέρων μὲν δὲν πρὸς τὴν ἀπὸ τοῦ ἐπισκόπου ἐπιστολῆς, Similiter & Presbyteri præter consilium Episcopi nihil agant, Quibus verbis cum de *Chorepiscopis* propositum *Canonem* claudi videamus, eodem planè modo, quo hic *Ancyranus* conclusus est, nihil magis consentaneum, aut idoneum definiti potest, quàm ut hi duò *Canones* sic

fic in universum æquipollere censeantur, ut mutilatus unus ex altero sanari & explicari possit.

§. 10. Quod si fiat, lucidissima statim omnia futura sunt, & cum *Christi* verbis, quæ omnem *Apostolis* auctoritatem, cum *Ignatii* toties iteratis, quæ *Presbyteris* nihil *ἀνδρῶν ἡμετέρων* agendi *ἑξουσίαν* largita sunt, & denique cum *Arelatenfis*, aliorumque *conciliorum decretis* concorditer, & harmonice conspirantia: nec quisvis certè in universo *Canonum* codice, *Presbyteranorum* *ἰσχυρία* minus fuisse reperietur, quàm qui præ aliis omnibus la-
turus subsidium putabatur.

CAP. X.

Argumentum ex Eutychio. Eutychii ἀνισοπνοία. Episcopi in Ægypto plures præter Alexandrinum. Τῆς ἐν Ἀλεξανδρείᾳ πρεσβυρίας Episcopus Anianus. Hieronymus cum Eutychio non concordat. Χηρεδνοία ad Episcopos, electio ad Presbyteros pertinere potest.

§. 1. **R** Estat unicum *Argumentum*, quod contra *Thefin* no-
stram satis prosperè militasse quibusdam creditur, Ex
Annalistâ illud *Alexandrino*, aut *Originum* scriptore *Euty-*
chio, *Authore* certè (nequid gravius dicam) non adedò veneran-
do, produxit * *D. Blondellus*, Qui post *Marci Ecclesia Alex-*
andrina fundatoris tempora, usque ad *Demetrium* ejusdem *Ec-*
clesie Episcopum, *Patriarchas* singulos *Alexandrinus* electos, &
cum ordinatione manuum ordinatos à *Presbyteris* 12, idque ex
ipsius *Marci* jussu factum esse affirmat.

* præf. p. 17.

§. 2. Facilis itidem responsio, nullam hæc in re *Eutychio* fidem
deberi, ut qui assertioni huic apertâ *ἀνισοπνοία* viam muniverit,
nullum ante *Demetrium* in universâ *Ægypto*, præter *Patriar-*
cham Alexandrinum, *Episcopum* fuisse pronuntians.

§. 3. Verùm potior multo testis *Eusebius*, l. VI. c. 1. apud quem
τῶν ἐν τῇ πρεσβυρίᾳ, i. e. plurium in *Ægypto* *diocesum*, (quas sine
Episcopis, qui illis præficerentur, fuisse nemini credibile erit) men-
tio reperitur, quarum, inquit ille, ἡμετέριον *Demetrius* post *Ju-*
lianum suscepit.

§. 4. His addi secundò potest, *Patriarchatum* (quem ab ipsis
Marci temporibus * *Eutychius* ipse agnoscit) civitatis istius

* *Anianū Marc-*
cus constituit

Patriarcham, & Is primus erat *Alexandriæ Patriarcha* constitutus, & constituit *Marcus XII.*
Presbyteros qui manerent cum *Patriarchâ*, adedò ut cum vacaret *Patriarchatus*, eligerent unum, &
Patriarcham crearent.

Episcopo nequaquam competere potuisse, si nulli in universâ provinciâ Episcopi essent, quibus praeponeretur; Idcirco quod ab eodem Eusebio de Marco affirmatur, l. II. c. 11. dignum est quod his addatur, eum nempe ἐκκλησίας πρῶτον, ἐν αὐτῆς Ἀλεξανδρείᾳ οὐσίονας, plures in ipsâ Alexandria constituisse Ecclesias, (quas sub nomine τῆ ἐν Ἀλεξανδρείᾳ πατριαρχίας Anianus suscepit, c. 10.) Tantam enim multitudinem eorum fuisse, qui ἐν αἰσῶτις ἐμβολαῖς ex primâ Marci aggressione Christi fidem amplexabantur, διὰ τὴν αἰσῶτις αὐτῶν φιλοσοφίας καὶ ὁμοδοξίας sanctissimo vitæ ejus instituto ad fidem allekti, ut Philo Judæus Apostolorum αὐτοῦ ἔχοντος, missus ad Caium Imperatorem legatus, ipsorum διαβίβας καὶ πᾶσι τῶν βίβας ἀγαγὼν τῷ sibi delineandam scriptis suis putaret.

§. 5. Nec illud tantum. Videatur liber τοῦ βίβας Θεωρητικῆς: & ex eo Eusebius hist: l. II. c. 12. Describit, inquit ille, ἡγεμονίας τῶν ἐν ταῖς ἐκκλησιαστικαῖς λειτουργίαις ὑπαρχουσμένων, Ægyptiacum hunc praesidendi modum inter eos qui Ecclesiastica ministeria obierunt. Is verò duobus absolvebatur, διακονίας, καὶ τῆ ἐν πᾶσιν ἀρχαίᾳ τῇ ἐπισκοπῇ προεδρίας, Diaconorum ministeriis, & supremis, super omnes, Episcopatus, vel Episcopalis honoris praesidentibus. Omnia quidem ad aliarum Ecclesiarum ritum amussinata, nec quicquam extra orbitam, quo sibi sic prolixè placeant, aut exulcent Presbyterani.

* Advers. Val:
in init:

§. 6. Tertio, de Valentino affirmat * Tertullianus, Episcopatum ab eo affectatum esse, ut qui eloquio multum potuit, cum verò spe istâ excideret, aliisque ex causâ martyrii ei anteponeretur, ad hæresim divertisse. In Ægypto illud factum esse satis constat, ipsum quippe Valentinum, * Epiphano teste ἐν τῷ νόμῳ Ἀθριβίτῃ ex divisione Athribite, satis ab Alexandria diffictâ, oriundum nec igitur causam subesse, cur aut Alexandrinum Patriarchatum ab Athribite affectatum, aut nullos præter Alexandria Patriarcham in Ægypto Episcopos fuisse suspicemur.

* Hist. Valent:
in init:

§. 7. Imò quarto, eundem hunc Marcum in Pentapoli Ecclesiis constituisse, author est vitæ ejus scriptor apud Photium, quas igitur Patriarcha Alexandrino subjici jubet Canon Nicænus VI. ut & Ægypti & Lybia reliquas, idque ex antiquo & primitivo more in Ecclesiis illis obtinente.

* Vit. Saturnin:

§. 8. Quinto, in Epistolâ Adriani Imperatoris, apud * Vopiscum, eorum mentio occurrit, qui se Christi Episcopos dicunt, idque in Ægypto, ubi Serapis colebatur, & ne Episcopos pro Presbyteris sumi putemus, statim distinctè adjicitur, Nemo Christianorum Presbyter.

§.9. *Sextò, Hieronymus* ipse, cui sic amicè suffragium suum dedisse *Eutychium* gloriantur, cum *Eutychio* non concordat, Ep: LXXXV. ad *Evagrium*. * Ille certè, electionem *Episcopi* usque ad *Heraclem* & *Dionysium* penes *Presbyteros* fuisse affirmat, at ordinationis, aut impositionis manuum *Presbyterorum*, nulla illi mentio est, nullum vestigium, nec vola, nec manus, ut dici solet. Illa quidem *Χειροτονία* ab *Episcopis Aegypti*, ex *Marci* jussu, nunquam non adhiberi, & interim electio ad *Presbyteros Alexandrinos* pertinere potuit. Nec quicquam igitur hinc concludi poterit, quod *Presbyteranorum* *ισοβαδουία* faveat, At ex adverbo, ab ipso *Marco*, *Ananiam*, seu *Anianum*, ut *Episcopum* & *Patriarcham*, eumque in excelsiori super *Presbyteros* gradu in *Ecclesià* illà collocatum esse. Imò quamprimum alii in *Aegypto* *Episcopi* essent, quorum manus *Patriarcha* huic imponi potuerunt, *Patriarcham* ab illis constanter institutum, & consecratum fuisse, nec denuò ad *Presbyteros* actum istum rediisse, *Eutychii*, si opus sit, testimonio firmabitur. At de istis satis.

* Nam & *Alexandria* à *Marco Evangelistà* usque ad *Heraclem*, & *Dionysium* *Episcopos*, *Presbyteri* semper unum ex se electum in excelsiori gradu collocatum *Episcopum* nominabant, quomodo si exereitus Imperatorem faciat.

DISSERTATIO QUARTA,

De Actorum & Epistolarum Aposto-
licarum periochis, quæ ad Ecclesiastici
Regiminis formam pertinent.

C A P. I.

*Acta Apostolorum paucorum annorum unius Pauli historia.
Syllabus dicendorum.*

§. 1. **P**ost istam solennem *Apostolorum* missionem (quæ omnem in *Ecclesiâ* potestatem in manus eorum traditam esse comperimus) Præter *Matthiæ* in deserto-
ris *Jude, Pauli & Barnabæ*, ex speciali *Spiritus* præ-
ceptione, *Act. XIII. 2.* in *Jacobi c. XII. 1.* gladio percussî locum
(pari modo quo *Ephraim & Manasses* demortui *Josephi* vicem
supplere jubebantur) allectorum historiam, vix quicquam est
quod hâc ex parte addendum curaverint sacri Scriptores.

§. 2. *Apostolorum* quippe *Actus*, qui à *Lucâ* exarati, profecti-
onibus & perpeffionibus *S. Pauli*, quibus * Ille interfuit, descri-
bendis, idque per annos non adeò multos, potissimum insumeban-
tur, totius *Ecclesiæ* per *Orbem* omnem ab *Apostolis* plantatæ, &
Episcoporum in unaquâque constitutorum historiam nobis tradi-
disse credendi non sunt.

§. 3. Quædam certè in illis rei gestæ vestigia non obscura, ut
in *Sancti Pauli*, & præsertim in *Christi* ipsius ad *Asiaticas Ec-
clesias* per *Johannem* transmissis, *Epistolis*prehenduntur, quibus
quid ab *Apostolis* singulis, in suis per universum *Orbem* peregrina-
tionibus præstitum sit, dignosci potest; At & illa non adeò clara,
ut non à proximorum ævorum scriptaribus, si suffragia libere
ferre permittantur, cumulationem lucem acceptura sint.

§. 4. Illud omne ad quinque capita reducendum erit. *Primum*,
quod ad hos *primarios Apostolos*; *Secundum*, quod ad *Alios ab*

* τὰ πλεῖστα
συγγραφῶς τοῦ
Παύλου τὰς
ἐπιστολὰς ὁ
Θαλμῶς ἐγρα-
φῶν, συνε-
τάχθη. *Enseb.*
Hist. l. III. x. d.

his missos, secundarios Apostolos; Tertium, quod ad Angelos Apocalyptricos; Quartum, quod ad ipsam ἐπισκοπὴν & πρεσβυτερίαν; Quintum, quod ad Διακόνειαν appellationem explicandam pertineat.

CAP. II.

Apostoli per se, ut Episcopi, Ecclesias quas plantarunt, administrarunt.

I. Cor. III. 6. & IV. 15, 16, 21. & V. 3, 4.

§.1. **A**D primum quod attinet, ex Scripturis satis clarum est, Hos Christi Apostolos, totidem singulares personas, Ecclesias plantasse primum, dein rexisse, nec praesentes tantum, sed & in absentia, per se, non mediante, aut intercedente semper aliquo Presbyterorum collegio, administrasse.

§.2. Illud ex unius Sancti Pauli erga Corinthios suos factorum vestigiis satis patescit, Ἐγὼ, inquit, ἐφύττω, Plantavi ego, I. Cor. III. 6. & ἡ πολλὴ ἐκκλησία πατέρας ἐν Χριστῷ, Ἐγὼ ἰδὼν τὴν εὐαγγελίᾳ ἐγγενήσασθε υμᾶς, Non multos in Christo Patres habetis, Ego enim per Evangelium (primā inter vos Evangelii praedicatione) genui vos, c. IV. 15, 16.

§.3. Quos ergo unus plantavit, eos etiam sibi uni procurandos vendicat, Ἐλδομαι, inquit, ταχέως πρὸς υμᾶς καὶ γνώσασθαι &c. v. 19. Veniam citō ad vos inflatos, habitā facti cognitione iudicaturus, ἐν ῥάβδῳ in virgā, si opus sit, v. 21. & ἐγὼ μὲν ὡς ἀπὼν ἐν σώματι, παρὼν δὲ τῷ πνεύματι, ἵδῃ κέρως ὡς παρὼν, ὃ ἔγωγε τοῦτο κλέπτω, &c. Ego quidem absens corpore, praesens vero spiritu, illum qui hoc taliter commiserit, iudicavi jamjam, tanquam praesens, ὃς ἀδυνατεῖ τὴν τοιοῦτον τῷ Σατανᾷ, talem Satanae tradere, &c. c. V. 3, 4. In re liquidā pluribus opus non erit; Istam scilicet Corinthiorum Ecclesiam à Paulo plantatam, ab eo uno absente jam, mox ad eos profectiōnem maturante, administratam fuisse.

CAP. III.

Secundarii Apostoli, II. Cor. XI. 28. Jacobus Hierosolymorum Episcopus, Apostolus, at non ē duodecim. Ἰϋϋϋ Differentia inter Alphæum, & Cleopham. Jacobus Justus I. Cor. XV. 7. vel à Christo vel ab Apostolis Episcopus institutus. Rufinus emendatus, Act. XII. 17. Gal. I. 19. Act. XV. 6, 22. Gal. II 9. Act. XXI. 18. Ἀπόστολος Ἰδκωβός, Thaddæus Apostolus. Lucas Ἀπόστολος, II. Cor. VIII. 18, 19, 23. Epiphanius vindicatus. Barnabas Act. XI. 23. Marcus. Marci duo. I. Pet. V. 13. Apostolus, Timotheus Episcopus & Apostolus,

lus, ut & Titus. Epaphroditus, Clemens Romanus, Apostolus, ut & Ignatius Theodoretus celebre testimonium. Gnostici se Apostolis praeferebant, i.e. Episcopi

§ 1. Secundò, *Primarii* hi, & καρυφαῖοι à Christo immediate vocati, & missi *Apostoli*, alios insuper *Secundarios*, seu ἐκκλησίαν positos, ejusdem & jurisdictionis, & nominis participes factos, *Apostolos* miserunt, qui *Ecclesias* etiam aut ipsi plantarent, & regerent, aut ab aliis prius plantatas (& adhuc ad curam & μετεωρὶν ipsorum *Apostolorum* generali modo pertinentes, II. Cor. XI. 28.) sibi administrandas, & regendas susciperent.

§ 2. Illud exemplis nonnullis confirmabitur. Inprimis *Jacobi fratris Domini*, quem inter duodecim *Christi Apostolos* numerandum non esse, libenter * *Waloni* la'giemur, & in eum sensum & *Eusebii* verba [εἰς ὃ καὶ ἐτὶ τῶν παρεμμένων τῶ ἐκκλησίᾳ καὶ μετὰ τῶν, ἀλλὰ καὶ ἀδελφῶν κυ] necessàriò intelligenda esse contendimus, cum μετὰ τὰς isto capite, duodecim *Apostolis* manifestè opponi videamus. Testatur illud *Menologium Gracorum* tres *Jacobos* celebrans, *Jacobum Alphaei*, die 9^o. Octobris, *Jacobum Fratrem Domini*, die 23^o. Octobris, & *Jacobum Zebedaei*, die 30^o. Aprilis, Sic & *Author Recognitionum*, quem *Clementem* non esse, ex eo (inter alia) *Bellarminus* concludit, quòd *Jacobum fratrem Domini* non vult esse *Apostolum* ex duodecim.

§ 3. Unicum est, quod contrarium quibusdam (non sic *Waloni*, aut *D. Blondello*, quod sciam) suadere videtur, quòd scilicet *Alphaei* & *Cleopha* nomina apud *Syros* in unum recidere videantur, cum *Syriacum* ἁλφῆ, vel sine aspirato η pronuntiarì possit, & tunc in Ἀλφαι & Ἀλφαιῶ convertatur, vel aspirato η retento, facilè in *Cleopha* & *Cleophas* migret. Verùm facilis responsio, *Alphæum* in *Hebræo* אֶלְפָּה in *Syriaco* ἁλφῆ, *Cleopham* verò כְּלֹפָה per ק, non η à *Syro* reddi, Lu. XXIV. 18. adeoque latam differentiam esse inter *Alphæum* & *Cleopham*.

§ 4. Hunc quidem *Jacobum*, *Iusti* cognomine celebrem, (ἐπὶ πολλοὶ Ἰακώβοι ἐκαλεῖτο, inquit *Eusebius* I. II. c. xlv.) ut & inter speciales resurrectionis testes à *Sancto Paulo* memoratum I. Cor. XV. 7. (videatur *Eusebius* I. I. c. 11. εἰς ὃ ἐτὶ τῶν παρεμμένων Σατῆρ & ἀδελφῶν κυ) Hunc, inquam, tertium *Jacobum*, *Hierosolymorum Episcopum* creatum esse, ipse σύγχρονος *Ignatius* innuit, loco à * *Walone* sub nomine *Ignatii* laudato, Ep: ad *Trall:* ubi *Stephanum Diaconum* non *Apostolis* indefinitè, sed ἰδίως *Beato Jacobo* ἀπεργῶντα commemorat, ut & in Ep: ad *Heronem*, Σὺ αὐτοῖς διακονεῖς, ὡς ἐλέφαν & ὁ ἄλλος ἐν Ἱεροσολύμοις Ἰακώβος καὶ τοῖς πρεσβυτέροις.

§ 5.

* Certum est non fuisse unum ex duodecim. Wal: Mess: p. 20.
* Eccl: Hist: l. I. c. 11.

* Wal: Mess: p. 222.

§.5. Hunc alii à Christo ipso, cum ei appareret post resurrectionem, constitutum affirmant. Videatur ex sententia Chrysostomi Theophylacti, &c. in I. Cor. XV. 7. ὁ 7ος Ἰακώβου, τῷ ἀδελφῷ τῷ Κλεῖν, τῷ ἰσ' αὐτῷ καλασαδινί Ἐπισκόπῳ πατρὶ Ἱεροσολύμων, Jacobo fratri Domini, qui ab ipso (i.e. Christo Domino) primus Hierosolymorum Episcopus constitutus est. Alii itidem à Christo & Apostolis. Coniulatur Eusebius Hist. I. VII. c. 13. Ἰακώβου πατρὸς Ἱεροσολύμων ἐκκλησίας τῷ ἐποσκοπῷ πατρὶ αὐτοῦ Σωλῆρου καὶ τῷ Ἀποστόλῳ Ἰωδελείῳ. Alii demum (quod parum abscedit) eum immediate ab Apostolis constitutum volunt.

§.6. Loquatur pro aliis * Clemens, Ille, inquit Eusebius, Πέτρον φῆσι, καὶ Ἰακώβον, καὶ Ἰωάννην, καὶ τῷ ἀνάκλησιν τοῦ Σωλῆρου, ὡς αὐτὸν καὶ πατρὶ Κλεῖν προσελημμένους, μὴ ἐπιδικάζεσθαι δόξης, ἀλλὰ Ἰακώβον τὸ δίκαιον ἐπίσκοπον Ἱεροσολύμων ἐλέγξαι, Petrum aut & Jacobum (Zebedaei scilicet) & Johannem, post assumptionem Christi, quamvis summum dignitatis gradum à Domino adeptos, inter se tamen de honore isto non contendisse, sed Jacobum justum Hierosolymorum Episcopum (scædè apud Ruffinum legit * Walo, Apostolorum Episcopum, cum ex Clemente Eusebius non Ἀποστόλων, sed Ἱεροσολύμων, reponeret) elegisse.

* Ὑποτοπῶς:
l. 5.

§.7. Sic & ante eum * Hegeſippus, τῶν καὶ τῶν διαδέχεσθαι ἐκκλησίαν καὶ (aut, ut alii legendum censent, ὡς) τῷ Ἀποστόλῳ, ὁ ἀδελφὸς τοῦ Κλεῖν ὁ Ἰακώβου ἐνομαδεὶς καὶ πάντων Διχαίος, Hunc ad modum Jacobus Domini frater (ab omnibus justus nominatus) Ecclesiam cum (non ut Hieronymus, post, quasi esset καὶ cum Accusativo) Apostolis, aut, si aliorum lectio (cui itidem * Eusebii verba [ὡς πατρὶ Ἀποστόλων ὁ καὶ ἐποσκοπὸς ἐγκαχεῖσθαι ἔβον]) suffragantur) non displiceat, ab Apostolis suscepit.

* Ὑπομνήμ:
ε. ap: Euseb. l. 2.
c. 27.

§.8. Sic & Athanasius in Synopsi. Epiphanius Har: LXXVIII. Greg: Nyssenus de Resur: Or: II. Hieron: in Catal: & in Gal. I. aliiſque innumeri. Idque Tiberii Anno 19^{mo}, i.e. anno post mortem Christi proximo factum affirmat Eusebius in Chronico, p. 43.

§.9. Quo minùs mirum censetur, si Jacobum hunc cum fuisse dicamus, cujus mentio est Act. XII. 17. cum Petrus divinitus è carcere liberatus, Jacobo & fratribus, i.e. Episcopo, & omnibus in civitate istà credentibus, renuntiari jubeat.

* l. II. c. 27.

§.10. Hic igitur Ecclesiam priùs à Christo plantatam, sibi administrandam & regendam suscipiens, ab ipso Paulo, Gal. I. inter Apostolos numeratur, Præter Petrum, inquit, ἕτερον τῷ Ἀποστόλῳ καὶ ἔδον ἐν μὴ Ἰακώβον, &c. Alium Apostolorum neminem vidi, nisi.

nisi *Jacobum Domini fratrem*, v. 19. Quod & plusquam innui videtur *Act. XV. 6. & 22.* σωὴ χθνη οἱ Ἀπόστολοι, & ἔδοξε τοῖς Ἀποστόλοις, *Apostolorum* in plurali mentione factâ, cum tamen, præter *Petrum*, nullus ex duodecim concilio huic interfuerit, & consequenter *Jacobus*, cujus judicio decretum stabilitur (*διὸ ἐγὼ κρίνω*, v. 19.) eo titulo insigniri putandus sit.

§. 11. Sic disertis verbis *Theodoretus*, τοῦ γὰρ καλούμενος ἐπιστάτης, Ἀποστόλους ἀνόμαζον, &c. ὅτω ἀπὸ τῶ Ἱεροσολύμων τοῖς ἐν Ἀλσίον χεῖρ ἔγραψαν οἱ Ἀπόστολοι, καὶ οἱ πρεσβύτεροι.

§. 12. Hinc est quod *Jacobus* hic in *Ecclesiâ* suâ *Hierosolymitanâ* ipsi *Petro* & *Johanni* præponatur, & *Σεξιδαν κοινωίας Paulo* & *Barnaba* dedisse dicatur, *Gal. II. 9.*

§. 13. Quod *Paulus*, cum *Hierosolymas* veniret, statim ad *Jacobum* intraret, *Act. XXI. 18.* qui *Presbyterorum* collegio cinctus, ut in *Concilio* fieri solet, *διακονίας Paulina* rationem ab eo accepit.

l. II. c. xγ'.

§. 14. Hinc *Epistola Catholica* primæ (ab eo conscriptæ, * inquit *Eusebius*) *Author*, licet seipsum solummodò κεῖσθαι δεῖται appellet, in *Epigraphe* tamen Ἀπόστολῆς Ἰακώβου vocatur.

§. 15. Et hinc illud *Hieronymi Com:* in *Isai:* *Jacobum* huic, *Domini fratrem*, *Apostolum decimum tertium* vocantis. Illudque *Eusebii* l. I. c. 12. qui post *Apostoli* verba [ἐπετα ἄφθι Ἰακώβου] ab ipso recitata, addit, αὐτὸς δὲ τῶς χεῖρ μύνηται τῶ δώδεκα πλείων ὅσων ὑπαρχόντων Ἀποστόλων, &c. ad duodecim *Apostolorum exemplum* & similitudinem complures eo saculo extitisse *Apostolos*, & l. VII. c. 18. τῶ Ἰακώβου ὄρονον τῶ Ἀποστόλου &c.

§. 16. Eo statim numero accenseri videas *Thaddenum* (non illum ἐκ τῶ δώδεκα unum, *Lebbaum* etiam, & *Judam* dictum; sed alterum ab *Eusebio* inter *LXX. Discipulos* repositum) qui anno, inquit ille, post resurrectionem *Christi* decimo, à *S. Thomâ Apostolo* ad *Edessenorum Regem Agbarum* ἀποσταλὴς, statim ex *Syriaco Edessenorum Apographo*, Ἀπόστολῆς τῶ Ἰησοῦ, ut & Ἀποστόλου Θεοδώρου, & ἀπῶς, *Apostolus* nuncupatur c. in.

§. 17. Sic *Lucam* qui II. *Cor. VIII.* in omnibus *Ecclesiis*, ob diligenter prædicatum *Evangelium* plurimam laudem reportaverat, v. 18. qui χεῖρ σου τοῖς σωκλήνησιν Παυλὶ dicebatur, v. 19. statim inter Ἀποστόλους ἐκκλησίας reponi v. 23. non est quod dubitemus, cum idem de illo affirmet *Epiphanius Her. LI.* & in ἀνακταλ. iniquissimè à * *D. Blondello* exagitatus, quod eum, qui à *Paulo* primum ad fidem convertebatur, inter *LXX. Christi discipulos*

pulos reponeret; Certè nihil tale ab Epiphanio factum est, nec enim Apostolum qui pronuntiat, ad LXX. Christi discipulos, qui Apostoli non erant, respexisse putandus est. Rectius * Walo, qui Lucam à Theophane Ἀποστολον, simulque ἄγιον nuncupari (& id quidem impune) passus est.

* p. 43.

§. 18. Sic Barnabas, antequam speciali spiritus designatione ad Apostolatum separaretur, ab Apostolis ad Antiochiam delegatur, Ibi cum multos ab aliis conversos inveniret, Act. XI. 21. omnes in fide confirmavit, v. 23. Ecclesiâque, & coetus constituisse putandus est.

§. 19. Sic & Marcus (non ille Johannes Marcus, primum Paulo & Barnaba adjunctus itinerum socius Act. XII. 25. dein soli Barnaba c. XV. 39. ejus ἀντίστοιχος Col. IV. 10. à Paulo ad Colossenses mittendus, & alibi illi εὐχρηστικός εἰς διακονίαν II. Tim. IV. 11. σωτηρὸς, Philem: 24. sed) alter ille, υἱὸς μου filius ipsius à Petro appellatus, I. Pet. V. 13. (ut qui ab illo in fide Christi genitus fuerat,) cum de eo verè ex Papiâ affirmetur, ὅτι ὅτε ἦκουσε τοῦ Κυρίου, ὅτε παρηκολούθησεν αὐτῷ, nec igitur in numero Septuaginta Christi discipulorum censeri possit) apud Eusebium, & Papiam, Petri ἀκόλουθος, & ἐρμηνεύτης, Evangelii ab eo prædicati scriptor, tandemque annis, post Christi ascensum, undecim, in Ægyptum ἐκλελυμένος, Evangeliumque illic, quod scripsit, prædicans, & Ecclesias, inquit ille, ᾤκισεν ἐν αὐτῇ Ἀλεξανδρείᾳ συνησάμενος (& postea in Pentapoli, ait vitæ illius apud Photium Scriptor anonymus) Apostolus ab eodem * Eusebio, ut & ab Epiphanio, Luca adjunctus, vocatur.

* I. II. c. 28.
|| Hist. LI.

§. 20. Sic & Timotheus, qui post fidem à Paulo Ephesi plantatam, καὶ πρὸς μὲν ἀποκαλύψιν ἐπίσκοπος ἐχρησάμενος (ait, post alios, O Eumenius in I. Tim. III.) ibique ᾤκισμέναι, sedem figere jubebatur, ut ἑταίρη πειρὴν ἐπορεύσασθαι, &c. I. Tim. I. 3. ab Antiquis scriptoribus Apostolus vocatur.

§. 21. Ita de eo Anonymus apud Photium, μαρτυρεῖται Τιμόθεον τὸν Ἀποστόλου, & ὁ Ἀπόστολος, inquit, Τιμόθεος ἦτορ τοῦ μεγάλου Παύλου καὶ χριστοῦ τῶν ἑσθίων μὴ ἐπὶ πόλεως ἐπίσκοπος, καὶ ἐκτρονίζων, Apostolus Timotheus à Magno Paulo & ordinatur Ephesorum Metropoli, & in throno collocatur: ut & * Theodoretus, Ἀσιανὸν Ἀπόστολος ὁ Τιμόθεος. Et Theophanes, τῷ Ἰωάννῃ μὲν γένεσιν ἰγχεῖν τὰ ἄριον ἀφ' ἑαυτῶν, Ἀνδρεία, Λουκᾶ, καὶ Τιμόθεον τὰ ἄριον Ἀποστόλων. De Tito idem affirmatur, Κρήτιον Ἀπόστολος ὁ Τίτος, apud Theodoretum.

Num. 254.

* in I. Tim.
III. 1.

* in Philip: I. i.

§. 21. Sic *Ephroditum S. Pauli* σωτηρὸν & ευφροδίτω, ejus jussu ad *Philippenses* missum, *Phil. II. 25.* eorum ibi Ἀπόστολον dictum, * *Theodoretus* exinde *Philippensium Episcoporum* fuisse concludit, Ἐπαφρόδιτον, inquit, Ἀπόστολον αὐτῶν καλεῖται παρ᾽ οὗ, τῷ γινώσκοντι ὡς τῷ ἐπισκοπικῷ οἰκονομίᾳ αὐτοῦ ἐπιτίσκειτο, ἔχον ἐπισκοπικὰ προσηγορίαν, & iterum ad *cap. II.* Ἀπόστολον αὐτῶν καλεῖται αὐτῶν, ὡς τῷ ἐπιείλῳ αὐτῶν ἐμπιστευμένον, ὡς ἦν δῆλον, ἔπ' ὅσον οὕτως ἐτέλεον οἱ ἐν τῷ προσηγορίᾳ, κληθέντες ἐπίσκοποι, &c. Et in eandem sententiam, post *Chrysostomum*, *Theophylactus* & *Oecumenius*.

* ἐν τῇ πρὸς Κορινθίους ἐπιστολῇ ὁ Ἀπόστολος Κλήμης. *Strom: l. IV.*

† in 1^a LII.

‡ De adulterat: lib. Orig:

* Ἰ[σ]να[ν] ἐ[κ]κα[ν]ο[ν]

§. 22. Sic & *Clemens Romanus* σωτηρὸς *Pauli*, *Phil. IV. 3.* διακονῶν Πίσσῳ (inquit *Ignatius* ad *Trallenses*) ab *Apostolis* illis primariis in plantandā *Ecclesiā* adhibitus, à *Clemente Alexandrino*, *Apostolus Clemens* nuncupatur, ab *Hieronymo*, vir *Apostolicus*, qui post *Petrum*, *Romanam* rexerat *Ecclesiam*, à *Ruffino*, *Apostolicus* vir, imò penè *Apostolus*.

§. 23. Sic & *Ignatius* noster, quem * ait *Chrysostomus* cum *Apostolis* familiariter & πανταχῇ versatum fuisse, καὶ τῷ πνευματικῷ ναυαγίᾳ ἀπολαύσαντα, & ἐσπριτουαλιστῶν σπουδῇ liberaliter habuisse, ipsis ἐντραφέντα (legendum putarim σωτηραίντα) nutritum, καὶ ῥητῶν καὶ ἀπορήτων αὐτοῖς κοινωνήσαντα, ineffabilem omnium participem factum, tandemque τοσούτης ἡ δόξαντα αὐτοῖς ἀρχῆς ἀξίον, ἀλλὰ καὶ ὅσα τῷ ἁγίῳ ἐκείνῳ τῷ ἀρχικῷ πνεύματι ἐγκυβέντα, tanto dignum principatu ab illis habitum, quem & ab illis sanctis viris obtinuit (καὶ ὅσοι τῷ μακαρίῳ Ἀποστόλῳ χεῖρ ἱερᾶς ἐκείνης ἠφανίσθη κεφαλῆς, ipsa enim *Beatorum Apostolorum manus sacrum caput ejus attigerunt*) ab eodem *Chrysostomo* Ἀπόστολος & ἐπίσκοπος appellatur.

§. 24. Hinc & illud *Theodreti* in *I. Tim. III. 1.* de xpo isto loquentis, τὰς νῦν καλεμένους ἐπισκόπους, Ἀποστόλους ὀνομάζον, *Eos* qui posterioribus ævis *Episcopi* dicuntur, Illi tunc *Apostolos* vocabant, οὗ ἡ χεῖρ περιόρουσιν, τὸ μὲν τῷ Ἀποστόλῳ ὄνομα τοῖς ἀλλοῖς Ἀποστόλοις καλεῖται, τῷ δὲ τῷ ἐπισκοπικῷ προσηγορίᾳ τοῖς πάλαι καλεμένοις ἀποστόλοις ἐπίσκοποι: *Procedente* verò tempore *Apostolatus* nomen veris (i.e. primariis XII.) *Apostolis* reliquerunt, *Episcopatus* verò appellationem, illis qui olim *Apostoli* dicebantur, improfuerunt, ἔγω, inquit, φιλιππιστῶν ἀπόστολος ὁ Ἐπαφρόδιτος ὁ ὡς, ἔγω Κερίων ὁ Τίτος, καὶ Ἀσιανῶν ὁ Τιμόθεος Ἀπόστολοι. Sic *Philippensium* *Ephroditus*, *Cretensium* *Titus*, *Asianorum* *Timotheus* *Apostoli* erant. Et ἔγω, inquit, ἀπὸ τῷ Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔρχομαι

ἡμεῖς οἱ ἀπόστολοι, Sic ab Hierosolymis ad Antiochenos scripserunt Apostoli Act. XV. Manifesta omnia, & ad thesin nostram deisticè confirmandam commodissima, Nec est quod à Walonis περσικῶν νείαις vindicari ea sollicitius curemus, qui potestatem hic à Theodoro Timotheo tribui ut Apostolo, non ut Episcopo affirmat, cum nullum hic inter Apostolum & Episcopum fuisse discrimen affirmet liquidò Theodoretus.

§.25. Sic & * Rabanus Maurus de Primis istis Temporibus, Episcopi provincias integras regebant Apostolorum nomine nuncupati.

* in I. Tim.
IV. 14.

§.26. Sic cum de Marci spurcissimi Hæretici sectatoribus naret Irenæus l. I. c. 9. (& ex eo * Epiphanius) eò insolentiæ elatos fuisse, ut ipsos etiam Apostolos præ se contemnerent, de Primevis istis Ecclesiæ Episcopis illud affirmasse videntur. Sic enim ad Gnosticos, quorum isti propago erant, alludens Ignatius, εἰς τὴν παράκλησιν τοῦ ὁπισθοπορευομένου, εἰς τὴν ἀποστασίαν, Siquis eò insolentia efferatur, ut se plus scire quàm Episcopum affirmet, & ita Episcopum præ se contemnat, corruptus ille est, seu ad Gnosticorum castra defecisse censendus. In eandem planè sententiam quod Irenæus de Apostolis, Ignatio de Episcopis dicente.

* I. I. hæc. XIV.
& XXXIV.

C A P. IV.

Angeli Apocalyplici Episcopi. Angeli nomen. Comprobatus à Christo Episcopatus, Apoc. I. 10. II. 1. Objectio contra Angelum Thyatiræ, Apoc. II. 24. Responsio. Locus explicatus. Timotheus vel successor ejus, Ephesi Angelus. Polycarpus Smyrne.

§.1. **A**D tertium accedo, quod ad Angelos Apocalypicos pertinet, iis nempe notari totidem præcipuarum in Asiâ civitatum, aut Ecclesiarum Præfectos, quos non tantum Episcopos, sed Primates, Ἐξάρχους, aut Metropolitanos nuncupaveris; Utrumque breviter notandum erit.

§.2. Primò, hos singulos, singulares, & propriè dictos Episcopos fuisse. Sic de iis Andreas Cesarientis, ἐν τῇ ἐκκλησίᾳ τοῦ ἐπισκόπου ἑβδομήκοντες ἄγγελοι λέγοντες, septem Ecclesiarum totidem Ephori (inspectores, Episcopi) Angeli hic dicuntur. Hoc ἑβδομήκοντες titulo summum Sacerdotem Judæorum insignitum fuisse ex Malachiâ satis notum est, Ille enim * Angelus Domini Exercituum est, utpote à quo lex populo derivanda erat, Hi itidem in istâ Johannis visione totidem Astris assumulantur, quæ cum Christus in manu suâ gestare dicatur, Apoc. I. 10. & II. 1. ex eo argumentum satis firmum duci

* Mal. 1.

potest, hanc eorum in *Ecclesiâ* dignitatem & *ἑστῶν*, à *Christo*, si non immediate institutam, comprobata[m] saltem, & confirma- tam esse, præsertim cum (his totidem *Epistola* hujus particulis) eos singulos, sub hoc honoris & dignitatis titulo *ipse* interpella- verit: In tantâ luce adhuc cæcutire aliquos inter pessimi & in- auspiciatissimi sæculi prodigia numerandum est.

§.3. Quod enim ex voculâ unâ [*ὅμῳ*] in *plurali*, c. II. 24. contra tot *singulares Angelorum* mentiones, à quibuldā obijci video, illud omne statim evanescet, si ex manuscriptis antiquissimis, eo præsertim, qui in *Archivis Carolinis* recondebatur, *Venerando* & omnibus æstimatissimo *Codice*, verba ista recenscantur. Sic enim unius particulæ [*καὶ*] omissione restitutum locum dignoscemus, *ὅμῳ ὃ λέγω τοῖς λοιποῖς ἐν Θουάλεισις*, *Vobis* verò reliquis in *Thyatiris* dico, Hoc est, Non *Ἀγγέλῳ*, aut *Episcopo* soli, sed iis omnibus, ὅσοι ἐκ ἔχρω &c. quotquot profunda, quæ dicuntur, at ea *Satana*, non sciverunt, i. e. quotquot ad *Gnosticorum* castra non defecerant, quorum sub *Jezebele* mentio v. 20. Et sic statim perspicua, & extra omnem controversiæ aleam posita omnia, At si cui vulgata lectio sincerior credatur, Nec tamen sic Vocabulum [*ὅμῳ*] (*ὅμῳ καὶ λοιποῖς τοῖς ἐν Θουάλεισις*) ad *Ἀγγέλων* ἢ ἐν *Θουάλεισις ἐκκλησίας* pertinere putabitur, cum eam ad alias personas respicere, quàm ad illas ipsas, quæ in fine versus proximè præcedentis eandem voce notantur, ratio contextus nullatenus passura esset. Sunt autem istæ πᾶσαι ἐκκλησίαι, reliquæ omnes *Asia Ec- clesie*, quarum cum, in eo ad *Angelum Thyatirensē* sermone, mentio inciderit [*καὶ γνώσον ὃ πᾶσαι αἱ ἐκκλησίαι*] Eas omnes paucis alloquitur *Christus* (quod rectè fecisse eum putes, cum hæc una ad omnes *Epistola* missa fuerit, c. I. 4. II. 11, 17, 19.) Dabo, inquit, unicuique vestrum secundum opera vestra, v. 23. itidem- que, ὅμῳ ὃ λέγω, v. 24. vobis autem dico, reliquisque *Thyatiren- sibus*, Qui cum culpæ illius, de quâ præsens sermo fuit, immunes & insontes essent, in *tertiâ* idè personâ interpellandi fuerant, [*ὅσοι ἐκ ἔχρωσι, &c.*] Adeò de ridiculo fingi solent, quæ ad no- vitæ προλήψεως confirmationem à partium studio abreptis con- tra apertissimam lucem proferuntur.

§.4. Hoc tam ἀναγνώστῳ ipsius *Christi* de cælo loquentis testimonio, *singulares in singulis Ecclesiis Episcopos* comprobatos esse, imò ab *Apostolis* ipsis institutos (si adhuc ambigendi locus sit) extra dubium ponet *Concilii Chalcedonensis Actus* II. Ἀπὸ τοῦ ἀρχι Τιμοθέου μέχει γόν κζ'. ἐπίσκοποι ἐγένοντο-- dein πᾶσις ἐκ' ἐφ' ἑαυ-
ἐχ' ἑαυ-

ἰχθῆσιν αὐτῶν. *A. S. Timotheo* (quem *Διά ἐπιτίσεως τῶν χριστῶν αὐτῶν* ordinatum affirmat *S. Paulus II. Tim. I. 6.*) ad hoc tempus, in-
quiunt Patres, viginti septem Episcopi in Epheso ordinati sunt.
Ex quibus patet, vel *Timotheum* ipsum, vel aliquem ei succeda-
neum, hunc ipsum *Angelum* fuisse, quem *c. II. 1. Christus* allo-
quitur. Id etiam * *Polycrates* testatur, qui annis non ita multis
post *Johannis* tempora natus, + octavum se illius urbis Episco-
pum fuisse asserit.

* De Martyr:
Tim:
* Ep: ad Victor:
ap: Euseb: Eccl:
hist: l. V. c. xē.

§. 5. Idem de *Smyrnenfis Ecclesia* *Angelo* affirmat *Irenaeus*
l. III. c. 3. *Polycarpum* scilicet, quem ipse puer senem viderat, ἔμουν
ἔσθ' Ἀποστόλων μαθητὴν Διδύμῳ, καὶ συναρπαγένῳ πολλοῖς τοῖς ἑκείων
ἰουδαίοις, ἀλλὰ καὶ ἔσθ' Ἀποστόλων καὶ λαοῦ ἐκ τῆς Ἀσίας, ἐν τῇ ἐν
Σμύρνῃ ἐκκλησίᾳ ἐπισκοποῦν. Non solum ab Apostolis ad fidem con-
versum, & cum multis, qui Christum viderant, versatum, sed
& ab Apostolis in Asiam missum, in Ecclesia Smyrnenfis Episco-
pum constitutum esse. Sic *Tertullianus* de Praescr: c. XXXII. Si-
cut *Smyrnaeorum Ecclesia* *Polycarpum* à *Johanne* collocatum re-
fert, sicut *Romanorum*, *Clementem* à *Petro* ordinatum edit, per-
inde utique & cetera exhibent, quos ab Apostolis in Episcopa-
tum constitutos, Apostolici seminis traduces habent. At istis & id
genus aliis notissimis immorari supervacaneum erit, cum de his
omnibus simul pronuntiet * *Tertullianus*, Habemus *Johannis*
alumnas Ecclesias — Ordo Episcoporum ad Originem recenset, in
Johannem (Apostolum) stabit authorem.

* adv: Mart:
l. IV. c. 5.

CAP. V.

Angeli 7. Metropolitae. Metropolis quid sit. *Εκκλησία* in S. Scriptura in plurali,
at & *Εκκλησία* in singulari. *Judaea* provincia, *Creta*, *Gallia*. Καὶ δὲ ἐκκλη-
σίαν, Act. XIV. 23. idem cum χριστιανῶν. Metropolis exemplar à *Judeis*
sumptum, Deut. XVI. 18. Act. IX. 1. *Damascus* ad *Hierosolymam* pertinebat,
ad *Tyberiadem* Syria & *Cilicia*, ad *Bagdat* Assyria, ad *Alexandriam* A-
egyptus. Secunda Metropolis apud *Judeos* imago, Num. III. 24. 32. Deper-
dita Ecclesia, um à Metropoli ab Apostolis instituta, Act. XVI. 4. Syria An-
tiochia παλαιά. Ἐγέσθης ἐν Σμύρνῃς. *Anianus* Metropolitani. *Crete*
Metropolis *Gortyna*. *Dionysii Corinthiorum Episcopi* Epistola. Asia 7 Metro-
poles, earum fata. Metropoles fundata ἐν ἀρχαῖς ἔδειον.

§. 1. **S**ecundo igitur, Hi septem Ecclesiarum Angeli, aut Sy-
dera, non tantum Episcopi, sed & Metropolitae, i. e. Ar-
chiepiscopi statuendi sunt, i. e. principalium urbium ἑξάρχαι, ad
quos Provinciae integrae, & in iis multarum inferiorum urbium

Ecclesie, earumque *Episcopi*, tanquam ad *Archiepiscopum*, aut *Metropolitanum* pertinebant. Illud in singulis istis septem *Ecclesiis* statim credibile fiet.

S. 2. Inprimis verò, ut quæ sint *Metropoles*, distinctius ex ipso sacro codice dignoscatur, sciendum est, *Ecclesias*, non *Ecclesiam*, *Judæa* Gal. I. 21. I. Thess. II. 14. ut & *Samaritæ*, & *Galilee*, Act. IX. 31. *Ecclesias* *Syrie*, ut & *Cilicia*, Act. XV. 41. *Ecclesias* *Galatiæ*, I. Cor. XVI. 1. Gal. I. 2. *Ecclesias* *Asie*, Ro. VI. 19. Apoc. I. 11. *Ecclesias* denique *Macedoniae*, in plurali singulas, à scriptoribus sacris memorari; Cùm tamen ἐν Ἱερουσολύμοις Act. VIII. 1. XV. 4. 22. ἐν Ἀλιοχίᾳ, Act. XI. 26. (ut & Act. XV. 3. si versus ille cum c. XIV. 2. 7. componatur) ἐν Κερχεῖαις, Ro. XVI. 1. ἐν Κορίνθῳ, I. Cor. I. 2. II. Cor. I. 1. *Thessalonicensium* I. Thess. I. 1. II. Thess. I. 1. *Ephesina*, Apoc. II. 1. *Smyrnenarium*, Ap. II. 8. ἐν Περγᾶμῳ, c. II. 12. ἐν Θυατείρεις, 18. ἐν Σάρδεσσιν, c. III. 1. ἐν Φιλαδελφείᾳ c. III. 7. *Laodicensium*, 14. Ἐκκλησία constanter in singulari reponatur.

S. 3. Causa hujus discriminis in promptu est, Istæ enim *singulae*, *Judæa*, &c. *Provinciarum* nomina erant, ἐπαρχίῳ, quatenus ex *παροικίαις*, aut *διοικήσεσι* contradistinguuntur, (sic ut cùm apud * Cyprianum & alios non semel, *Per omnes Provincias & Urbes singulas ordinati Episcopi* dicantur) *Provinciarum*, inquam, in quibus plurimæ *Civitates*, singulae *singularum Ecclesiarum* sedes, comprehenduntur, ideòque in plurali Ἐκκλησίαι istius, sive istius *Provinciae* dicendæ. Sic *Dionysius Corinthiorum Episcopus*, apud * *Eusebium*, τῇ ἑκκλησίᾳ παροικήσῃ Γόρτυων, ἀπὸ τῶν λοιπῶν καὶ Κρήτιω παροικίαις *Epistolam* scribens, *Philippum* ὁπίσκοπον αὐτῶν, simul omnium *Episcoporum* commendat. Sicde *Irenæo* * *Eusebius*, τῇ καὶ Γαλλίαν παροικίῳ, ὃς Ἐπιρωτιὸς ἐπίσκοπος, Sic || *Cyprianus*, *Universis Episcopis vel in nostrâ Provinciâ*, &c. Et * alibi, *Latius fusa est nostra Provincia, habet etiam Numidiam & Mauritanias duas sibi coherentes*. Cùm tamen unaquæque *civitas* cum territorio sibi adjuncto, ab *Episcopo* suo administrata, *singularis Ecclesia* dicenda sit; Ideòque quod καὶ ἑκκλησίαν factum dicitur, Act. XIV. 23. καὶ πόλιν fieri jubetur, Tit. I. 5. (ut & *Apostolorum* decreta *singulis civitatibus* ut *singulis Ecclesiis* tradebantur, Act. XVI. 4.) *Ecclesiâ* quippe in quâlibet *Urbe* constitutâ, cùm in quâlibet *urbe Episcopus* constitueretur.

S. 4. His sic positis, Illud statim sequitur, ut (in *Imperii cognitione*)

* Ep. LII.

* I. IV. c. κγ'.

* I. V. c. κγ'.

|| Ep. XL.

* Ep. XLV.

tionem) in provinciâ qualibet, cum plures urbes sint, una tamen primaria, & Principalis censenda erat, *μὴτρόπολις* idem dicta, cui item inferiores reliquæ civitates subiciebantur, ut civitatibus regiones, sic & inter Ecclesias & Cathedras Episcopales unam semper primariam & Metropolitica[m] fuisse, à quâ reliquæ inferiorum Civitatum & regionum Ecclesia, & Episcopi dependebant, cum quâ concordiam & unitatem omnem colere tenebantur.

§ 5. Illud ex *Judaorum* exemplari transcripsisse *Apostoli* videntur, cum *Mosaicâ* id lege cautum esset, ut *Judices*, & *Ministri* in qualibet civitate ordinarentur, *Deut. XVI. 18.* Illi verò in rebus dubiis ad *Judicem* *Mosis* successorem, *Synedrio Hierosolymitano* cinctum, recurrere tenebantur, *c. XVII. 9.*

§ 6. Illud his ipsis *Apostolorum* temporibus observatum fuisse monstrat *Historia Saulis, Act. IX. 2.* ubi à summo Pontifice, ut *Hierosolymitani Synedrii* principe (vel ut *Act. XXII. 5.* dicitur, à summo Pontifice, & toto *Synedrio*) literas poscit ad *Synagogam Damasci*, ut *Christianos*, quotquot ibi reperiret, omnes vivos *Hierosolymam* duceret, *v. 2.* ex quo patet, *Judeos Damasce-nos*, ut & aliarum civitatum, *Synedrii Hierosolymitani* dominio subiectos fuisse. Sic *Agrippa* de *Hierosolymis* apud *Philonem*. *Μητρόπολις ἡ ἑμῶς χάρις Ἰουδαίας, ἀλλὰ καὶ τῶν περὶ τὰς ἀποικίας ἐπιμελῶν, εἰς τὰς αὐτὰς ὁμοῦς Ἀιγυπτῶν, Φοινίκων, Συρίαν, τὴν τε ἄλλαν, καὶ τὴν Κοιλίαν προσαναρρομένων, εἰς ἣν πᾶς πέριθ' ἀποικισμένης, Παμφυλίας, Κιλικίας, τὰ πολλὰ τῆς Ἀσίας ἔχει Βιθυνίας καὶ Πόντου, &c.* *Hierosolyma metropolis non unica regionis Judeæ, sed & plurimarum, propter colonias quas emisit, in Ægyptum, Syriam, Cælosyriam, Pamphyliam, Ciliciam, multasque Asia partes usque ad Bithyniam, &c.*

§ 7. Quod de *Hierosolymis* dicimus, illud post *Hierosolymitanum* excidium de *Tiberiade* monstrat *Codex Imperialis, tit: de Jud: & Cælicol:* ad quam igitur, ut ad *Metropolim*, totam *Syriam* & *Ciliciam* pertinuisse monstrat *Epiphanius Har: Ebionit:* Idem etiam & in dispersionibus suis observarunt *Judei*, *Synedrio* in *Bagdat* constituto, ad quod *Synagoga* per *Assyriam* & *Mediam*, ut & *Alexandriam*, ad quod universa *Ægyptus* pertineret.

§ 7. At & alia hujusce institutionis imago apud *Judeos* occurrat; Cum enim *Num. III.* tres *Levitarum* familiæ ad ministeria sacra à Domino separarentur, & eorum singulis Princeps præficeretur, *אֶלְעָזָר* item dictus, *v. 24, 30, 35.* super hos omnes *Eleazarum*.

Eleazarum Aaronis filium constitutum videmus, v. 32. dictum inde *וְהָיָה לְיָדָיו אֶרְכֹנָה בְּכָל הַדְּבָרִים אֲשֶׁר יִצְוֶה אֱלֹהִים*, ad quem pertinebat suprema ista *sacrorum* cura & *ἐπισκοπή*.

§. 9. Ad hanc imaginem *Apostolos Ecclesias* ubique disponendas curasse, & in omnibus plantationibus suis, minorum ab eminentioribus civitatibus dependentiam, & subordinationem constituisse, exemplis quidem plurimis monstrari posset; Illud in *Syriâ*, & *Ciliciâ* patet, *Act. XVI. 4.* Cum enim *ζήτημα* illud c. XV. 2. *Hierosolymas* referretur ab *Ecclesiâ ἰδίας Antiochiæ*, c. XIV. 26. & XV. 3. & decretum ab *Apostolis* denuò ad eos, à quibus questio proponebatur, i.e. *Antiochenam Ecclesiam* mitteretur, v. 22. in *Epistolâ*, quâ decretum illud continebatur, simul cum *Antiochenis*, τὰς καὶ Συρίαν καὶ Κιλικίαν ἀδελφούς comprehensos videmus, v. 23. Dein *Epistolâ* istâ *Antiochena Ecclesia* redditâ, v. 30. *Paulus* tandem & *Silas*, *Syriam* & *Ciliciam* peragrantes v. 4. c. XVI. 4. δόγματα κατηρμένα ὑπὸ τῶν ἀποστόλων, singulis *Civitatibus* observanda tradiderunt, ut quæ ad hanc *Antiochia Metropolim*, ut totidem subordinatæ *Ecclesia*, pertinerent, ut & ipsa *Antiochia* ad *Hierosolymas*, primariam tam latæ (ut ex *Philone* prædiximus) *Provincia Metropolim* pertinebat, & ad eam ad dirimendam litem istam, se conferebat.

10. Hinc dicti *Ignatiani* ratio constat in *Epistolâ* ad *Romanos*, ubi ille *Antiochia Episcopus*, se τὴν ἐν Συρίᾳ Ἐκκλησίαν ποιμένα, *Pastorem Ecclesia quæ est in Syriâ* appellat, cum ad *Antiochiam* scilicet, ut *Metropolim* suam tota *Syria* pertineat, Sic & *Author Epistole* ad *Antiochenos*, Ἐκκλησίᾳ Θεῷ παροικήσῃ ἐν Συρίᾳ τῇ ἐν Ἀντιοχείᾳ eam inscribens, totam *Syriam* ejus *παροικίαν* esse concludit. Sic cum apud genuinum *Ignatium Ep: ad Magnesos* [Ἐφέσιοι ἀπὸ Σμύρνης, *Ephesi à Smyrnâ*] memorentur, crediderim *Smyrneneses* intelligendos esse, (additur enim, ἀμα Πολυκάρπῳ ἐπισκόπῳ Σμυρναίων) Illud interim extra dubium est. *Smyrnam*, cum conventus caput fuerit, teste *Plinio* l. V. c. 29. sedem primæ *Ecclesiæ* ponendam esse.

§. 11. Hic & illud rursus recenseri debet, quod ejusdem *Ignatii* ad *Romanos Epistole* Epigraphe nobis largitur [Ἐκκλησίᾳ ἡπὶ ὁριζῶν] ἐν τῷ χωρίῳ Ῥωμαίων] ex quâ, *Ecclesia Romana*, ejusque *Episcopo*, super *Ecclesiis* omnibus in *urbicariâ regione*, aut *provincia Romanâ* contentis, *Praefecturam* competiisse videmus.

§. 12. Idem de *Alexandriâ* prius monstratum fuit, de quâ inquit * *Eusebius*, *Marcum* Ἐκκλησίας ἀρχιεπίσκοπον ἐπ' αὐτῆς Ἀλεξανδρίας

* l. II. c. 16.

ἁγίας οὐσῶν, Ecclesias, in plurali, primum in Alexandria instituisse. Has omnes ab eo, sub nomine τὸ ἐν Ἀλεξανδρίᾳ περι-
 κίας, administrandas suscepisse Anianum octavo Neronis anno,
 idem *Eusebius affirmat. Quibus patet, primariam Alexandriam,
 & Patriarchalem Cathedralē fixam esse, ad quam reliquæ Pro-
 vincia illius Ecclesia à Marco plantatæ (quales in Pentapoli
 fuisse prædiximus) ut ad Metropolitancam suam pertinebant.

* Lib. II. c. x. d.

§. 13. Idem etiam sine dubio de Cretā affirmandum est, ali-
 quam in eā Metropolim fuisse, ubi sedem suam figebat Titus, &
 in aliis omnibus civitatibus, & Ecclesiis Episcopos constituēbat,
 qui huic exinde, ut Metropolitano subiacebant, sic certē Euse-
 bius putavit, qui Titum τὸν ἐν Κρήτῃ ἐκκλησιῶν ἐπισκοπῶν ἐπι-
 χύων, Ecclesiarum, quæ in Cretā erant, Episcopatum sortitum
 esse affirmat, l. III. c. 5.

§. 14. Sic Theodoretus in Arg. Ep. ad Titum, Ordinatum eum
 à Paulo Episcopum, τὸν Κρήτης μεγίστης ὕψης, mandatum à Paulo ac-
 cepisse, πρὸς αὐτὸν ἐπισκόπους χειροτονῆσαι, ut Episcopos sub se or-
 dinaret. Sic & Chrysostomus in Tit. I. Hom. I. Titum sine dubio
 virum δόκιμον fuisse, cum illi ἀλόκληρος νῆσος & τὰς ἐν αὐτῇ ἐπισκοπῶν
 κρίσις commissæ esset.

§. 15. Quæ tum fuerit Insula illius Metropolis ex Scripturā
 non constat. At sub ævo Dionysii Corinthiorum Episcopi (quem
 ἀρχαίων πνα appellat Eusebius l. III. c. 5.) i. e. circa An. Ch: 175.
 Gortynam eam fuisse monstrat Epistola ejus, quam τῇ ἐκκλησίᾳ
 περικίᾳ Γορτύναν, ἀμα τῇ λοιπῇ καὶ Κρήτῃ περικίᾳ, Ecclesia
 Gortynam incolenti, vel adjacenti, simul cum reliquis per Cre-
 tam Ecclesiis, aut diocesium scripsisse eum ait Eusebius l. IV.
 c. xy. quarum, inquit Eusebius, Philippum Episcopum commen-
 dat; φίλων ἐπισκοπῶν αὐτῶν (non unius Dioceseos, sed λοιπῶν,
 ut videtur, περικίῶν ἐπισκοπῶν) ἀποδέχεσθαι.

§. 16. Sic denique de Asiā, cujus in Novo Codice toties fit
 mentio, Asiā scilicet Lydiā, pronuntiandum est. Cum enim 10.
 prædicato per Paulum & Iohannem per annos aliquot Evange-
 lio, Incolæ ejus omnes fidem recepisse dicantur, Act. XIX. 10. Et
 tamen in eā universā post tres annos à Paulo inter eos insumptos,
 septem tantum Ecclesia in Apocalypsi recensentur: Cūque 2^{do},
 multas Metropoles in eā fuisse certum sit, (καὶ τῇ Μητροπόλει *Εφε-
 σον primam apud *Ulpianum) & inter eas || Ptolomæo Thyati-
 ra, & Concil: Constant: sub Menā, Philadelphia, Metropoles
 appellentur, Laodicea itidem, & Sardis, Smyrna & Ephesus à

* in l. Observ:
 D. de off: Pro-
 cons:
 || Θυάτειρα
 Μητροπολις.
 Geog. l. V. c. 2.
 + Ἐπίσκοπος
 τῆς Φιλαδέλ-
 φειαν μητρο-
 πόλεως τῇ
 Λαοδικῇ ἐπαρ-
 χίας, Act. V.

Plinio l.V.c.19. ponantur, ut civitates in quibus *Romani Proci*, sedes suas figentes, *Civitatibus* omnibus circum ambientibus ius dabant, quod & de Pergamo affirmat c.30. Cum denique 3^{to}, *Ignatii* xpo, *Magnesiam* & *Trallin* super *Meandri* ripis positas (*Τῶν πόλεων Αυσίας πρὸς τὸν Μαιάνδρον ποταμὸν*, ait *Stephanns Byzant:* καὶ Πάρι:) ideoque in hac *Asia* locandas, ex *Epistolis* ad eas conscriptis, & *Episcopis* *Damâ*, & *Polybio* ab *Ignationo* nominatis, *Ecclesias* seu *Civitates Episcopales* fuisse monstretur, & quas postea *Ephesino* *Metropolitano* subjectas fuisse cognoscimus: Nemini novum aut improbabile censebitur, quod ex his aut talibus præmissis *Reverendissimus Primas Armachanus* concludi postulat, (& ad illud elucidatius reddendum, de *Asia* istius ambitu eruditissimam commentationem conscripsit) Has scilicet singulas *Ecclesias*, eo ipso, quo ad eas missa est *Epistola*, tempore, *Metropoles* fuisse, ad quas reliquæ omnes istius *Asia* *Ecclesia*, ut ad *Matres* filiarum pertinebant, & quamvis earum plures ab hac denuo dignitate exciderint, solâ *Epheso*, sub *Constantini* tempore, incolumi servatâ, omnes tamen, solâ *Thyatirensi* exceptâ, ad eandem, à quâ exciderant, tandem restitutas esse.

§.17. In re testatissimâ unicum addo (ne *Reverendissimi Primatis* serinia compilasse videar) idque notissimum, *Concilia*, quæ hos *Metropoliticarum Ecclesiarum Primatus*, aut *Exarchatus*, decretis ipsorum confirmandos censuerint, cum de iis sermonem fecerint, *Antiquarum*, aut *Apostolicarum* traditionum mentionem solenniter facere.

§.18. Sic in fronte laudatissimi istius *Niceni Canonis* sexti (quo totius *Aegypti*, *Lybia*, & *Pentapoleos* *Œgypti* ad *Patriarcham Alexandriæ* pertinere statuitur, ut & *Romano* *Episcopo*, & *Antiocheno*, & cæterarum *Provinciarum Metropolitæ* *ἁγίας* *ἐκκλησίας*, privilegia sua servanda esse decernitur) præponitur [*Τὰ ἀρχαῖα ἐν ἡμετέροις* (ipsis *Ignatii* verbis, de *Apostolicis* consuetudinibus sine dubio usurpatis) *Antiqui*, aut *Primitivi mores obtineant*] ii scilicet, qui à *Marco* ipso (quem *Alexandrine*, ut & in *Lybiâ*, & *Pentapoli*, *Ecclesiarum* fundatorem fuisse monstravimus) ad ea tempora deducebantur.

§.19. Sic & in *Antiocheno Canone* IX. ubi ὁ ἐν τῇ *μετρίᾳ* *ἐκκλησίᾳ*, *Episcopus* qui in *Metropoli* præficitur, τὴν *ἐκκλησίαν* *ἀναδέχεται* *πᾶν* *τὸ ἐν τῇ* *ἐκκλησίᾳ*, totius *Provincia* curam suscipere jubebatur. Cæteri verò *Episcopi* *ἡμετέροις* *ἐκκλησίαις* *ἀποδίδουσι*, nihil grande facere sine illo, &c. statim additur, *καὶ τὰ ἀρχαῖα*.

χαίον κρηίνοντα τὴν παλίων ἡμῶν κανόνα, secundum Patrum nostrorum antiquum, seu primitivum Canonem, qui jamdiu in Ecclesia obtinuit.

§.20. Sic Ephesini Concilii Can. ultimo, cùm de Cypriorum Archiepiscopi privilegiis agatur, caveaturque, Ne ille Patriarchæ Antiocheno subiacere existimetur, iterum ad ἀρχαίον ἐδοῦτο, & ἀρχαίαν σωθήσαν, tandèmque ad τὰ ἐξ ἀρχῆς ἀναδεν δίκαια, illa, quæ ab insisio plantata Ecclesia fuerant, jura, & τὸ πάλαι κρατῆς ἐδοῦτο recurritur.

§.30. Ex quibus satis patet, Hanc Metropoliticarum Ecclesiarum ἀερίων assertionem, aliarumque omnium ab iis dependentium subordinationis vindicationem, nihil novum, aut à quo Primitiva praxis ahhorruiſſe putetur, in Ecclesiam Christi invehere, sed ea ab ipsis demum Apostolis Ecclesiarum fundatoribus instituta manasse, & ad Ecclesiarum unitatem, & concordiam conservandam non parum contulisse.

CAP. VI.

Ἐπισκόπου & Πρεσβυτέρου vocum usus promiscuus. De eo testimonia Theodoretii, &c. Ἰσοδυναμίας quatuor modi. Primus Theodoro, Tertius Theophylasto placuit, Neuter Presbyteranorum sententiæ confirmandæ utilis.

§.1. **I**stis sic dispositis, ad quartam dicendorum Classẽm progredimur, Ἐπισκόπου simul ac Πρεσβυτέρου appellationem, quatenus voces eas in Novo Testamento usurpatas reperimus.

§.2. Et illud imprimis hæc in re diffitendum non est, quòd Antiquorum Scriptorum quàm multis visum est, eas aut semper, aut plerunque in Novo Testamento promiscuè usurpari, ut voces ἰσοδυναμίας. Sic Theodoretus in I. Tim. III. 1. Τὸς αὐτοὺς ἐκάλων ποτε πρεσβυτέρους καὶ ἐπισκόπους, & in Phil. I. ἀμφοτέρω ἔιχον κατ' ἐκείνον καὶ κατὰ τὸ νόημα. Sic post Chrysostomum Oecumenius in Phil. I. ἐπισκόπους τῶν πρεσβυτέρων καλεῖ, τότε γὰρ ἐπὶ κοινοῦ τῶν ὀνόμασι. Et in Act. XX. Ἐπεὶ δὲ λαοὶ τῶν πολλῶν ἡ σωθήσεια μάλιστα τὴν καὶνὴν διδάσκεις, τῶν ἐπισκόπων πρεσβυτέρους ὀνομαζέσθαι, καὶ τῶν πρεσβυτέρων ἐπισκόπους, σημεῖον τὸ ἐντεῦθεν, καὶ ἐκ τῆς ὁδοῦ τίτον ἐπιστολῆς, ἐπὶ τῇ καὶ πρὸς φιλιππίους, καὶ ἐκ τῆς πρὸς Τιμόθεον ἐπιστολῆς. Sic in I. Pet. V. 1. Πρεσβυτέρους γὰρ τῶν ἐπισκόπων, καὶ ἡ τῆς Πράξεων βίβλος οὕτως λεγομένοις. Idem etiam sensisse Hieronymum ex Commentariis præcipuè ad Titum à D. Blondello fusè recitatis, constat.

§. 3. Hæc Antiquorum affirmatio quatuor modis explicari,
E c 2 aut

aut intelligi potest, vel sic ut ambæ voces ἱσοδυναμῶσι [Ἐπισκοπῶ, & πρεσβύτερῶ] rem unicam, & simplicem, quæcunque illa fuerit, significasse putandæ sint, quod etiam dupliciter fieri potest, 1. Ut *Episcopos* solos, 2^{do}. Ut *Presbyteros* (quos hodie dicimus) solos denotasse putentur, vel 3^{io}, ut utraque vox utroſque promiscuè significet, quandoque scilicet *Episcopum*, quandoque *Presbyterum*, adeoque vox ἐπισκοπῶ quandoque *Presbyterum* significet, quandoque *Episcopum* propriè dictum, idemque de voce πρεσβύτερῶ affirmetur, aliquando *Presbyterum* vulgò dictum, aliquando ἰδιῶς appellatum *Episcopum* significasse. 4^o. denique ut vox ἐπισκοπῶ semper *Episcopum* singularem denotet, πρεσβύτερῶ verò quandoque de *Episcopis*, quandoque etiam de *Presbyteris*, quos hodie dicimus, comparibus usurpetur.

§.4. Horum sensuum primusne, an secundus, seu tertius demum, quartusve Antiquorum istorum dictis accommodandus sit, nondum, quod scimus, inter *scriptores* convenit. *Theodoretus* ad secundum potiùs sensum inclinasse videtur, cùm voce ἐπισκοπῶ Aët. XX. Phil. I. Tit. I. ut & I. Tim. III. non *Episcopos*, sed *Presbyteros* solos intelligendos pronuntiet; Ἐπισκόπους, inquit, πῶς πρεσβύτερος καλεῖται, *Episcoporum* voce utitur, cùm *Presbyteros* intelligat *Apostolus*, sequitur enim, ἄλλως τε ἰδὲ οὕτως ὡς πολλοὶ ἐπισκόπους μᾶλλον ποιμαίνειν, *Alias enim impossibile esset, multos Episcopos unam civitatem pascere, aut administrare.*

* c. VIII. & X.

+ ἐπισκόπους
αὐτὲ δὲ καὶ μέ-
ζοντες μὴ α-
λαχόντας πο-
μῆς, in I. Tim.
III.

* ib.

§.5. Hæc quidem *Theodoreti* sententia, quamvis fundamento planè debili nitatur (neque enim, si ἐπίσκοποι omnibus istis locis pro singularibus & propriè dictis *Episcopis* sumantur, ex eo quicquam incommodi sequetur, ut * statim patebit) nihil tamen, si pro concessâ habeatur, ad stabiliendam *Episcoporum*, & *Presbyterorum* ἰσοτιμίαν factura est, cùm ab ipso, qui sic affirmaverit, *Theodoreto*, *Episcoporum* ἕξοχῇ seu + μεζῶν πρὸς manifestè propugnetur, ipsique, quos nunc *Episcopos* dicimus, singulares urbium *Præfecti*, *Apostolorum* tempore, * *Apostoli* nuncupati fuisse assumentur.

§.6. Quid autem hæc in re de *Hieronymo* pronuntiandum sit, satis supérque prædiximus.

§.7. Verùm post *Chrysostomum*, *Theophylactum* & *Oecumenium* tertium potissimum sensum placuisse video, cùm enim in Phil. I. nominum κοινονίαν notasset *Oecumenius*, eam sic statim explicandam curavit, ut non solum οἱ ἐπίσκοποι πρεσβύτεροι vocari putentur (uti & δαῖμονες etiam) sed & τὸ ἑμπαλιν ἐ convertible, οἱ πρεσβύτεροι

πρεσβυτεροι. Illud etiam ex verbis ad Act. XX. recitatis patet, Scripturam quippe τὸν ἐπισκόπον πρεσβυτέρους, καὶ τὸν πρεσβυτέρους ἐπισκόπους ὀνομάζειν, Et cum ad I Per. V. 1. notasset vocem συμ-πρεσβύτερον Petro accommodatam, vel ἡλικίαν, vel τὴν ἐπισκοπὴν πρὸς μὴν significare, statim adjicit, πρεσβυτέρους γὰρ τὸν ἐπισκόπον, καὶ ἡ τὴν Πρεσβυτερίαν βίβλος οὗδε λεγομένης. Episcopus (proprie dictos, quibus prædicta ἐπισκοπὴ πρὸς μὴν competebat) in Actorum libro per vocem πρεσβύτερον significari, sic & in II. Jo. Joannes, inquit, πρεσβύτερον μόνον ἐαυτὸν ἡξίωσι καλεῖσθαι, ἥτοι ὅτι καὶ οὗτοι ὡς ἡδὴ ἐξήραται ταύτας, ἡ καὶ ἐπισκοπὴν καλῶν ἐαυτὸν διὰ τὴν πρεσβυτερίαν, Presbyterum solummodo se vocandum putavit, vel quia has Epistolas jam senex scripserit, vel quia voce πρεσβύτερος se Episcopum nuncuparet.

§.8. Ex quibus itidem manifestum est, ex hoc altero harum vocum ἰσοδυναμίας sensu, nihil ad Presbyteranam ἐπισκοπίαν tuendam concludi posse, cum & ii ipsi qui in Novo Testamento ἐπισκόπων & πρεσβυτέρων promiscuum usum affirmant, & quandoque Episcopos (sequioribus ævis sic dictos) quandoque Presbyteros iis significari censeant, extra omnem tamen illud controversiam ponant, ipsis Scripturarum temporibus, singulares Civitatum Praefectos fuisse, seu Πρεσβυτέρας quidem eos, seu Episcopos nuncupatos.

§.9. Hæc utrobique verè à me dicta esse, malo Optimi senis Petri Molinai, quàm meis verbis testatum facere. Dixi, * inquit, in Novo Testamento voces Episcopi & Presbyteri perinde accipi, sed non putavi inde imminui dignitatem Episcopalem, cum locutus sim de solo nomine, non de solo munere, habeamque — consentientes, præter Presbyterum Hieronymum, celeberrimos Episcopos veteris Ecclesia, Chrysostomum, Ambrosium (Authorem Comment: in Epistolas Pauli pseudepigraphum) Theodoretum, qui non putaverunt sibi fraudi esse, aut per hoc de sua dignitate quicquam detrahi, si voces Episcopi & Presbyteri primis eodem sensu usurpatis fuisse crederetur.

* Ep: I. ad Episc: Winton:

§.10. His itaque prælibatis, sic ut causæ nostræ quicquid de horum in Scripturâ verborum ἰσοδυναμίας, aut promiscuo usu affirmetur, quovismodo obesse nequeat, nihil jam vetat, quo minus singulos Novi Instrumenti locos, ubi aut ἐπισκόπος, aut πρεσβύτερος mentio occurrit, perlustraturi, obiter etiam (& planè ex abundanti) disquiramus, annon primum, aut quartum demum ἰσοδυναμίας genus hic locum habere possit, ita, ut aut utroque vocabulo ἐπισκόπος & πρεσβύτερος soli singulares Episcopi, constan-

ter (& nunquam non) in *sacro Codice* denotetur, aut saltem voce [ἐπίσκοπος] ad solos singulares Episcopos pertinente, vox ἀρχιεπίσκοπος communiter ad Episcopos, quandoque tamen licet rarò ad Presbyteros pertineat.

CAP. VII.

Ἐπισκοπὴ vox in veteri Testamento. Ἡ Ἐπίσκοποι, Ἀρχοντες, Annui Praesides, Ὁ Ἱερο. Ἐπίσκοποι δυνάμεις, Artifices principales. Rectores, Praepositi Sacerdotum & Levitarum, ἐπίσκοπος Ἑβραῖο. Græca Exemplaria Is. LX. 17. Emendata ex Clemente. Ἀρχὴ aliqua per ἐπίσκοπον notata. Christi κλειστής Jo. XIII. 13. Καὶ ἔσθι διακονίας καὶ Ἀποστόλης Αἰ. I. 25. Dominium Charitativum. Status Controversia.

§. 1. **A** Voce ἐπισκοπὴ exordium est, ab Hellenistis in Veteri, ab Apostolis dein, in Novo Testamento, non rarò usurpatà. In Veteri Testamento Duo sunt vocabula Hebraica, quæ Græci Interpretes per ἐπίσκοπον reddenda putarunt, 1. ἡ σέμελ, (Θεῶν, Κλειῶν, Ἀγγέλων, καὶ ἐπισκόπων commune) quo scilicet κοινῶς dominium notatur.

§. 2. Sic apud prophanos Autores iidem sunt ἐπίσκοποι & ἀρχοντες; Videatur Aristides in Orat: de Concur: ad Asiat: Civit: ubi post βασιλέων mentionem, adduntur οἱ κατ' ἐνιαυτὸν ἐπίσκοποι ἀφικνούμενοι, de quibus priùs dicebatur, ἡγεμόνες ὅ ἡμῶν οὐνόμα φοιτῶσι καὶ ἔχουσιν ἔτος, Annui scilicet Praesides, Qui Iustiniano ἀρχοντες ἐπαρχιῶν, & μητροπόλεων ubique dicebantur. Unde illud forsan Hefychii, ἐπίσκοπον βασιλέα reddentis.

§. 3. Secundò (à themate Ἱερο) Ἱερο, Ἱερο, quibus omnibus notatur Praefectus, Praepositus, Commissarius, cui aliqua super homines administratio conceditur, communiter per ἐπίσκοπον redduntur, at & per ἐπιστάτης, & πρεσβύτης, ut & ἀρχων, πρίσχυς, κωμάρχης, & semel per θυραγωγὸς Ianitor, viz: cui claves domus Domini commissi sunt, Ezech: XLIV. 11. Cum per ἐπισκοπον reddatur, ad quinque significatio ejus reduci potest.

§. 4. Primò, in Exercitu, Ducem, ἐπίσκοπον ἢ δυνάμει, Chiliarchum, aut Centurionem denotat, Num: XXXI. 14. Iud: IX. 28. II. Reg: XI. 15.

§. 5. Secundò, in officinà, Artifices principales, II. Chron: XXXIV. 12. 17. eos nempe qui restaurando templo praeſciebantur.

§. 6. Tertiò, in Civitate, quemlibet Rectorem, aut Principem, Nolum:

Nebem: XI. 9. 14. peculiariter verò *Sacerdotum Præpositum*, v. 10. qualis erat *Iedaiab*, dein *Levitarum* v. 15. qualis *Schemaiab*, Priorem ἱερέων, posteriore Ἀδελφῶν ἐπίσκοπον dictum.

§. 7. *Quartò*, in *Templi ministerio*, *Eleazarum* filium *Aaronis* (ἑ ἀρχόντων ἑ Ἀδελφῶν ἀρχὸν dictum, *Num:* III. 32.) qui *Num:* IV. 16. ἐπίσκοπος ἑλεάζαρ vocatur.

§. 8. *Quintò*, *præpositus domus Domini* significat, ἐπίσκοπος ἐν τῷ οἴκῳ κυρίου, II. *Reg:* XI. 18.

§. 9. Quòd verò in *Græcis* *Isaia* exemplaribus c. LX. 17. vocem ἐπίσκοπος pro *Hebr:* שָׂרֵי hodie repositam reperiamus, videatur illud ex *Clemente Romano* emendandum esse, sic ut ad priorem *Commatis* particulam vox ἐπίσκοπος pertineat, & per eam ἡγεσία reddatur, quam toties sic redditam videmus, שָׂרֵי verò, (quæ ad inferiora officia, ἐργασίῳ, πορεύσει, πειρασμοῖς, ἰδίας pertinet, & cum semel per ἐπιστάτης reddatur, *Ex:* V. 14. ad ἐργασίῳ munus pertinere deprehenditur,) rectissime (ut ab eodem *Clemente* in hoc *Isaia* loco, è *Codice* antiquissimo, & quo *Apostoli* utebantur, repositum experimur) per διακόνους reddatur, Quòd hîc obiter monuisse sufficiat.

§. 10. Ex hac sub *Veteri Testamento* vocis hujus significatione, multa sunt, quæ ad rem nostram satis commodè concludi possent, si isti immorari opus esset. Nos ex iis omnibus hoc unum deisticè monstratum censemus, ἐπιστάτω, aut πρεσβύτω (aliquem aliis præpositum, ut ipsorum actiones, & operas observet, curamque suscipiat) hoc ἐπισκόπου titulo constanter apud *Interpretes* eos *Hellenistas* significari, ideòque nullam dubitandi causam esse, quin ἀρχὴ aliqua in *Ecclesiâ Christianâ* à *Novi Testamenti* scriptoribus per ἐπισκοπὴν indigitetur.

§. 11. Talis quidem erat, quam *Magno* nostro ἑ Συχῶν *Episcopo*, *Christo* ipsi competiisse videmus, qui cum hîc in terris discipulis suis ministraret, κυριότητα tamen sibi vendicabat, 70. XIII. 13.

§. 12. Talis ἐπισκοπὴ *Act:* I. cum munus, saltem in designatione divina, *Apostolicum* eà notetur, quod, ad modum *Christi*, κυεῖν, & tamen διακονεῖν, dominium certè (inter fideles aut *Christianos*) sed *Charitativum*, & cum humilitate summâ conjunctum fuisse, prius monstravimus. Hinc & illud παρέργως notari debet, munus illud, quod ἐπισκοπὴ dicitur v. 20. λαλῶν ἑ διακονίας χ, ἀποσταλῆς nuncupari, v. 25. διακονίας vocabulo ad ministerium, ἀποσταλῆς ad regimen in *Ecclesiâ* futurum (utroque ad regiminis modum

dum definiendum, *dominium* scilicet, non ἀναστρέφειν, aut ἀνατρέφειν, I. Pet. V. 1. 5. sed, ut dictum est, ὡς διακονῶν, Lu. XXII. 27. ὡς πόδας νιμῶν, Jo. XIII. 13. ὡς διακόνου καὶ πύλων δέου, Mar. X. 43. *mansuetum* quidem, & *charitativum*, & ad omnem subditorum utilitatem destinatum) spectante.

§. 13. At de istis nulla inter nos & *Presbyteranos* controversia futura est. Queritur tantum an *singulari persona*, an toti demum *collegio* jus illud competat. Nos *singularibus personis*, *singularum Civitatum Prepositis*, *Jus regendi Ecclesias in Scripturis* attribui contendimus. Illi è contra vocabulorum ἐπισκόπων & πρεσβυτέρων ἰσοδυναμίας in *Scripturis* se conclusisse putantes, unamquamque *Civitatem* à pluribus ἐπισκόποις, seu ἐπισκόπων seu πρεσβυτέρων titulo notis, administrari affirmant, lēque *Novi Testamenti* auctoritate fulciri existimant. De vocabulorum ἰσοδυναμίας statim plura dicemus, & ex eā concessā nihil *Presbyteranorum* causæ accrescere posse monstrabimus. Interim pauca de ἐπισκόπου significatione in omnibus *Novi Codicis* locis dicenda sunt.

CAP. VIII.

Ἐπισκόπου usus in Novo Testamento, Aēt. XX. 28. Πᾶν ποιμνιον de τοῖς Ἀσ. Irenæi auctoritas. Paulus universæ Asiæ fidem annuntians, Aēt. XIX. 10. I. Cor. XVI. 9. Ephesus Asiæ Metropolis primaria, Aēt. X. 38. & 35. Ab eā præcepta Apostolica ad reliquas Civitates optimè diffusa. Per Asiam ἡρῶσα à Paulo insumpta. Ultimum vale, v. 22.

§. 1. **E**Jus prima mentio est Aēt. XX. 28. ubi ad πρεσβύτερος ἐκκλησίας v. 17. verba faciens, eosdem *Episcopos* nuncupat, Περιτρέψετε, inquiens, ἐαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ πᾶν κτλ. ἀμὸν ἔδετε ἐπισκόπους, ποιμαίνοντες ἡ ἐκκλησίαν τῆς Θεῆς, &c. Hinc certè harum vocum ἰσοδυναμίας rectissimè colligi putamus, nec certè alios jam *Mileti* πρεσβύτερος repertos esse, quàm quos singulos ἐπισκόπος Paulus appellat.

§. 2. Qui verò, & quales sint hoc in loco ἐπίσκοποι, facilius intelligi poterit, si prænoscat, quòdnam sit hoc πᾶν τὸ ποιμνιον, cui ἐπίσκοποι, ut ποιμένες præponebantur. Si enim ad unam aliquam *Civitatem* restringendus sit grex ille, *Presbyteranis* fortè herba porrigenda videretur, at secus, si ad plures extendatur; Testis hīc omni exceptione major *Sanehus Irenæus* I. III. c. 14. ubi de vocatis *Mileti* *Episcopis* aut *Presbyteris* sermone habito, statim addit, Ab Epheso, & reliquis proximis Civitatibus convocatos esse.

Plures

Flures enim Apostolorum tempore in Asia Episcopos fuisse, post alios multos ipse etiam Hieronymus pronuntiat, Ipsorum quippe rogatus Johannem Evangelium suum scripsisse affirmans.

* Catal: Scr:
Eccle: c. IX.

§. 3. Id unum si concedatur, frustra contra nos militatura sunt aliorum omnium argumenta, quibus Episcopos hic nominatos ad Presbyterorum gradum detrudere se cogi existimaverunt; Quæ quidem sententia si antiquorum cuivis placuisse videatur, nemini tamen, qui cum Antiquissimo Irenæo (i.e. Polycarpi, eis & Asia in τῇ ἐν Σμύρνῃ ἐκκλησίᾳ καὶ τῶν Ἀποστόλων καὶ ἀποστόλων ἐπιστολῶν; auditore) hac in re contendere, aut ei opponi posse videatur.

§. 4. Ad hujus autem rei veritatem perspicendam, ex v. 31 lux aliqua affulsiura est. Γενεσέτε, inquit Sanctus Paulus, μηκυνδόντες, ὅτι προσέτινυκα καὶ ἡμεῖς καὶ ἡ παρρησία καὶ δακρύων νεκρῶν ἐν ἡμῶν, Vigilate, memores recolentes, quod per triennium nocte diæque non cessavi cum lachrymis unumquemque monere. Quinam verò illi erant quibus annos tres insumpsit Apostolus? Num unius Civitatis fideles? Imò consulatur historia rei gestæ, c. XIX. proposita.

§. 5. Paulus Ephesum venit, v. 1. discipulis duodecim primùm in nomine Jesu baptizatis, v. 5. postea etiam manus imposuit, v. 6. Spiritu statim sancto dona linguarum & prophetie iis largiente; Post hæc in Synagoga Ephesinâ per tres menses prædicavit, v. 8. dein ἀποστὰς ἀπ' αὐτῶν per spatium aliquod, in Scholâ Tyranni quotidie διεδέξθη, v. 9. dein prædicationi, & miraculorum operationi biennium integrum infumebatur, & ex eo factum, ut omnes universam Asiam incolentes verbum Domini Jesu audirent, v. 10. Dein v. 22. missis in Macedoniam Timotheo & Erasto, αὐτὸς ἐπέχεν χρόνον ἐν τῇ Ἀσίᾳ, ipse Paulus in Asia moram fecit, tandemque v. 26. manifestum esse ait Demetrius, ὁ μόνον ἑστῶς, ἀλλὰ ἡρέδον πᾶσι τῇ Ἀσίᾳ, non solum Ephesi, sed per universam ferè Asiam ἰσχυρὸν ὄχλον multitudinem non exiguam ad fidem à Paulo conversam esse. Ideoque δόξαν sibi μεγάλην in partibus istis ἀνεωχέναι, portam magnam apertam esse affirmat Paulus I. Cor. XVI. 9.

§. 6. Patet hinc universam Asiam, aut Natoliam, non unicam Asia Civitatem, Ephesum, πόλιν hinc dici, cujus ἐπισκοπῆς convocati sunt, necigitur quicquam ob stare, quin singuli singulorum Urbium Præfetti hoc titulo significentur.

§. 7. Phrasin [τῶν περιεβούλευς τῇ Ἐκκλησίᾳ] c. XX. 17. nihil nobis officere * postmodum monstrabimus. Duo interim hic notanda crunt.

* c. XIX. &
XX.

§.8. *Primum, Ephesum Asia Metropolim fuisse*, (ἡ πρώτη ἐστὶ τῆς Ἀσίας μητρόπολις, ait Chrysostomus in Arg. Ep: ad Ephesos. Τὴν Ἐφesiὸν μητρόπολιν τῆς Ἀσίας &c. Theodos: Ep: ad Dioscor.) Imò inter *primarias Asia civitates* primò repositam, Apoc. II. 1. ut & in *Notis Imperii*. Hinc sub *Antonini* tempore, necessitas *Proconsuli* imposita, per mare *Asiam* applicare, & τὴν ὑπόστασιν ἔρασαν *primam* attingere. Ulpian: in l. Observ: D. de offic: Procons: Hinc & Aët. XIX. 38. de Epheso dicitur, ἀνδράποιοι εἰσι καὶ ἀρρεσίοι ἄλλοι, *Ius* scilicet *Asiaticis* omnibus in hac *primaria Asia* hujus *Metropoli* dabatur. Hinc est quòd *Antonini Pii* de *Christianis* Epistola περιέχουσα ἐν τῷ Κοινῷ τῆς Ἀσίας, in *communis Asia concilio* (confessu quippe aut *Curiâ* *Proconsulari*) *Ephesi* divulgata sit, inquit Euseb: LIV. καρ. 17. Sic & *Ephesus* non solum *Diana* νεώτερον *edictum* Aët. XIX. 35. sed & ταμειὸν κοινῶν τῆς Ἀσίας καὶ τῆς χερσονήσου καὶ λαοσύνην, inquit *Aristides Or: ad Asiat: Civit: de concord:* Nec igitur sine ratione scriptor ille (quicquid fuerit) de locis in Aët: Apost. sub *Hieronymi* nomine, *Specialiter*, inquit, *ubi Ephesus Civitas est, Asia vocatur*; Et de *Ephesi Episcopo*, *Ordo thronorum Metropol: ad calcem Codini*, ὁ Ἐπίσκοπος Ἰερουσαλὴμ, καὶ ἔξαρχον μὲν τῆς Ἀσίας, *Ephesi Episcopus, totius Asia Primas*.

§.9. *Secundum*. Ab *Epheso* ad reliquas *Asia Ecclesias* vigorem *præceptorum Apostolicorum* commodissimè diffundi potuisse.

§.10. Illud duobus testimoniis confirmatum dabimus, uno ab *Antiquo Martyrii Timothei* scriptore, altero à *Chrysostomo* petito. * Ille sic de *Johanne* pronuntiat, Ὑποστὰς τῆς ἐκκλησίας ἀνακληθὼς, τῇ Ἐφesiῶν ἐκκλησίᾳ μητροπόλιν, καὶ αὐτὸς δὲ ἑαυτοῦ, ἐπὶ τὴν συμπάσης τῆς Ἐφesiῶν ἀντιλαμβάνεσθαι μητροπόλιν, καὶ διήρκεσε τῇ τῆς διοικήσεως κυρίασιν λόγον ἔχει τῆς βασιλείας Τεσσαρτῆ, *Johannem* scilicet *Apostolum*, qui cum *septem Episcopis* (illisine dubio, quibus *septem Ecclesia Apocatyprica* committebantur) *universam Asiam* gubernabat, *Ephesi* subsistisse, ibique *septem illos, ut in Concilio*, adfuisse *Episcopos*.

§.11. * *Chrysostomus* verò de *Timothæo*, *Ephesi* hujus *Episcopa*, αὐτὸν, inquit, ὅτι ἐκκαλεσθῆναι νομοῦν τῷ ἀποστόλῳ καὶ ἰσχυρῶς, ἢ καὶ ἐν τῷ ἐκλόκλησιν τῆς Ἀσίας, *Timotheum*, quæ *Ephesi Episcopum*, *integram Gentem Asiaticam* curam sibi commissam habuisse.

§.12. Idem etiam, ex *Notis Imperii* confirmari posset; In quibus

* Phot: Bib: a. 254.

* Hom: XV. in 1. Tim: V. 19.

quibus ut *Proconsularis, Asia Metropolis, Ephesus* reperitur, sic & *Asia* illa totius *Asiatica* διοικήσεως præcipua provincia erat, cujus *Proconsulatus* ἀρχὴν ἐνδοξοτάτην, inquit *Eusebius* in *vita Maximi*: *Omnium principatuum honoratissima erat.*

§. 12. Ex quibus omnibus satis superque probatum est, *Ephesum* aliarum *Civitatum* omnium commodissimam fuisse, ad quam nuntio dato, *Paulus Hierosolymam* festinans, hoc demum compendio omnes totius *Asia* *Episcopos* ad se *Miletum* convocaret, v. 17.

§. 13. At illud adhuc dilucidius monstratur ex *Orationis Pauline* ad hos *Episcopos* factæ proœmio, v. 18. ubi *predicationis* & *conversionis* ejus inter eos, non *Ephesi* solum, sed & per totam *Asiam*, ipsi ut conscii & testes advocantur, ὑμεῖς ἐπίσταδι ἀπὸ περὶ πλεονέκειας, ἀπὸ τῆς ἀπίστεως εἰς τὴν Ἀσίαν, ὡς καὶ ὑμεῖς τὴν πάλαι χρόνον ἐγενόμην, διδασκὰς ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, v. 20. ἐν οἷς, inquit *διήλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ*, v. 25. vos nostis, à primo die, quo in *Asiam* absceffi, quomodo vobiscum omni tempore me gesserim, docens vos publice, & domatim, Inter quos transivi annuntians regnum Dei. Quinam verò illi fuerunt, inter quos, à quo in *Asiam* descenderat, omne tempus, πρετίαν integram absumpserat? quos publice & domatim docuerat? inter quos, non sedem fixerat, sed (καὶ τὸ πέρατον, in *transcursu*, τὸ τῆς ἐναγγελίης διαβέχων κύκλον, inquit *Oecumenius* in II. Jo:) regnum Dei prædicans διῆλθεν, à loco ad locum transiverat? Certè non unica *Ephesi* urbs, sed aut (χώρα καὶ πόλεις) regio integra, aut saltem principales univèrse *Asia* civitates, Quas cum tanto cum profectu adeò foeliciter *Apostolus* peragraverat, satis apparet, eum in illis æquè ac *Ephesi*, *Episcopos* singulares gregibus singulis præfecisse, quos hic univèrso, & singulos per nuntium *Ephesium*, quo omnes mandati *Apostolici* certiores fiebant, ad se convocandos putabat, ut jam ad διασπὰ καὶ διελύκεις festinans, iis * ἐκέλευεν πάντας omnibus longum (& * quibusdam ultimum) vale diceret, v. 22. ὁρίετο.

25. curamque integri ποιμνίου in manus eorum traderet.

CAP. IX.

Tempus quo Timotheus ad Ephesi Cathedralam ascendit I.Tim.I.3. Act.XX. Relatus per Macedoniam. v.3. I.Tim.III.14. Timothei titulus Ephesus, II.Tim.IV.9,13. Collatio inter I.Tim.I.3. & Act.XX.29. respectu hereticorum quos percutit venturos.

S.1. **H**Æc omnia adhuc clarius elucescent, si advertatur, huic ipsi Ephesine Ecclesia Timotheum à Paulo (sub istius fortassis, quod hic præcesserat, certè) sub alicujus Macedonici itineris tempore præfectum esse.

S.2. Inter Asia Episcopos, Timotheum numerandum esse, sedemque Ephesi fixisse (inter alios innumeros) Patres Concilii Chalcedonensis, Act.XI. testentur, qui à Timotheo ad sua tempora Episcopos XXVII. intercessisse liquidò affirmant. Hunc verò ad istam Ephesi curam, aut Titulum, sub hoc itineris Paulini tempore, cujus fit mentio, Act.XX. 3,4. alligatum esse, factà inter hunc Actorum locum v.4.5. & I.Tim.I.3. comparatione, concludendum videtur.

S.3. I.Tim.I.3. Παρελασόν τε, inquit Sanctus Paulus, πρὸς μείναι ἐν Ἐφέσῳ, πορεύσῃς εἰς Μακεδονίαν, Cum ad Macedoniam iter facerem, jussi te Ephesi commorari, aut sedem figere. Hoc verò Actorum loco, Paulus, inquit Lucas, ἔζηλθεν πορεύσας εἰς Μακεδονίαν, exivit Macedoniam profecturus, c.XX.1. διελαθὼν ὅ τὰ μῆνες ἐμείνα ἕκ. tandem ἦλθεν εἰς τὴν Ἐπίδαυ, v.2. ibi autem tres menses commoratus est, dein cum in Syriam iter paranti insidiæ à Judeis sternerentur, mutato consilio reversus est per Macedoniam, v.3.

S.4. Hæc igitur jam (secundâ, vel potius) tertiâ vice Macedoniam transit, & cum eo Sopater Beroënsis, v.4. (ut & Lucas Historiæ scriptor, ut voce [ἡμᾶς] monstratur, v.5.) cum aliis interrim, & inter eos Timotheus v.4. relicto Paulo rectâ Troadem proficiscerentur, v.5. Postquam verò Troadem ventum est, v.6. nulla Timothei ulterior mentio in Actorum libro reperitur, quem igitur Ephesum abscessisse, curâ Ephesine Ecclesiæ illi à Paulo demandatâ, ex verbis istis [παρελασόν τε πρὸς μείναι ἐν Ἐφέσῳ, πορεύσῃς εἰς Μακεδονίαν] non temerè concludendum putamus, ibique sedem suam ita fixisse (quod πρὸς μείναι est) ut I. Tim. III.14. Paulus Laodiceâ scribens, se sperare affirmet, ἐλθεῖν πρὸς αὐτὸν ταχίον, ad eum statim (facili Laodiceâ Ephesum transitu) venire.

S.5. Non diffitemur quandoque Timotheum à sede suâ Ephesine

finâ posthâc abcessisse, *Pauloque*, cui ut *Apostolo* συνίσταται in *Evangelio*, ut patri obedientiam & ἀνυπατάειαν debebat, ad-
fuisse. At hoc concessio, nihil tamen obstabit, quo minus qui se
Paulo aliquandiu ad alia *Ecclesiarum* negotia utilem præbebat,
adeoque *Apostolus* dicebatur, ad *Ephesum* tamen, tanquam ad
singularem *titulum*, & grandem curam suam alligaretur. Sic ut
nulpiam (nisi à *Magno Apostolo*, qui eum *Ephesi* constituerat, ad
operam aliquam in *Evangelio* locandam avocatus & occupatus)
ab eâ abscederet, pari modo, quo *Silas*, ex *Judæa* *Episcopis* unus,
postea *Antiochiam* missus, *Paulo* se comitem adjunxit, *Act.*
XV. 40. de quo * postmodum videbimus.

* c. XIII.

§. 6. Certe qui *Presbyteros* hodiernos eam sibi libertatem,
quam *Episcopis* negandam putarunt, & *Episcopos* tamen se egre-
gios esse volunt, satis (liberaliter dicam ? an) profusè indulgere
meminerit, hanc itidem *Timotheo* (seu *Christo Domino*, seu sua-
vissimo parenti προεσβύτη Παύλω, & δεσμίῳ Ἰησοῦ Χριστῷ operam
suam extra *Ephesi* mœnia navanti) veniam concedere non grava-
bitur. Id interim notavi non indignum, eum, cum à *Paulo* voca-
tus *Romam* proficisceretur, *II. Tim. IV. 9.* *Epistolam* ad id scriptam
Ephesi accepisse, ideoque per *Troadem* *Epheso* non ita procul di-
stantem transitum illi patuisse, v. 13.

§. 7. Addit *Apostolus I. Tim. I. 3.* *Timotheum* ideo *Ephesinæ*
Ecclesiæ affixum tunc fuisse, ut ὡς ἀγγελὸς παρὰ μὲν ἐπὶ τοῖς διδασκα-
λεῖν, notans insigne tunc temporis ab *Hæreticis* *Ecclesiæ* isti pe-
riculum imminuisse.

§. 8. Idémque per omnes *Asia* *Ecclesiæ* metuendum tunc
fuisse, monstrat orationis *Paulinæ* ad *Episcopos* factæ (quæ unica
adjicitur) ratio, Εγὼ δὲ οἶδα, inquit v. 29. ὅτι ἐλδοὺν τὸ ἔτι ἀγρίον
μὲν λύκοι βαρεῖς, *Novi enim, quod Lupi ovili graves post abcessum*
*hunc meum irrupturi sunt, & ex ipso grege exoritururi ἀνδρες λα-
λῶντες διςτραμμένα, viri perversa loquentes, discipulos post se ad*
ἐπεοδιδασκαλίας suas ἀποσπῶντες *abstrahentes*, v. 38. At ista ex
abundanti, nec nimis affirmanter dicta sunt.

CAP. IX.

Tempus quo Timotheus ad Ephesi Cathedram ascendit I.Tim.I.3. Act.XX. Reditus per Macedoniam. v.3. I.Tim.III.14. Timothei titulus Ephesus, II.Tim. IV.9,13. Collatio inter I.Tim.I.3. & Act.XX.29. respectu hereticorum quos præcedit venturos.

§.1. **H**Æc omnia adhuc clarius elucescent, si advertatur, huic ipsi Ephesine Ecclesia Timotheum à Paulo (sub istius fortassis, quod hic præcesserat, certè) sub alicujus Macedonici itineris tempore præfectum esse.

§.2. Inter Asia Episcopos, Timotheum numerandum esse, sedemque Ephesi fixisse (inter alios innumeros) Patres Concilii Chalcedonensis, Act.XI. testentur, qui à Timotheo ad sua tempora Episcopos XXVII. intercessisse liquidò affirmant. Hunc verò ad istam Ephesi curam, aut Titulum, sub hoc itineris Paulini tempore, cujus fit mentio, Act.XX. 3,4. alligatum esse, factà inter hunc Aetorum locum v.4.5. & I.Tim.I.3. comparatione, concludendum videtur.

§.3. I.Tim.I.3. Παρεκλήσαί σε, inquit Sanctus Paulus, περιεῖναι ἐν Ἐφέσῳ, πορεύσῃς εἰς Μακεδονίαν, Cum ad Macedoniam iter facerem, jussi te Ephesi commorari, aut sedem figere. Hoc verò Aetorum loco, Paulus, inquit Lucas, Ἐξῆλθεν πορεύσας εἰς Μακεδονίαν, ἐξῆλθεν Μακεδονίαν, c.XX.1. διελθὼν ὃ τὰ μῆνη ὀκτώητα &c. tandem ἦλθεν εἰς τὴν Ἐπίδαρον, v.2. ibi autem tres menses commoratus est, dein cum in Syriam iter paranti insidiæ à Judæis struerentur, mutato consilio reversus est per Macedoniam, v.3.

§.4. Hæc igitur jam (secundâ, vel potius) tertiâ vice Macedoniam transit, & cum eo Sopater Beroënsis, v.4. (ut & Lucas Historicus scriptor, ut voce [ἡμᾶς] monstratur, v.5.) cum alii interrim, & inter eos Timotheus v.4. relicto Paulo rectâ Troadem proficiscerentur, v.5. Postquam verò Troadem ventum est, v.6. nulla Timothei ulterior mentio in Aetorum libro reperitur, quem igitur Ephesum abscessisse, curâ Ephesine Ecclesiæ illi à Paulo demandatâ, ex verbis istis [παρεκλήσαί σε περιεῖναι ἐν Ἐφέσῳ, πορεύσῃς εἰς Μακεδονίαν] non temerè concludendum putamus, ibique sedem suam ita fixisse (quod περιεῖναι est) ut I. Tim. III.14. Paulus Laodiceâ scribens, se sperare affirmet, ἐλθῆναι πρὸς αὐτὸν ταχέως, ad eum statim (facili Laodiceâ Ephesum transitu) venire.

§.5. Non diffitemur quandoque Timotheum à sede suâ Ephesine

finâ posthâc abscessisse, *Pauloque*, cui ut *Apostolo* συνεργῶν in *Evangelio*, ut patri obedientiam & ἀντιμαρτυρίαν debebat, adfuisse. At hoc concessio, nihil tamen obstat, quo minus qui se *Paulo* aliquandiu ad alia *Ecclesiarum* negotia utilem præbebat, adeoque *Apostolus* dicebatur, ad *Ephesum* tamen, tanquam ad singularem *ritulum*, & grandem curam suam alligaretur. Sic ut nulpiam (nisi à *Magno Apostolo*, qui eum *Ephesi* constituerat, ad operam aliquam in *Evangelio* locandam avocatus & occupatus) ab eâ abscederet, pari modo, quo *Silas*, ex *Judæa* *Episcopis* unus, postea *Antiochiam* missus, *Paulo* se comitem adjunxit, *Act.* XV. 40. de quo * postmodum videbimus.

* c. XIII.

§. 6. Certè qui *Presbyteros* hodiernos eam sibi libertatem, quam *Episcopis* negandam putarunt, & *Episcopos* tamen se egregios esse volunt, satis (liberaliter dicam? an) profusè indulgere meminerit, hanc itidem *Timotheo* (seu *Christo Domine*, seu suavissimo parenti πρεσβύτερ Πάυλω, καὶ δεσμίῳ Ἰησοῦ Χριστῷ operam suam extra *Ephesi* mœnia navanti) veniam concedere non gravabitur. Id interim notatu non indignum, eum, cum à *Paulo* vocatus. *Romam* proficisceretur, II. *Tim.* IV. 9. *Epistolam* ad id scriptam *Ephesi* accepisse, ideoque per *Troadem* *Epheso* non ita procul distantem transitum illi paruisse, v. 13.

§. 7. Addit *Apostolus* I. *Tim.* I. 3. *Timotheum* idèd *Ephesi* in *Ecclesia* affixum tunc fuisse, ut ἑξαγγελῇ πρὸς τὴν ἐκκλησίαν διδασκαλεῖν, notans insigne tunc temporis ab *Hæreticis* *Ecclesia* isti periculum imminuisse.

§. 8. Idemque per omnes *Asia* *Ecclesias* metuendum tunc fuisse, monstrat orationis *Pauline* ad *Episcopos* factæ (quæ unica adjicitur) ratio, Ἐγὼ καὶ ὁ θεὸς οἶδα, inquit v. 29. ὅτι ἐλθόντων ἡμῶν λύκοι βαρεῖς, *Novi enim, quod Lupi ovili graves post abscessum hunc meum irrupturi sunt, & ex ipso grege exoritururi ἀνδρες λαλῶντες διαστραμμένα, viri perversa loquentes, discipulos post se ad ἐπεοδιδασκαλίας suas ἀποσπῶντες abstrahentes*, v. 38. At ista ex abundantia, nec nimis affirmanter dicta sunt.

CAP. X.

Phil. I. 1. *Walonis argumentum infirmum. Epaphroditus Philippensium Episcopus, Roma fuit, (Onesiphorus, Familia ejus II. Tim. I. 16. Dogma grandi pro defunctis, ut sine ratione fundatum) Ἐπισκοπος Phil. I. 1. verè Episcopi. Plures quædamque in eadem Civitate Episcopi. Dilemma contra Presbyteranos. Philippi μερίδ' Μακεδονία Μετροπόλις, Act. XVI. 12. Epistola ad Philippenses, ad totam provinciam missa. Philippi, Κεννίδης Διάκ', Μετροπολιτικά dignitas mobilis ex variis causis, Concilium, Fora, Sedes Procuratorum, Macedonia prima tunc Philippi. Πρεσβυτερίαι privilegium, Phil. IV. 15. II. Cor. XI. 9. Epistole ad Thess: ad Philippenses mitti à Polycarpo d. cte. Epistole ad Corinthios ad omnes Achaia Ecclesias missæ. II. Cor. I. 1. Col. IV. 16. Nulli quædamque in primis Ecclesiis Presbyteri, A solis Episcopis & Diaconis administrate Ecclesiæ, Testimonia Clementis Romani, Alexandrini, Tertulliani.*

§ 1. **P**ROcedamus igitur ad proximam ἐπισκόπων mentionem Phil. I. 1. Ubi post Sanctos omnes in Christo Jesu (i.e. fideles) τῶν ὄντων ἐν Φιλιπποῖς, adjicitur οὖν ἐπισκόποις καὶ διακόνους.] Hinc rectè Walò Mess: se conclusisse putavit, Cùm nullus inter Episcopos & Diaconos ordo interponatur, Episcopos eos intelligi, qui & Presbyteri, dicebantur.

§ 2. Nos certè & illud rectè conclusum censemus, si enim inter Philippenses eo tempore Πρεσβύτεροι fuissent ab Episcopis distincti, rationem non constare, cur in enumeratione tam accuratâ ab infimis fidelibus ad summos Episcopos ascendente, nulla ipsorum mentio fieret, ideòque cum Walone concludimus, eisdem hic ἐπισκόπους & πρεσβύτερος esse, nec quovis in Ecclesiâ Philippensium Πρεσβύτερος tunc fuisse qui iidem ἐπισκοποι non fuerint, ideòque extra omne dubium ponendum esse, vocem πρεσβύτερος, ἀξιωματικὴν & πρὸς ac ἡλικίας titulum, singularibus Ecclesiarum Episcopis eo toto sæculo competiisse. At non dissimulandum est, aliud, ex mente Walonis, sensum verbis illis necessariò affigendum esse, Episcopos nempe eo loco memoratos, ex sententia ejus Presbyteros, quos hodie dicimus, compares statuendos esse. Sic certè ante Walonem Hieronymus & Theodoretus existimasse videntur; Σωπεσκόπους (sic enim sublatâ diastole, unâ voce legendum, non οὖν ἐπισκόποις, sed σωπεσκόποις quidam voluerunt) εἶπε τὸν πρεσβύτερος, inquit Theophylactus, ἡ δὲ δὴ ἐν μία πόλει πολλοὶ ἦν ἐπισκοποι, ἔπει δὲ ἡ δὲ διακριμένα τὰ ὀνόματα.

§ 3. Pergamus igitur, Et, supposito paulisper, sed nullatenus concessa, voce [ἐπισκόποις] Presbyteros, quos hodie dicimus, compares, eo loco intelligendos esse, Illud Waloni reponendum erit, nihil ex eâ hypothesi concludi posse, quod causæ nostræ quovismodo

modo officiat, cum vel *Philipporum* sedes vacare, vel ab *Apostolo* ipso occupare, vel ipsorum *Episcopus* eo temporis articulo à sede suâ abesse potuerit. Ex illud quidem constat, *Epaphroditum* (si eidem *Theodoro*, *Chrysostomo*, *Theophylacto*, aliisque credendum sit) *Philippensium* *Episcopum*, ἐπαφρόδιτον τὸν πρὸς χρίστου τὸν Ἀποστόλου, ipsorum liberalitatem ad *Paulum* in usus ejus necessarios deferentem c. IV. 18. Roma nunc, cum *Apostolus* hanc *Epistolam* scriberet, adfuisse? ipsamque hanc *Epistolam* (quam igitur nomini ejus inscribi consentaneum non fuit) ad eos retulisse.

§.4. Exemplo res clarior futura est. *Onesiphorus* cum familiâ suâ *Ephesi* degere, ibique *Paulum* non semel liberaliter invitaverat (*δινηρόντος ἐν Ἐφέσῳ*, II. *Tim.* I. 18.) Hic idem, cum *Paulus* *Romæ* vincetus jaceret, ἐν Ῥώμῃ συνῶντο, cum ἀπεδάμνατο ἐξ ἡμῶν ὁ υἱός, v. 17. & sine omni, aut metu, aut erubescencia in carcere cum visitavit, & refocillavit; Hujus tantæ charitatis vicem ei repensurus *Apostolus*, cum hoc ipso tempore ad *Timotheum* *Ephesi* morantem scriberet, familiam ejus, non ipsum *Onesiphorum*, tecum jam *Romæ* existentem, saluari ab eo jubet, v. 16. adeoque faustissima quæque comprecatur, *Det misericordiam Dominus domui Onesiphori*.

§.5. Hunc certè aliqui boni viri, virâ jam excessisse *Onesiphorum* concludentes, oratione eâ pro illo personaliter effusâ v. 18. (*Δὲν αὐτῷ ὁ Κύριος* &c.) ad stabiliendum pro defunctis orandi dogma uti voluerunt; Eadem planè, aut olicitantiâ, aut temeritate, quâ nullum hic *Philippis* *Episcopum* fuisse conclusuri sunt *Presbyterani*, ex eo tantum quod sine *Episcopi* mentione, *Presbyteras*, quos dicimus, & *Diaconos*, *Philippenses* salutasse *Apostolum* animo suo præsumpserint.

§.6. Et hæc quidem *velitantiū* instar, sed & ad obtinendam omnem adversariorum vim πρὸς ἡμᾶς dicta sunt.

§.7. Illud jam tertio addendum est. *Epiphanius* multò secus quàm *Hieronymo* &c. visum esse. Ἐπισκοπὸς nempe hic verè *Episcopus* fuisse. Sic enim ille erroris anam *Aërio* porrectam esse asserens, ex eo quod *Apostolus* Ἐπισκοπῶν & Διακόνων scribat, statim adjicit, ὅτι μὴ ἦν Ἐπισκοπὸς ἢ δὴ καὶ λαοὶ διδόντες, ἔχοντες Ἐπισκοπῶν & Διακόνων. Ubi *Episcopi* (proprie dicti) erant, *Episcopis* & *Diaconis* scripsit. Quod sine dubio ejus dictum ad hunc ad *Philippenses* locum spectat, ideoque, ex sententiâ *Epiphani* *Philippis* jam *Episcopos* constitutos esse, conclusurum est.

§.8. Quod verò à contrariæ sententiæ fautoribus adducitur argumen-

argumentum [*in unâ civitate non fuisse plures Episcopos*] ideò-
que ἐπισκόπος hic plures *Philippis* salutatos, singulares *Episcopos*
non fuisse, Ei facilis responsio.

* Diff: V. c. I.
§. 6. &c.

§ 9. Primò, non usquequaque verum esse, quod pro concessio-
sumitur; Quamvis enim in unâ *Ecclesia*, aut *Cœtu*, plures simul
Episcopi nunquam fuerint, nihil tamen ob stare quin in eadem ci-
vitate duo aliquandiu determinati cœtus fuerint, duobus *Apostoli-*
bus ad fidem adducti, diversis forsân dialectis & aliquando ritibus
disjuncti, quibus duo iidem *Episcopi* leorsim & divisim καὶ ἕκαστος
præficerent. Quod * alibi latius monstrabitur.

§. 10. Secundò, quod ad vim argumenti attiner, respondemus
retorquendo id quod intorquent, idque ex dilemmate utrinque
adversarium ad absurdum adigente; *Axioma* certè illud [*de*
unico in qualibet civitate Episcopo] aut ad ista *Paulina* tempora
pertinuit; aut post illa demum tempora ab *Ecclesia* introductum,
ad *Paulina* non pertinuit. Si prius verum, tunc statim sequetur,
(summis *Presbyteranorum* ingratis,) Eo ipso *Apostolorum* ævo
tales in *Ecclesia Christi* *Episcopos* fuisse, quales in eadem civitate
plures esse non liceat, i. e. *Singulares* planè, quos hic contra
Presbyterane ἱστορίας assertores propugnamus, *Episcopos*. At
si posterius affirmetur, tunc nihil ex hoc axiomate (temporibus
Paulinis verbitque ad *Philippenses* hisce perperam adaptato)
rectè contra nos concludi poterit, qui non sumus adeo ἡλιθιοί,
aut ἐνέθικτοι, ut ex *posterorum* sæculorum constitutionibus de *Pau-*
lino sæculo pronuntiari permittamus, aut ea adversus nos vera
esse suspicemur, quæ vera non esse ipse nobis adversarius largitur,
& in eo ipso quòd vera non sint, omnem causæ suæ incolumita-
tem collocat.

§. 11. Hæc iterum πρὸς ἔντασιν præmittenda erant, Tertiò igitur,
ut verbo uno rem omnem absolvam, Respondeatur, Φιλιππι-
κίς, ad quos hæc *Epistola* dabatur, non unius tantum *Civitatis*,
aut cœtus nomen esse, at integræ demum πατριᾶς, aut provincie,
in quâ *plures Civitates* fuerunt, adeoque ἑπισκοποί in plurali.
Philippos quippe πρὸς τὴν μετὰ τὴν Μακεδονίας πόλιν, unius di-
visionis, aut provincia in *Macedonia*, primam, aut principalem
civitatem Act. XVI. 12. ideòque metropolim fuisse, Exhinc id
statim sequitur, hanc *Sancti Pauli Epistolam Philippensibus* suis
datam, ut & *Polycarpi* alteram τῇ ἐκκλησίᾳ πατριᾶς Φιλιπποῦ
inscriptam, ad totam πατριᾶν aut μερίδα, universum scilicet civi-
tatum confinium, (quarum metropolis *Philippi*) in quibus plures
absque

abique dubio *Episcopi* fuere, (nulliq; adhuc, quos hodie dicimus, *Presbyteri*) missam esse, nec temerè igitur ἑπισκόπων, æquè ac Διακόνων in plurali, (at *Presbyterorum* planè nullam) mentionem fieri.

§. 12. At *Philippos*, dices, μηδεὶν πόλιν καὶ μητροπόλεως Θεσσαλονίκης τελέει, παντὶ αὐτῇ civitatem, & *Thessalonica metropoli* subiectam fuisse. Sic enim in ὑποδείσει *Epistole*, *Commentariis Theophylacti* præfixâ affirmari.

§. 13. At respondetur illam *Philipporum* definitionem ex *Geographo* antiquo petitam, ad ædificatam à *Philippo* civitatem, prius Κεννίδας dictam, dein Δάτον (unde proverbiale illud Δάτος ἀγαθόν, ob *aureodinam*, quam juxta positam *Appianus* affirmat) at non ad sequiora illa, sub *Romanorum* imperium, tempora accommodandam esse. Nec certè novum censendum esse, aut à quo *Imperii Notitiæ* abhorreant, è novo *metropoles* nasci quæ prius non fuerant, (ut & posterioribus sæculis πόλεις διαρχαιμάτων βασιλικῶν τῶ τῆς μητροπόλεως ὑπόματι πυνθείσαι inveniuntur, videatur *Conc: Chalced: Can: XII.*)

§. 14. Notum est illud *Strabonis Geogr: I. XVII.* Αἱ ἐπαρχίαι μὴ διήκον ἄλλοτε ἢ ἄλλως, *Provinciæ* aliis temporibus aliàs divisæ sunt, Ut & illud *I. XIII.* quo *Provinciarum* confusio, quæ facta est, rationem reddendam curavit, διὰ τὸ τὰς Ῥωμαίους μὴ κατὰ φύσιν διελεῖν αὐτὰς, ἀλλ' ἐπεὶ τὸν τρόπον διατάξαι διοικήσεις, ἐν αἷς τὰς ἀρχαίας ποιεῖν, καὶ τὰς διχομοσίας, quòd *Romani* eas non distribuerent, secundum *Gentium & Geographorum antiquas, & proprias divisiones, sed ex politicâ distribuendi ratione, habito respectu ad civitates, in quibus jus populo reddebatur, & ad quas ἀέλιον* ad dirimendas lites congregabatur. Illud in civitatibus *Asiæ* * prius notavimus, *Laodiceam, Sardin, Smyrnam, & Ephesum* à * *Plinio* ut *metropoles* ex ea poni, quòd in iis toti civitatum confinio jus redderetur.

p. 840.

p. 629.

* c. V. §. 15.

* *Nat: hist: l. V. c. 29.*

§. 15. Illud etiam hîc locum habere suadet *Lucas*, qui *Philippos* sub hoc ipso *Paulina* professionis tempore, non tantum αὐτῷ πόλιν, i. e. *metropolin* fuisse affirmat, sed & κολωνίαν adjicit, eam *Romanorum Coloniam* fuisse, unde v. 21. ἡμεῖς ἐν ἑστὶ Ῥωμαίοις ἐσσι. Quamvis enim illud satis constet, *Præsides Romanos*, conventus & confessus suos non tantum in *Coloniis*, aut *Municipiis* celebrandos constituisse, sed quandoque in *Foris* (quæ dicebantur) *Livii, Julii, Appii, Licinii, &c.* Nemini tamen dubium erit. *Coloniis* imprimis ab eis electas esse, ad quas reliquarum confinia propter judicia aggregarentur.

§. 16. Quod verò ad *Ecclesiam* icidem *Philippensium* attinet, (ut ab *Imperiali*, ad *Ecclesiasticam* *Norimam* descendamus) illud etiam manifestum est, in *Evangelii* prædicatione eam totius *Macedonia* ἀρχὴν primitias fuisse; Consulatur *Apostolica* prædicationis historia, *Act.* XVI. 9, 10, 11, 12, &c. ut & *I. Thess.* II. 2. ex quâ clarum est, *Paulum* *Philippis* exorsum, ἀρχὴν ὄντα, ὡς ὑβερδαίνῃ ἐν Φιλίπποις, *Thessalonicam* postea progressum esse, in hoc Κηρύγματι & cursu, aut agone. Nec certè illud novum, ut *Ecclesiasticarum* divisionum ratio ex ἀρχαῖς, quòd hæc maturius, illa serius ad fidem convertâ sit, peteretur; Hinc ἀποστολὴν olim *Antiochia* data, & *Primitiis*, aut ἀρχαῖς cuiusvis regionis solenniter assignata ἀρχὴν; Quod si hic etiam obtinuerit, *Philippi* non *metropolis* tantum, aut ἀρχὴν unius μετῶν πόλεως, sed & totius *Macedonia* prima *metropolis* censenda erit (ut ex *Ulpiano* c. VIII. §. 8. *Ephesum* totius *Asia* fuisse * prædiximus) sic ut ei *Thessalonica*, non ut *matri* (à qua fidem acceperit) *filia*, sed ut *primogenita* in *Fide* soror ætate minor, (ad *Fidem* *Christi* ὁδοποροῦντων) celsura sit, eamque non ut *metropolim* civitas ei subiecta, sed ut *metropolim* primam *metropolis* quidem, sed posterius ad fidem convertâ, vel *secundaria* agnitura.

§. 17. Ut ut illud sit, liberalem *Philippensium* κοινότητα *Phil.* IV. 16. qualem ab aliâ nullâ *Ecclesiâ* se recepisse profitetur *Apostolus*, fratribus *Macedonicis* in commune imputari videmus *II. Cor.* XI. 9. Et cum *Polycarpus* *Paulum* ad *Philippenses* ἀρχὰς in plurali scripsisse affirmaverit, unicæ autem *Philippensibus* ἰδιῶς inscriptæ μετῶν *Ecclesia* meminerit, eas intelligi affirmarunt viri docti quas ad *Thessalonicenses*, aliam *Macedoniae metropolim*, scriptas habemus, ex hac *Philipporum* & *Thessalonica* cognatione, æquæ ad *Philippensium* *Ecclesiam* pertinentes, ac quæ ad *Corinthios* mittebantur ad alias omnes * *Achaie* *Ecclesias* pertinebant, *II. Cor.* I. 1. & quæ *Colossensibus* inscribebatur, à *Laodicensi* etiam *Ecclesiâ*, primariâ *Phrygiae Metropoli*, (cui *Colossenses* adungi videmus, *Col.* II. 2. ut *metropolim* secundariam legenda erat, c. IV. 6. At ista ex abundantia.

* Vid. diff: V. c. 2. §. 3.

§. 18. Superest ut *Walonis* demum argumento (*Presbyteros* hic fuisse, qui ἐπίσκοποι vocantur, ex eo probantis, quòd *Presbyterorum* mentio non intercedat inter *Episcopos* & *Diaconos*) illud unum reponatur, quod contra *Aerium*, *Epiphanius* l. III. c. 1. præstandum duxit, In exordio nempe *Evangelii*, ἢ οὐτὶς τὸ κηρύγματι, ὡς τὰ ἀποστόλων καὶ τῶν ἀποστόλων, ad ea quæ istis

temporibus accidebant, aut conveniebant, scripſiſſe Apoſtolum. Quæ verò ſunt illa ῥ' οὐκ, inquit, ἐκ ἐνρέθη τις ἀξίος ἐπιſκοπῆς &c. Ubi nemo Episcopatu dignus inventus eſt, manebat locus ſine Epifcopo, ὅτε ἡ γὰρ χρεία, καὶ ἡ ἀξίος ἐπιſκοπῆς, καλεσάμενος ὁπιοκοί, πῶς δὲ μὴ ὄντι, ἐκ ἐνρέθη ἐν αὐτοῖς πρεſβύτεροι, καλεσάμενοι, καὶ ἡρώωντες ὅτι τῷ χ' τῶν μόνων ἐπιſκόπων, ἀλλὰ ἡ διακόνου ἐπιſκοπον ἀδύνατον ἦν, καὶ ἐπιμελήσατο ὁ αὐτὸς ἀποſτολὸς διακόνους ἦν τῷ ἐπιſκόπῳ δια ἡ ὑπαγεσίας. Quando autem opus erat, & Episcopatu digni invenirentur, Epifcopi conſtituebantur. Sic iidem cum tanta fidelium multitudo non eſſet, ut Presbyteri inter eos conſtituerentur, ſolo, in quolibet loco, (aut civitate) Epifcopo contenti erant, ita tamen ut Epifcopo ſemper Diaconus ad miniſterium adjungeretur, ſine quo Epifcopus commodè eſſe non poterat.

§. 19. Illud imprimis in Hieroſolymitanâ Eccleſiâ conſtat, ubi cum ſtatim poſt Chriſti aſcenſionem Jacobus Epifcopus conſtitutus ſit, Diaconos primò adjunctos videmus, Act. VI. nullâ adhuc Presbyterorum factâ mentione. Et illud quidem in univerſum, Apoſtoliſ viventibus & inſtituentibus factum eſſe, Clemens Romanus affirmat, Apoſtoli, inquit, καὶ χάρις καὶ πολλὰς κηρύσσοντες, καὶ δίδοντες τὰς ἀρχὰς αὐτῶν, εἰς ἐπιſκόπους καὶ διακόνους ἢ μελλόντων πρὸς τὴν, Primitias ſuas, ſeu eos, qui primi ubique fidem amplectebantur, in eorum qui poſtea credituri erant, Epifcopos & Diaconos conſtituebant.

§. 20. Quò & illud referri debet, quod apud Eusebium l. III. c. xij. Clemens Alexandrinus de Johanne Apoſtolo pronuntiat. Eum, cum ex Pathmo Ephesum rediſſet, quorundam rogatu ad finitimas gentes proſectum eſſe, ὅτε καὶ ἐπιſκόπους καλεσάμενους, ὅτε ἡ ὅλας ἐκκλησίας ἀρμόζοντα, ὅτε δὲ καὶ κληρὸν, ἕνα πᾶν κληρὸς πάντα ἢ ἡδὲ τῷ πρὸς μάλ' ὁ σημαίνοντων.

§. 21. Ex his ratio conſtat, quare ſine Presbyterorum mentione interveniente, Epifcopis Diaconi immediatè adjiciantur, quia ſcilicet in ſingulis Macedonia Civitatibus, quamvis Epifcopus eſſet, nondum Presbyteri conſtituti ſunt, Diaconis tantum πρὸς ὑπαγεσίας ubique Epifcopis adjunctis.

§. 22. Maniſeſta omnia, præſertim cum hæc ipſa Philippenſium Eccleſia, ut & Theſſalonicenſium altera, à Tertulliano nominatim inter eas recenſeantur, apud quas, tempore ipſius, Apoſtolorum Cathedra ſuis adhuc locis præſidebantur, ipſæque eorum Authentica litera recitabantur. Quibus ſatis apparet, Epifco-

pum singularem in hac Philippenſium Eccleſiâ (Epaphroditum dixit Theodoretus) ab Apoſtolo ipſo conſtitutum eſſe (cur non & Theſſalonice, & in aliis Macedonia Civitatibus?) nec igitur Prefbyteros compares, voce [ἐπίσκοπος] ſed ſolos, verique nominis Episcopos diverſarum civitatum, Philippenſi metropoli ſubditarum, intelligendos eſſe.

CAP. XI.

I.Tim.III.2. Omnia per Episcopos & Diaconos adminiſtrata. Epiphanius emendatus, παλίν τε, ἰδιον μέτρον.

§.1. Succedit notiſſimus locus I.Tim.III.2. Εἰ τις ἐπίσκοπος ὀρθῶς, καλῶ ἔργα ἐπιθυμῇ. Δεῖ ἔν τὸν ἐπίσκοπον ἀνεπίκλητον ἦν, &c. Nulla hic dubitandi ratio eſt, quin ἐπισκοπὴ ſingularem Prefecturam, Ἐπίσκοπος ſingularem, quem dicimus, Episcopum ſignificet.

* p. 12.

§.2. Quod enim ex Diaconorum immediatè ſequentē mentione * Waloni neſtendum videtur Argumentum, in auras ſtatiim abiturum eſt, ſi illud unum, quod modò ex Epiphanio monuimus, hic etiam advertatur, Naſcente ſcil: Eccleſiâ, quandocunque Fides in civitate aliquâ plantari inciperet, aut cùm fidelium numerus ſupra modicum non excreſceret, (quod & poſt Apoſtolorum tempora non ſemel accidit) ubique Presbyteros non fuiſſe, Diaconis autem accinctos Episcopos omnia adminiſtraſſe, Hic eſt iſte Eccleſie ſtatus, τὰ πρῶτα τῆς οἰκονομίας ὑπολαβόντος (ſic enim apud Epiphanium legendum eſt, non ὕπο) cùm omnibus functionibus ſuis nondum expleretur; (cui opponitur παλίν τε, & ἰδιον μέτρον ἐλθεῖν, & apud Clementem, ὅλως ἐκκλησίαν ἀρμῶν) qui igitur huic loco rectiſſimè accommodari cenſebitur, cùm Timotheus, à Paulo Epheſi relictus (ut & Titus Creta) in omnibus jam Aſie Civitatibus (ubi nondum erant) divinis officiis deſtuturos conſtitueret, Episcopos inprimis, & Diaconos; Quibus ſolis (πλὴθος μὴ ὄντων, ubi multitudo non fuit, καὶ ὅτε ἐκ ἐνείκη προεβύτηγον καὶ λαοὶ δύνανται) contenti erant, inquit Epiphanius.

* in I.Tim.III.

§.3. His etiam * Theodoretī dictum addi poteſt, qui, licet ad Presbyteros has regulas à Paulo ſancitas pertinere affirmet, adjicit tamen, maniſeſtum eſſe, ὡς τὰς ἐπισκοπὰς πρῶτος περιελάμβανεν τὸν νόμον, ἅτε δὲ καὶ μείζοντος μετὰ λαχόντας τῆς, Eas ab Episcopis præcipuè obſervandas eſſe, ut qui majorem in Eccleſiâ dignitatem ſortiſi ſunt.

§.4.

§.4. At è contra *Chrysostomus*, de *Episcopis* dictum esse ait, & deinde *Presbyteris* adaptari, Ἐπισκόπων ἔδει πολλῶν, καὶ καὶ ἐν ἑκάστῳ πόλιν πρεσβυτέρων, multis *Episcopis* opus erat, qui per singulas civitates præficerentur, & Ἄλλοι ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέρους ἀρμόζει, quæ de *Episcopis* dixit, ea & *Presbyteris* conveniunt. Et sic ex *Chrysostomo Theophylactus*. Nec igitur rationem esse, cur distincta hoc in loco post *Episcopos Presbyterorum* mentio fieret, præsertim cum præter *Episcopos & Diaconos* nulli adhuc *Presbyteri* partiarii constituerentur.

In I. *Tīm:*
Hom: X.

C A P. XII.

Tit. I. 7. Πρεσβύτεροι v. 4. ἐπίσκοποι καὶ πόλιν. Titus 100.
Civitatum *Episcopus*.

§.1. **H**Uic ad *Timotheum*, alter ille ad *Titum* locus (planè parallelus) accensendus est, c. I. 7. Δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεὸς οἰκονόμος, &c. Hic denuò *Episcopum* singularem intelligendum esse, nobiscum *Chrysostomus*, *Theophylactus*, *OEcumenius* pronunciant, Nec obstarè vocis [πρεσβύτερος] mentionem, v. 4. sed, ex adverso, hos ipsos *Episcopos* (inter quos, & *Diaconos*, nulli *Presbyteri* intercesserunt) πρεσβύτερος, ex more sæculi istius, dictos esse, loquatur post alios *Theophylactus*. Κατὰ πόλιν πρεσβυτέρους Ἐπισκόπους ὅπως ἐν ταῦτα ὄντι, ὡς καὶ ἐν τῇ Θεῷ Τιμόθεον, Κατὰ πόλιν δὲ ζῆσιν, καὶ γὰρ ἐβλέπετο πάντων καὶ νῦν ἐπιτελεῖσθαι ἐντὶ, ἀλλὰ ἐν ἑκάστῳ πόλιν ἰδίον ἔχον ποιμένα, ὅπως γὰρ καὶ ὁ πόσις καὶ κροῖον, καὶ ἡ ἐπιμέλεια ἀκριβεστέρη, *Episcopos* intelligit, ut & in *Epistolâ ad Timotheum*; Per civitates verò ait, noluit enim universam *Insulam* (καὶ Κρήτην μεγάλην εἶναι, ait *OEcumenius*, *Cretam*, cum satis magna esset) ab uno (ἐπισκόπῳ, addit *OEcumenius*) administrari, sed unamquamque Civitatem suam habere Pastorem, i. e. *Episcopum*, sic enim & labor levior, & cura exactior futura est.

§.2. Cum enim in *Cretâ Insulâ*, quam *Paulus* ad fidem converterat, civitates plus minus centum essent, Palam est, phrasi istâ non unam, sed plurimas civitates intelligendas esse, quarum omnium (inquit *Ensebius* l. III. c. 8.) ἐπισκοπῶν sortitus est *Titus*, ut sub se *Episcopos* ordinaret, inquit * *Theodoretus*, ut *Episcoporum* rebus exerceret, & πάντων ἐπισκόπων κρίσιν καὶ χειροτονίαν, tot *Episcoporum* iudicium & ordinationem, ait, cum * *Chrysostomo*, * *Theophylactus*.

* *Aug: Ep: ad Tit:*
* in *Tit: I:*
Hom: I:
* *Aug: Epist:*

CAP. XIII.

Ἡγούμενοι Heb. XIII. 7. Vocis huius usus in Vet. Testamento. In Nova Μετ' αὐτὸν ὁ ἡμῶν Lu: XXII. 26. Αἰτ. XV. 22. Περὶ δὲ. Deus. Aaron Prophetas. Ex: VII. 1. Μάϊσις θαλάσσι. Prophetas, specialis in Ecclesiā muneris nomen. I. Cor. XII. 28. Eph. III. 5. & IV. 11. Apostoli, Evangelistae, Prophetas, Διδασκαλοὶ. Judas, & Silas ad sedibus suis dissentienti, nihilominus Episcopi, & ex abundanti Prophetas, Ἡγούμενοι ἐν τοῖς ἀδελφοῖς. Ἡγούμενος simpliciter dicti, Episcopi. Hebraei, totius Palestina Christiani; Episcopi Οὐνοῦ.

§. 1. **I**stis de Episcoporum titulo adeò prolixè propositis, adjicienda jam pauculis aliarum vocum, quæ ad eandem materiam pertinent, explicatio. Hujus generis est [ἡγούμενοι] Heb. XIII. 17, 24. Μνημονεύετε τῶν ἡγούμενων ὑμῶν, περὶ δὲ τοῖς ἡγούμενοις ὑμῶν, & ἀπαύσατε πάντας τὸς ἡγούμενους ὑμῶν.

§. 2. Ἡγούμενοι vocem ad Praefectos quoscunque, Provinciis, Civitatibus, aut familiis praepositos, pertinere, notius est, quàm ut probationibus indigeat. Sic ἡγούμενος λαῶ, Syrach: IX. 22. ἡγούμενος ἐκκλησίας. c. XIII. 8. ἡγούμενος δυνάμεων, I. Mac: XIII. 54. ἡγούμενος Ἰουδαίων, I. Mac: XIII. 42. ἡγούμενος ἔθνους, Syrach: XVII. 13. ἡγούμενος ὁ πόλεως, Syrach: X. 2. ἡγούμενος ἀδελφῶν v. 24. & c. XLIX. 17. & frequenter ἀπλῶς ἡγούμενος.

§. 3. Sic & apud Interpretes vet. Testamenti, quandoque נָשִׂא quandoque לָקַח, & נָתַן, aliæque quàm plurima, per ἀρχων sapius reddita, ἡγούμενος etiam vertuntur.

§. 4. Potestas igitur, aut ἀρχή, isto verbo significatur, an summa in quovis genere, an subordinata, non ex vocis usu, aut origine, sed ex contextus circumstantiis judicandum est.

§. 5. In novo Testamento, de Christo in Israël summi domini summi sanè, & αὐθιγαμὼν exercente, usurpatum videmus, Mat. II. 6. ex Prophetâ. Dein de summâ Apostolorum, aut Episcoporum in Ecclesiâ futurâ dignitate, Lu: XXII. 26. ὁ ἡγούμενος οἷς ἰδ' ἀποστόλων, ubi ἡγούμενος, τῷ μέγιστον ἐν ὑμῶν, majori, i.e. maximo inter vos æquipollere constat. Sic & Josephus, Αἰτ. VII. 10. ἡγούμενος οἷς Ἀιγυπτίων, universa Aegypto praepositus erat, quamvis Regi Pharaoni subiciebatur.

§. 6. In Concilio, aut Synodo Hierosolymitanâ Αἰτ. XV. 22. Judas & Silas ab Apostolis & πρεσβυτέρους, i.e. ab universis Episcoporum conventu, cujus ipsi pars erant, ἐξ αὐτῶν electi, ut Paulo & Barnabæ adjuncti, Epistolam Synodicam ad Ecclesias Antiochenas deferrent, dicuntur ἀνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς. Quid illud

illud sit indagaturis, duo potissimum sunt, quæ viam præmonstrant.

§.7. Primum, Quod Ἀπόστολοι & πρεσβύτεροι, hos ἱερεῖς ἐκλεξαμένους, ex seipsis elegerint hic dicantur, ex quo sequitur, hos ἡγουμένους, non multum ab Apostolis, qui hic dicuntur, i.e. Petro, Jacobo Hierosolymitano Episcopo, ab aliis verò (ut jampridem monstrarimus) Judæa Episcopus, nullo planè intervallo disjunctos esse, eadem in concilio dignitate utentes, adeoque cum illis in eodem βαθμῷ, aut gradu repositos, Quod de nullis infra Episcoporum ordinem subsidentibus dici, aut censeri potuit. Secundum, quod, qui hic ἡγουμένοι dicuntur, Judas & Silas, v.32. ἀποσπῶν ἀπellenentur. Qui verò fuerint isti prophetae, obiter etiam hic dicendum erit.

§.8. Propheta nomine, ut in Veteri, sic & in Novo Testam: significatur ille, qui verbum Dei quibuscunque notum facit, exponit, interpretatur; at præcipuè, qui ex revelatione divinâ illud facit. Sic cum Aaron Moysi, in legatione ad Pharaonem, adjunctus, jubeatur ad Pharaonem loqui, Ex: VII. 2. i. e. nuntium Dei ad eum deferre. (quod à Mose tardiloquo, & blæso non ita commodè fieri potuerat,) erit tibi, (inquit Deus v.1.) Propheta Aaron frater tuus. Ibi Moses tanquam Deus Pharaoni futurus erat, v.1. (ut qui mandatum à Deo sibi commissum habent Dii dicuntur) Aaron verò Moysi Interpreter, & oris vicem suppleturus, quoties nimirum opus esset, sermonem ad populum habiturus (quod cum Paulus fecisse legatur, ἡγουμένης τοῦ λόγου dicebatur, Act. XIV.12. & ut ἕρμης alter colebatur, i.e. ἑρμῆς, interpretis Divini (quales in Oraculorum responsis mentem numinis exponebant) &, quod idem est, πρεσβύτερος munere defuncturus, Ex: IV. 6.

§.9. Eodem planè modo (nec de futurorum tantummodo prædictione) apud Ethnicos, Glaucus, qui nautas monebat, ὡς δὲ ποιῆσαι τὸ πῶν θαλάσσης μάστις, Marinus vates, aut propheta vocabatur.

§.10. Verùm cum in Novo Testamento vocem hanc peculiari modo usurpatam reperiamus, Prophetas scilicet ab Apostolis, I. Cor. XII. 28. Eph. III. 5. & ab Evangelistis etiam Eph. IV. 11. divisos, palam est specialis officii, aut muneris in Ecclesiâ nomen esse, Quodnam illud sit, ex cognatis & simul positis judicandum est.

§.11. Apostoli qui fuerint satis notum, singulares viri, universæ Ecclesiâ in μείσας & κληρὸς dividendæ, ex speciali Christi mandato, immediatè præpositi,

§. 12. *Evangelista* item, ii, qui ad eos, quibus *fides* nondum *predicata* ab *Apostolis*, (& ad quos ipsis non vacabat) ab *Apostolis* mittebantur.

§. 13. Inter hos *medii* reponuntur *Propheta*, Eph. IV. 11. Ii quidem, qui illis, quibus *Evangelium* ab *Apostolis*, aut *Evangelistis* prius *predicabatur*, *doctrinam fidei* uberius annuntiarunt, ex *Mose* & *prophetis*, cum speciali interpretationis dono divinitus instructi essent, *Evangelicam doctrinam* stabiliētes, & sic ubique hoc insigni fulcro *Judaorum* fideles ἐπισκευόντες, per modum *confirmationis*; Et licet spiritualibus χαρίσμασι cumulatifsimè instructi, tamen ἐκ ἑαυτῶν ἢ Ἀποστολῶν, ad *Apostolicam dignitatem*, aut ἐς ὄχλῳ non *ascenderant*, inquit *Theophylactus*. Talis *Agabus*, ali- que ab *Hierosolymis* *Antiochiam* descendentes, Act. XI. 27. Tales in *Antiochenâ Ecclesiâ* περὶ, cum *διδασκαλοῖς* conjuncti Act. XIII. 1. (περὶ πᾶντὰ ἀπὸ πνευματικῶν ἐκτελεσθέντων, inquit *Scholiasista* in II. Cor. XII. 28. οἱ δὲ διδάσκαλοι οἰκοῦν) qui *Barnaba*, & *Saulo manus imposuerunt*. Tales hic *Judas* & *Silas*, qui cum *Judea Episcopi* essent, simul hoc *Prophético* dono instructi erant, idèoque περὶ ὅλης, quatenus *Propheta*, διὰ λόγου πολλῶν περιελάττει ἀδελφοίς, καὶ ἐπισκεύει, Tales denique duo μαρτυρεῖται, Apoc. XI. 3. qui *Episcopi Hierosolymorum* cum essent (ut postea dicitur) περὶ τοῦ λέγει dicuntur, *Prophetarum* more, in *sacra* mandata *Dei* explicare, prophetiæ etiam dono iis accedente.

* Diff. V. c. 1.
§. 24.

§. 14. Hos jam à *Concilio Hierosolymitano* *Antiochiam* missos *Episcopos*, aliquandiu à *Cathedris* suis distentos esse constat, *Silam* enim *Antiochia* mansisse Act. XV. 34. & *Paulo* dein se comitem adjunxisse v. 40. quod, cum res postulet, ab *Episcopis* fieri quis gravabitur?

§. 15. Eos interim *Episcopos* fuisse omnia monstrant, *Concilii* scilicet *Hierosolymitani* ex iis *Apostolis* & (sub περισβυτην titulo) *Episcopis* conflati deputatos, quos idè 1. διδάσκοντες, διδάσκοντες, 2. ἐπισκευόντες, ut & alios c. XIII. 3. χεῖρας ἐπιθέντες, docentes, confirmantes, manus imponentes, omnia fere *Episcoporum* munera exercentes videmus, at ex abundantia, περισβυτη ὄντας, διὰ τὴν πνευματικὴν χάριν, charisma illud *Propheticum* supra alios, quibus διδάσκαλον nomen & officium compete- bat, sortitos.

§. 16. Si verò tandem quærat, cur, cum propriè dicti *Episcopi* essent, hic tamen non ἡγέμενοι, aut ἐπισκοποι simpliciter, sed cum adjecto, ἡγέμενοι ἐν τοῖς ἀδελφοῖς nuncupentur. Respondeo, in- primis

primis advertendum esse, à quibus sic appellentur, scilicet à *Synodo Hierosolymitana*, eos ad totius *Syria Ecclesiam* jam mittendos designante, ideòque cum nec iis à quibus, nec ad quos mittebantur, quovis modo præficerentur, sed tantum *Ecclesiis* particularibus, quarum *Episcopi* erant, nec ἡγούμενος jam simpliciter, nec ἡγεμῖνος ἡμῶν, sed cum limitatione, ἡγεμῖνος ἐν τοῖς ἀδελφοῖς (hac satis opportuna & idonea μείωσι) dicendos fuisse, cum tamen eisdem [ἐξ αὐτῶν] ex ipsis electos fuisse disertè affirmetur.

§. 17. Cum verò de *Ecclesiis* particularibus, seorsim consideratis, nec in *Concilio*, ut h. c. conjunctis, sermo sit, ἡγούμενος ὑμῶν appellatos videas, *Heb. XIII.* ubi καὶ ἐπισκόπων λέγει, de *Episcopis* planè sermo est, inquit *Chrysostomus*, aliique. Qui verò sunt hi ὑμῶν, i. e. *Hebraorum*, *Episcopi*? *Hierosolymorum* certè, & omnium in *Palestina Civitatum*, ad quarum fideles missa hæc *Epistola*, ([τοῖς ἐν Παλαιστίνῃ καὶ ἐν Ἱεροσολύμοις] inquit * *Graci*) singulares *Praefecti*.

* Ἰσοθ: Ep: ad Heb.

§. 18. Nec enim ad unam aliquam civitatem restringendos esse, ipsa in *prographa Hebraorum* mentio, satis latè patens, abundè testatur, Nec quicquam *Presbyterana* ἰσοπῖαις fautoribus in contrarium suppetit. Quod enim *D. Blondellus* affirmat, *A. D. 61.* quo *Epistolam ad Hebraos in vinculis scripsit Paulus*, plures unà *Hierosolymis Episcopos*, vel ἡγούμενος, *Ecclesiam* communì curà ac consilio pavisse, nullà certè ab eo, aut ratione, aut testimonio firmatum est; At è contrario ἡγεμῶν hi, ὑμῶν, i. e. *Hebraorum*, omnium quippe *Palestina*, non unius tantum *Hierosolymitana civitatis Christianorum Praefecti*, aut *Episcopi* disertè hic dicuntur.

§. 19. Unicum hìc ex abundantì addidisse licebit, sequioris ævi *Judeos*, *Episcopos Christianorum* (voce huic affini) ἡγεμῶνας, nominèque peregrino (*Civitate sanctà donato*) הגמניא aut הגמניא appellare.

§. 20. Sic *Abrabaneel* in *Is: XXXIV. f. 54. c. IV.* de illustri illo *Burgenfi* verba faciens, ex *Judaismo* ad fidem *Christi* converso, tandèmq; ad *Episcopalem* sedem evecto, priùs, inquit, *Solomon Levita* dicebatur, postquam autem factus esset שר וגורל סוד הנוצרים (ἀρχων) & magnus inter *Nazarcos*, i. e. *Christianos*, appellatus est, הגמניא ברגנישיש, *Egemon*, i. e. *Episcopus, Burgenfis*. Videatur *Elias Levita* in *Thisbi*, & *Buxtorff*, si placet, *Rabbinicum Lexicon* in verbo הגמניא.

CAP. XIV.

Ποιμένες, duces, de Christo, de Petro, de Asiaticis Episcopis, de Judæorum dispersorum Prasectis, Eph. IV. 11. Pastor pro Episcopo.

* Pref. p. 5.

§. 1. **P**ost ὑγμένους addendi ποιμένες, quibus Presbyteros suos notari D. * Blondellus voluit, sed sine omni itidem probatione. Vox ista à Gregibus ovium ad Homines traducta, Regem, λαὸ ποιμένα, apud Homerum, & Mat. II. 6. ὁ ἡγεμὼν, ὅστις ποιμανεῖ τὸ λαόν, & Apoc. XII. 5. ποιμαίνοντα ἔθνη, idque ἐν παλαιᾷ σδιηρᾷ, c. II. 7. i.e. Ducem aut Regem denotat.

§. 2. In Novo Testamento vox hæc primò de Christo, Mat. XXVI. 31. Jo. X. 11, 14. Heb. XIII. 20. I. Pet. V. 4. & (semel cum ἐπισκόπων conjuncta) I. Pet. II. 25. usurpatur. Dein Apostolo Petro accommodatur, Jo. XXI. 16. ποιμαίνε τὰ πρόβατά μου, pascite (aut gubernate) oves meas, dein Episcopis Asiaticis, Act. XX. 28. ἀκούετε τῷ ποιμένι παντὶ, ἐν ᾧ τὸ πνεῦμα τὸ ἅγιον ἔδωκε ὑμῶς ἐπισκόπον, ποιμαίνην τὴν ἐκκλησίαν, &c. attendite gregi universo, super quem Spiritus sanctus Episcopus vos constituit, ut pascatis, (aut gubernetis) Ecclesiam Dei. Ut & fidelium Judæorum ubicunque dispersorum in Ponti, Galatia, &c. Civitatibus, Prasectis, totidem singularibus Episcopis, I. Pet. V. 1. Πρεσβυτέρους τὰς ἐν ὑμῶν ἀγαθὰ καὶ ὁ συμφερόμενος, ποιμαίνετε τὸ ἐν ὑμῶν ποίμνιον τῷ Θεῷ, ἐκκοπύετε, &c. Seniores qui inter vos sunt, ego pariter Senior adhortor, pascite (aut gubernate) gregem qui est inter vos, Episcopus agens, &c. Nihil hic à voce [πρεσβυτέρους] metuendum, cum eā ἰδίως hoc sæculo, (ut mox loco suo dicetur) Episcopi singularum urbium, quales hic per Pontum, Galatiam, Cappadociam, Asiam, Bythiniam, plures fuisse constat, singulares designentur.

§. 3. At præ omnibus notabilis ista Eph. IV. 11 inter distinctos eorum, quos Christus Ecclesie indulsit, gradus, ποιμένων mentio. Ad cælum, inquit, ascendens Christus, hominibus dona dedit, v. 8. Quæ vero sunt illa? Αὐτὸς ἔδωκε τὸ ἔκκλειον, τὸ ἡγεμῶν, τὸ ἡγεμῶν, (de tribus istis abundè dictum est) τὸ ἡγεμῶν, &c. Ipse dedit Apostolos, Prophetas, Evangelistas, & hos tandem, de quibus jam loquimur, Pastores.

§. 4. De his Chrysostomus, & Scholiasta. Τὰς τὰς ἐκκλησίας ἡγουμένους λέγει τὰς ἐπισκόπους, οἷον καὶ Τιμόθεον, Τίτον, καὶ ἄλλους τοιοῦτους. De iis loquitur, quibus Ecclesia commissæ sunt, discretè de Episcopis, qualis erat Timotheus, Titus, & alii hujusmodi. Nec
immetitò

immerito igitur apud Ignatium, ποιμὴν &, in antiqua Ecclesia Pastoris nomen ad Episcopos idest, & nunquam non pertinuisse videmus, quod pluribus monstrari posset, si jam illis vacaret.

CAP. XV.

Διδάσκαλοι Episcopi I. Cor. XII. 28. Eph. IV. 11. *Doctrinae unitas ad pacem necessaria.* Λόγος & διδασκάλως. *Doctores munus.* Διδάσκαλος ut à Prophetâ distinguitur, Doctores in scholis. Presbyteris Docendi licentia ut competat.

§. 1. **H**ic cum Pastoribus adjungantur Διδάσκαλοι, nec ab iis (ut ab Apostolis Prophetæ, & à Prophetis ποιμένες, &c. per πρεσβυτέρων, δέυτερον, & ἐπίτα) distinguantur, sed per [καὶ] tantum ἐκκλησιαστικόν, aut conjunctivum copulati, in idem planè coalescant, parebit itidem, quid per Διδάσκαλος significetur, quoties iis peculiare in Ecclesiis munus denotatur, I. Cor. XII. 28. & Eph. IV. 11. In qualibet certè Ecclesiâ singulares Præfetti, aut Episcopi.

§. 2. Quomodo à κηρύττειν & ἐναγγελίζειν distinguitur Διδάσκειν, * prius, cum aliud ageretur, dictum est, Eo planè modo, quo à λόγος, διδασκαλία distinguitur, I. Tim. V. 17. *priori ad fidei primam plantationem, secundâ ad πότισμὸν, irrigationem, νεύσιαν, παροχλήσιν, instructionem, exhortationem, & demum ἐπιστημονικὴν confirmationem in fide, pertinente.*

* Differt: III.
c. 6.

§. 3. Hæc in unaquâque Ecclesiâ primariò ad Episcopum, aut Præfektum spectabat, nec alteri cuivis, nisi cui ab Episcopo illud mandatum, competebar. Exinde enim omnium *sectarum, & hæreseων semina*, quoties in Ecclesiâ, ubi fides una plantata, variæ insuper διδαχαὶ, aut διδασκαλίαι superleminarentur. Ideòque ut unitatis cura, sic & διδασκαλίας (ut & baptizatorum confirmationis) Episcopis ubique concredita est. Sic apud Justinum Apol. II. Cum Anagnostes portionem Scripturæ, seu ex Apostolis, seu ex Prophetis legisset, illo quiescente, πρεσβυτέρως (quem Episcopum fuisse mox dicemus) ἢ νεύσιαν &c. ποιεῖν, quo modo Act. XIII. à Paulo factum legimus, Ubi, ut videtur, ἀναγνώσκει νόμον, statim, suo quasi loco, succedit λόγος & διδασκαλίας πρὸς τὸ λαόν, *verbum adhortationis ad populum*, at id non Lectoris sed Doctoris munus.

§. 4. Διδάσκαλον autem I. Cor. XII. sic à Prophetâ distinguunt Græci Patres, ut hic πάλιν ἀπὸ τοῦ πνεύματος, ille vero ἐξ οἰκιστῶν, à seipso etiam locutus sit. Quod in illud ipsum recurrit, quod modo de Prophetis & Episcopis, seu ἡγούμενοις dictum est. Nec

mirum igitur, aut ab usu nominis (cùm *Christus* ubique διδάσκων & vocetur, aut cùm διδασκαλὸν μαθηταὶ, ut & *Cathedra*, ἡνὶς eompetant) alienum futurum est, ut *Episcopi* in singulis *Ecclesiis* (non, ut *D. Blondello* placet, *Presbyteri compares*) διδασκαλοὶ vocentur, ab unâ officii parte sic dicti, ut ab aliâ parte ποιμένες, & ἐπισκοποι.

§. 5. Quod enim ad *Doctorem* aut *Professorum* in *Scholis* gradus attinet, ii longè recentiores sunt, quàm ut in *Pauli* scriptis locum habere possint.

§. 6. Si verò διδάσκων, docere populum, & ex *Scripturis* instruere, *Presbyteri* hodiè *secundarii* non permittantur tantum, sed & pro officio teneantur, illud quidem exinde natum apparet, quòd *Episcopi* in ordinandis *Presbyteris*, eam illis potestatem largiantur, nec tamen ἀπολύτως, sed postquam *liseris*, aut mandato *Episcopi* ἰδίως licentiatii fuerint, exercendam, juxta *Canonis Ancyran* & *Laodicensi* de *Presbyteris* decretum, ab *Ignatio*, & primis temporibus in *Ecclesiâ* custoditum, χρεὶς τὴν ἐπιστολῶν ἐν ταῖς ἐπισκόποις καὶ χαρμμάτων μὲν πρὸς τὴν ἐν ἐκείνῃ παροικίᾳ. De quo * alibi fufius.

* Dissert. III.
c. 9.

CAP. XVI.

* ἡ πρὸς τὸν λόγον, Lu. I. 2. χρεῖσαι. Ὁικονόμος Θεοῦ, *Episcopus*. ὡς ἐκείνου *familia* Ὁικονόμος. Ἀποστολὴ οἰκονόμοι μυστηρίων.

§. 1. **A**lia quædam sunt, quæ, ut ἐπισκόποις, ἡγουμένοις, ποιμήσι, διδασκαλοῖς, ἰσχυρὸν ἀνταμνηστικὸν *D. Blond*: ita singula, non aliâ quàm suâ *Authoritate* fretus, *Collegis Presbyteris* accommodat.

§. 2. Sic I. ait, ἡ πρὸς τὸν λόγον Lu. I. 2. At quid illis, aut cum *Episcopis* nostris, aut cum *Presbyteris Blondellianis*, commune fuit? *Apostoli* certè qui *Historia*, aut rerum narrandarum (ex λέξις hic sunt, & ἔργα τὸ γεγονὸς c. XI. 15.) non solum ἀνέστησαν, sed & χρεῖσαι fuerunt, pars quidem ipsarum non exigua (cùm multa ab ipsis gesta sint, & τῶν ἐκείνων ἐκείνων &c.) Ideò sine dubio ἡ πρὸς τὸν λόγον dicuntur.

§. 4. Miror igitur quid *D. Blondello* in mentem venerit, ut ἡγουμένους (per *Apostolos* & eorum συνεργούς, *Ecclesia* χρεῖς πᾶν & χρεῖαν tributas) à *Lucâ* sic appellatos censeret. Fax illis certè quòd Ὁικονόμος Θεοῦ in hac classe reponat, Talis enim disertè *Episcopus* dicitur, Tit. I. 7. cui totius *familie* administratio à *Deo* tribuitur, eodem

Prof. p. 5.

eodem planè sensu, quo *Claves*, insignia *Ὀικονόμου*, aut *Patris domus*, *1s. XXII. 20, 21.* Petro dabantur. At nec *Collegis*, nec *comparibus* commodè aptari potest *ἡ ἐκκλησία* ista. Ecquis enim ejusdem familiæ plures unquam *Oeconomus*, unius *Clavis* plures gerulos audivit? Videatur *Lu. XVI. 1.* ubi in *Divitis* familiâ unus *Ὀικονόμος*, ut & in civitate unus, *Ro. XVI. 23.* Et si *Apostoli* *ὁμοῦλοι μυστηρίῳ Θεοῦ* dicantur, in plurali *I. Cor. IV. 1.* Illud etiam ad plures familias divisas, plures scilicet particulares *Ecclesias*, distinctos ejusdem *universæ Ecclesiæ* *καὶ ἑκαστῆς*, & *μετέστας*, quas inter se *Apostoli* dispertiebant, pertinuisse censendum est.

CAP. XVII.

Πρεσβύτερος. Justinus post tempus, quo discrimen inter *Episcopos* & *Presbyteros* in *Ecclesiam* inductum agnoscunt *Walo*, & *Blondellus*. Ejus ævo nulli quibusdam in locis *Presbyteri*. *Πρεσβύτερος* pro *Episcopo*. *Tria antiquissima testimonia, Præsidentes apud Tertullianum.*

§. 1. *Supere*st unus *πρεσβυτέρων*, aut *πρεσβυτέρων* titulus, ille quidem neutiquam in *Scripturis* sacris, seu *Episcopis*, seu *Presbyteris* accommodatus. At istis affinis est *πρεσβυς* *Præsdens*, *Antistes*, *Præpositus*, cujus apud *Justinum Martyrem* satis crebra mentio est, *Πρεσβυς*, inquit ille, τῷ προεσῶπτι τῷ ἀδελφῶν ἑστέον καὶ ποτιεῖον, *Apol: II.* Offeritur *Antistiti* panis & poculum fratrum.

§. 2. Ubi primò sciendum est, *Justinum* hunc, post illud tempus, quo discrimen inter *Episcopum* & *Presbyterum* inductum esse *Walo*, & *D. Blondellus* ex *Hieronymo* agnoscunt, hanc *Apolo-*logiam suam scripserit. Videatur *D. Blon: Apol: p. 3.* Memineris, inquit, verius studiosus lector, *Hieronymum* nequaquam scripserit, simulac *Corinthis* dictum fuit, *Ego sum Pauli*, &c. toto orbe decretum, ut unus de *Presbyteris* electus superponeretur cæteris, sed postquam id dictum in populis, i. e. postquam alii passim *Corinthiorum* more in partes discepti sunt, quod ante annum 140. evenisse, idoneè vix quisquam probaverit. Videatur *præf: p. 7.* ubi præcedentem *Ecclesiarum* (quem dicere amat) morem, orbe toto ad *An: Ch: circiter 136.* mansisse affirmat, sic tamen ut probationes, quas sibi fingit, ultra annum 104. aut 108. non produxerit. Et ne quempiam hæc in re incertum relinquamus, videatur *Præf: p. 11.* Nullum, inquit, momentum illustrius occurrit in quod insignis illa mutatio commodè conferri posse videatur, quam *An:*

Ch: 135. Videatur itidem *Walo*, cujus hæc verba sunt, p. 7. *Trapeziticis*, inquit, *Fœnoris* scriptor, &c. nusquam negarunt antiqua etiam tempora discrimen illud inter Episcopos & Presbyteros agnovisse, qui sciunt rem esse antiquissimam, ut duo hi ordines in Ecclesia fuerint distincti, si excipiantur Apostolica tempora, quorum ævo nullum constat eorum ordinum fuisse discrimen. Certè si ad *Johannis* exitum Apostolorum ævum protelandum putemus, ultra Centesimum Christi annum durasse non putabitur, post quem hoc inter Episcopos & Presbyteros discrimen in Ecclesiam statim invehum esse *Walonis* verba evincunt.

§. 3. *Justinum* interea Martyrem non ante An: 150. *Apolo-
giam* suam, in quâ ista ~~προσέσω~~ mentio facta est, scripsisse, & *Ecclesiarum* sui temporis statum graphicè descripsisse, fateatur D. *Blondellus*, *Apol: p. 21*.

§. 4. Nec igitur cuivis æquum videbitur, ut contra *Hieronymum*, contra *Walonem*, contra ipsum D. *Blondellum* ter in eadem ferè verba consultò, & de industriâ testimonium ferentem, singulari (ne quid gravius dicam) D. *Blondelli* testimonio in causâ suâ credatur, * istum *Ecclesiarum ordinem* (quo Episcopis Presbyteri adequabantur) ad *Justini* tempora inviolatum permanfisse.

* *Apol: p. 22.*

§. 5. Secundo igitur notandum est (quod *Epiphanius* nos docuit) hoc ipso *Justini* ævo (vix jam tunc ~~ὄντο~~ *κρυψύτως*, Fide-
que per Orbem Romanum non ita diu Gentibus annuntiata, & ubi annuntiaretur, persecutionibus omnimodis exceptâ) nondum Presbyteros in Ecclesiis ubique constitutos esse, sed civitates non paucas Episcopo & Diaconis, duobus istis Christiani Cleri gradibus, cum Presbyteri idonei non reperirentur, aliquandiu contentas fuisse.

§. 6. Tertiò, ut ad ipsa *Justini* verba accedamus, notari debet vocem ἀδελφῶν cum pane & poculo copulandum esse (sic ut omnium fidelium, i. e. Fratrum προσφωγὴν προσέσω adductam aut oblata denotet) non cum προσέσω (ut cum *Lango*, D. *Blondellus* legi voluit, *Præposito fratrum*, aut, *Ei qui fratribus præest*,) alibi enim ubique apud *Justinum* non προσέσω ἀδελφῶν, sed simpliciter προσέσω dicitur.

§. 7. Quartò, Προσέσω apud *Justinum* διακόνος adjungi, sic ut ad προσέσω pertineat εὐχαριστῆν, panem & poculum consecrare, Diaconis ad distributionem benedicti panis & poculi paratis; Εὐχαριστήσαντο τῷ προσέσω τοῖς καλέσασιν παρ' ἡμῶν διακονοὶ διδόναν ἐλάτω &c. Cum *Præpositus* gratias egerit, *Diaconi* qui apud nos vocantur, dant unicuique. §. 8.

§.8. Hic rectè quidem D. Blondellus concludit, * *Binos tantùm Christiani Cleri gradus, Præpositorum & Diaconorum agnoscit.* Imò & Ecclesiis, quæ ab unico Præposito regerentur, nihil ad integritatem deesse creditum esse; At cum ad identitatem aut isolimiam Episcopi, & Presbyteri adferendam, Cum ad Ecclesiarum per plures simul Præpositos gubernationem confirmandam, hæc ex Justino testimonia ab eodem proferantur, nec aliud illi ad hoc cuius perluadendum argumentum suppetat, præter hæc unicam προσῳτ & cum solis Diaconis conjunctam mentionem, sufficeret, uti spero, paucis monuisse, Primo, Nihil frequentius esse inter hos primorum temporum Scriptores, quàm ut Episcopi singulares, Diaconis suis accincti (ubi Presbyteri nondum constituti sunt) omnia Ecclesiastica munera obirent: Secundo, hoc προσῳτ & titulo, sub istis primis temporibus, Singularem Episcopum (non compares Presbytero) insignitum esse.

* Apol: p.22.

§.9. Illud, præ aliis, tria Antiquæ Ecclesiæ illustria testimonia confirmatura sunt.

§.10 1. Dionysius Corinthiorum Episcopus, Justino post XL. annos succedens, in Epistola ad Athenienses apud * Eusebium, qui Περὶ τῆς προσῳτ & αὐτῶν mentione prius factâ, statim κοδικοῦ καὶ τὸν μαρτυροῦντα Πάπιον καλεσάτω ἐπισκόπῳ αὐτῷ μίμνη), post Martyrium Publii, Quadrati Episcopi eorum creati meminit. Nec illud quidem ex eo, quod prius προσῳτ tantum, postea, aucto fastu, & mutato nomine, ἐπισκοποι constituerentur, nam in verbis immediatè sequentibus, Dionysii Arcopagite meminit, ab ipso Paulo ad fidem conversi, qui πρῶτος, inquit, ἡ Ἀθηναίων πατριάρχης ἡ ἐπισκοπὴ ἐγκρατεῖτο, primus Atheniensium Diaceseos Episcopatum suscepit.

* Hist: l.VI. c.κγ.

§.11. 2^{do}, Marcellus Ancyranus Episcopus, in * Ep: ad Julianum Romæ Episcopum, ubi de seipso, aliisque Ecclesiarum Episcopis ab Hæreticorum audaciâ infestatis locutus, Διὰ τὴν κατὰ τὴν τῆς Θεοῦ ἐκκλησίαν καὶ ἡμῶν τῶν προσῳτων αὐτῶν τεταλμῆσαι, Pessima quæque contra Ecclesiam Dei, & nos eorum Præfectos aut Antistites ausi sunt.

* Euseb: Hæc: LXXII.

§.12. 3^{io}, Concilium Ephesinum Act: 8. "Εξαι τὸ ἀβλαβὲς οἱ τὸ ἀγῶν ἐκκλησιῶν καὶ τὸ Κύριον προσῳτῆς, Ab omni violentiâ & injuria immunitatem habebunt Antistites Ecclesiarum quæ in Cypro sunt, iidem sine dubio qui in priori Canonis parte ἐπισκοποι ἡ Κυπρίων ἐπαρχίας appellantur.

§.13. His singulis in locis, ut προσῳτῆς & ἐπισκοποι idem sunt, sic

sic in *singularibus Ecclesiis singulares* *ποσῶτας* reponi palam est, nunquam *compares*, aut *Collegas*. Nec quicquam igitur D. *Blondellum* adjuturum, quæ ex *Justino Antiquissimo Martyre* hausit, testimonia, Quæ, *singularis* ubique *ποσῶτες*, cui * plures *διδάκονοι* ministrarent, factâ mentione, *singularitatem* nobis *Episcopum* in unaquâque *Ecclesiâ* nobis proponunt, de *Presbyteris comparibus* syllabam unam non adjiciunt.

* Ὁ ποσῶς
ἐυχὰς καὶ ἐυ-
χαιστὰς ἀνα-
πέμψας, καὶ ἡ
διδάδοσις καὶ
μετάληψις ἀπὸ
τοῦ ἐυχαιστῆδόντων ἐκείνου γίνεσθαι, καὶ τοῖς ἐκ παρὸς διὰ τοῦ Διδάκονου
πέμπει. Apol: II, p. 77.

S. 14. Illud itidem à *Tertulliano* eodem ferè modo de *Præsentibus* enuntiatur, de *Cor: mil:* Cui tamen *Episcopos singulares* incognitos fuisse, quis nobis persuasurus est ?

C A P. XVIII.

Sacerdotes, *Episcopi* apud *Tertullianum*, *Cyprianum*, *Pontium Diaconum*, *Ambrosium*. *Ἱερεῖς* apud *Chrysostomum*. *Blondelli* lapsus in *Pontii* loco, ut & in *Hilarii*.

S. 1. **H**Is addi potest *Ἀρχιερίων* & *Ἱερίων*, at præcipuè apud *Latinos*, *Sacerdotum* appellatio, *Episcopis* non semel peculiaris. Sic *Tertull:* de *Baptism:* *Summus sacerdos qui est Episcopus*, *Dehinc Presbyteri & Diaconi*, &c. Sic *Cyprianus* *Regatiano Episcopo*, Ep: 65. Si ultra Te--provocaverit *Diaconum*, eum vel deponas, vel abstineas, & si qui alii tales extiterint, & contra *Sacerdotem Dei* fecerint, vel coercere poteris, vel abstinere. Idem planè *Episcopus*, & *Sacerdos dei*, cui coercendi *Diaconos* jus competebar.

S. 2. Sic cum *Ambrosius* de se, *Episcopo Mediolanensi*, & de aliis sui similibus pronuntiet, *Claves illis regni cælorum in beato Petro Apostolo cuncti suscepimus sacerdotes*, cùmque de *Dignitate Sac. c. II.* ex scripturis ostendat, *Oves Sacerdotibus concreditas esse*, iisque ut *Gubernatoribus* suis subijciendas esse, Patet utrinque *Sacerdotes Episcopos* esse.

S. 3. Sic & *Chrysostomo* τὸν ἱερεῖα: Ποιῦντες & ἱερεῖς idem sonant, & non semel *Episcopos* significant. Sic iterum cùm apud *Cyprianum* Ep: 1. 11. de lapsis sermo sit, quos, inquit *absolvere Presbyteri præsumebant*, eos *Episcopo* honorem sacerdotii sui & *Cathedre* non reservare concludit. Ubi *Potestas Clavium*, *Sacerdoti*, i. e. *Episcopo* propria, *Presbyteris* non competebar. Quod prius Ep: X. distinctius affirmaverat, *Eos quippe Presbyteros*, qui
sic

sic lapsos absolverent, prepositum sibi Episcopum non cogitasse, quod nunquam, inquit, omnino sub Antecessoribus factum est.

§.4. Sic I.I. Ep: 3. De Episcopali autoritate Deo immediate imputandâ, Sacerdotalis, inquit, Autoritas, & Potestas, Divinâ dignatione firmatur, Quibus statim adjicit, Omnium schismatum fontem esse, quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesiâ ad tempus Sacerdos & ad tempus Judex, vice Christi cogitatur. Sic cum illi Sacerdotum collegium, & Coepiscoporum consensus idem sonent, statimque addatur, Quicumque se supra Sacerdotem unum efferat, se non Episcopi, sed Dei Judicem facere.

§.5. Sic cum Pontius Diaconus de Cypriano affirmet, ad officium Sacerdotii, & Episcopatus gradum, novellum electum esse, ex antecedentibus patet, Sacerdotem æquè ac Episcopum Presbytero opponi. Sic enim ille in laudem tanti viri, Multa sunt, quæ jam Presbyter fecit, Ad probationem bonorum operum (eorum scilicet, quæ Presbyter fecit) satis est, quod ad officium Sacerdotii, & Episcopatus gradum adhuc novellus electus sit. Adeò sine omni ratione, ex his ipsis Pontii verbis, concludendum putavit D. Blondellus, Episcopum scriptori illi, eundem qui Presbyter, fuisse, nihilque ex Hieronymi sententiâ (in quâ sic ille triumphat) dici magis potuisse.

* Apol: p.45.

§.6. At clarissimè Pontius contrarium dixit, Presbyterium quidem, & Sacerdotium accepisse, nullâ morâ, nullâ dilatione, statim quippe post acceptum Presbyterii gradum (ita tamen ut multa jam Presbyter fecerit) Sacerdotali, aut, quod idem est, Episcopali donatum esse, Quis enim (inquit ille stylo panegyrico) non omnes honorum gradus crederet tali mente credenti? ubi Presbyteratus, & sacerdotium, (Diaconatus superadditi) omnes honorum gradus sunt, non idè ejusdem honoris gradui, aut gradus.

§.7. Fefellit sine dubio D. Blondellum Sacerdotii mentio, quod ille de Presbyteratu dictum putavit, cum clarissimè ad Episcopatum pertinuerit.

§.8. Eundem planè errorem erravit, aut nos errare voluit D. Blondellus, cum ex Hilario Pictaviensi verbis his prolatis [In Aaron sacerdotes significari non dubium est, in Levi autem ministros ostendi absolutum est.] Sic statim concludit, Non ignorabat Pia anima, usu longo confirmatam Episcoporum super Presbyteros ὑπερβαίνω, sed (intento in Primitivam sacri Regiminis sub Apostolis, Apostolicisque viris formam, oculo) consuetum Eccle-

fiarum morem preservet, duo tantum in Clero capitum genera recensuit, sacerdotum nimirum, seu Presbyterorum, ac seniorum quorumcunque in Aarone praefiguratorum, & ministrorum in Leviticâ tribu.

§.9. Verùm sciat D. Blondellus per sacerdotem hic Hilario, ut modò Cypriano, & Pontio, & Ambrosio, &c. Episcopum significari, non Presbyterum: Ideoque hanc ab Hilario dicti sui rationem reddi, Sacerdos enim in lege primus fuit Aaron, & exinde in successione ejus Sacerdotum honor mansit. Piget istis immorari, ad quæ tamen ubique aut festinatio, aut partium studium doctissimum virum prodidit.

§.10. De voce [Sacerdos] pro Episcopo usurpatâ, unicum addo ex Concilio Taurino de Palladio, A Triferio Sacerdote fuerat multatus. Ubi Triferium Episcopum fuisse, si cui dubium subesse posset, monstrabit Canon IV. qui ab eo Exuperantium Presbyterum excommunicatum affirmat. Et de Επισκοπῇ nomine, aliisque ejusdem monetz, vel apud sacros, vel Ecclesiasticos Scriptores, hæcenus dictum esto.

CAP. XIX.

Πρεσβύτεροι apud Græcos, & Hebræos, & alias Gentes, ἀξίωμα æquè ac ætatem denotant. Heb. XI. 2. ἱππὶς æconomus Gen. XXIV. 2. XV. 2. L. 7. Num. XXII. 7, 8. Gen. IV. 7. Patriarchæ, Seniores Israël Ex. III. Cilius pro Civitate Jud. VI. ἡμεῶν, Mat. II. Πρεσβύτεροι dicti priusquam in Synedrium admitterentur. Ἀρχιερεῖς & γερουματεῖς in Synedrio. Epiphanius de primâ Episcoporum constitutione sine Secundariis presbyteris. Comparatio inter Moysicam, & Apostolicam historiam. Quæstio de presbyterorum Secundariorum mentione in N: T: I. Tim. V. 1. & 19. & 17. Sententia Epiphani & Chrysostomi. Timothei, ut & Titi primatus super Episcopos. Duplex portio. Primogenitorum dominium Act. XIII. 2. ἀσπίζον. Duplex alimonia portio. Episcopi πρεσβύτεροι, Κοινωνοὶ ἐν λόγῳ & διδασκαλία. Laici presbyteri.

§.1. **A**D Πρεσβύτερος jam accedamus. De quibus illud præmitti oportet, quid Græcis, quidve Hebræis voce illâ potissimum denotetur. Apud Græcos, notissimum illud Dionysii Halicarnassensis, l. II. Πρεσβύτερος & τῷ αἵματι, & τῷ γένει ἐκείνῳ οἱ παλαιοὶ λέγον, Seniores & pro Optimatibus & pro Grandævis dicere solebant Antiqui, quod & hodie apud plurimas gentes, Italos, Gallos, Hispanos, Anglos, solenniter invaluit, ut non ἡλικία tantum, sed præcipuè ἀξίωμα, dignitas, authoritas, præfectura, eâ voce ἰδίως significetur.

§.2. Apud *Hebraeos* idem planè constat, apud quos זקנים *Senes*, aut, quod idem est, *Seniores*, (*Hebraeis* enim comparationum gradus deesse omnes nòrunt) Πρεσβυτέρους disertè respondent, quibus dignitatem, & praefecturam ubique in *veteri Testamento* notari omnes agnoscunt. Omisrà igitur latiori istà ætatis notatione, (quà vel antiquos, seu majores, quos dicimus, *Abelem* nempe & reliquos πρεσβύτερος *Heb.* XI. 2. vel *grandævos*, seu ἡλικίας κοινῶς significat) illud utique affirmandum est Πρεσβυτέρων appellationem apud *Hebraeos* ad ἡλικίαν, & ἀρχοντας, & ἡγεμόνας, qui aliis quovismodo praeficiebantur, velas & ἰδίως pertinere. Sic *æconomus Abrahami Eleaser*, qui praeerat omnibus & servis & facultatibus ejus, *Gen.* XXIV. 2. זקן ביתו, *Senior domus ejus*, & simpliciter πρεσβύτερος ὁ δίκαιος αὐτοῦ, ἀρχὼν πάντων τῶν αὐτοῦ nuncupatur. Nec enim זקן cum עבדו conjungendus est, sic ut *Senior servus* dicatur, sed cum διαστολῇ, *servus* ille, qui domus ipsius *Senior*, מלך, inquit *Targum Hierosolymitanum*, *præpositus*, *rector*, *administrato*r, vel *æconomus* fuit, & ita disertis verbis appellatur, *Gen.* XV. 2. Sic sine dubio, domus *Pharaonis*, totiusque *Aegypti* זקני זקני aut *Seniores*, *Gen.* L. 7. sunt regiae domus, totiusque *Aegypti* praefecti & administratores. Sic Πρεσβυτάρι *Moabitum Num.* XXII. 7. sunt מלכין *Principes Moab* v. 8. Sic cum in filiorum *Primogenitorum* privilegiis dominium omne fundaretur, *Gen.* IV. 7. *Familiarum* aut cognationum, aut πατρίων principes *Patriarche* pariter, & * Πρεσβυτάρι dicebantur. Tales sine dubio *Seniores Israël*, *Ex.* III. 16. 18. & IV. 29. *primarium familiarum*, aut *Gentium Praefecti*, aut *capita* c. VI. 14. *congregationis praepositi*, aut *rectores* c. XVI. 22. qui denuò *Seniores Israël* vocantur, c. XVII. 5, 6. & XVIII. 12. (& *Seniores tribuum Deut.* XXXI. 28.) Tandémque, cum à Socero admonitus *Moses*, *Judices* ubiq; constitueret *Ex.* XVIII. 22. qui in levioribus causis populo jus redderent, & super mille, super centum, super quinquaginta, & decem familias potestatem haberent (quibus majorem, & minorum civitatum, & oppidorum praefecti, & consistoriorum, seu synagogarum principes succedebant, *Chiliade* civitatem notante *Jud.* VI. 15. *Mic.* V. 2. cujus praefectus ἡγεμὼν dicitur *Mat.* II. 6. (quo nomine *Episcopus Christianorum* insigniri à *Judeis* * vidimus) hos itidem πρεσβύτερος & ἀρχοντας, & *Judices*, & ἀρχοντας συναγωγῶν, & ἀρχισυναγωγὰς vocabant, ideòque quos *Lex secunda Cod. Theod. de Judeis Presbyteros* vertit, *Alter lex Synagogarum Patres* rectè nuncupat. Denique cum Septuaginta

* τὸ ὑπερέων
κύριος ὁ πρεσ-
βυτάρις, cognato-
rum Dominus
est Senior, ait de
Arabibus *Strabo*, *Geog.* l. XVI

* c. XIII. §. 20.

Seniores Mofi sufficerentur Num. XI. 16. (quibus itidem *Magnam Hierosolymitanum Synedrium* successisse constat) palam est, hos idem *Seniores* dictos esse, quod *populi*, aut *Israelis praefecti*, aut ἀρχοντες fuerint, priusquam à Mose in *Synedrium* admitterentur. Illud ex contextu patet. Convoca, inquit Dominus, Septuaginta viros, *Seniores Israelis*, quos nosti *Seniores populi* esse, & illorum praefectos, & ad tabernaculum congregationis adducito, ut illic tibi adfuerint, & veniam ege, & accipiam de spiritu, qui est super te &c. Palam est Πρεσβυτέρας [aut *Seniores Israelis*] dignitatis et Principatus nomen esse, nec eo quidem collegas, aut Compares, aut Συνεδριώτας, quā tales, notari (imò nec omnes πρεσβυτέρας nuncupatos esse, qui in *Synedrio Hierosolymitano* consistebant, sed ἀρχιερείς etiam, & χαμαιλάης simul cum πρεσβυτέροις sedisse, *Novi Testamenti* Scriptores * ubique testantur) sed ἀρχοντας primarios & ἡγεμόνας, *populi Judaici rectores*, aut praepositos, & dein secundario Συνεδριώτας, quod qui *Principes populi* fuerunt, etiam in *Synedrium* admitterentur.

§.3. Hinc statim constat, quid de vocabulo isto [Πρεσβυτέρας] *Christianā* jam civitate apud *Novi Instrumenti* scriptores donato, pronuntiandum sit, Eo quidem non incommode *Christiana Ecclesia* praefectos, aut Pastores, singulares, ut diximus, τοὺς ὁδοιῖτας, χαμαιλάας, i.e. civitatum ἡγεμόνας, seu Patriarchas, seu Episcopos significari posse, quod & singulis hujus Codicis locis factum esse statim patebit.

§.4. Illud interim * Epiphanius & denuò præmittendum est ex historiis, quas ille βασιλάτας, profundissimas, & antiquissimas vocat, petitum. Initio predicata per orbem fidei, cum multitudine fidelium nondum esset, nec digni presbyteratu (secundariò) reperirentur, Ecclesias quasque, & civitates, Episcopis singulis, iisque adjunctis Diaconis contentas fuisse. Nam, inquit ille, ἕως οὗ πρὸς μᾶλλον ἀρχὴν τὰ πάντα ἔχον, ἀλλὰ, ἀποβαίνοντι τὸ χεῖρον, τὰ ἀεὶ τελείωσιν τὸ χεῖρον ἐκσυρίχοντο — Nihil ab initio completum, sed procedente tempore omnia ad perfectionem necessaria subministrata sunt. Sic, inquit, Moses ad Egyptum mittitur παρὰ μόνον solā virgā munitus, tandem ei Aaron sufficitur, dein Principes populi, tandemque Septuaginta Seniorum *Synedrium*.

§.5. Pulcherrima certè totius rei παραχρᾶτα, Primò Mosem (ut duodecim Phylarchas taceam, quibus totidem Christi Apostoli ἐν Ἑλλάδι respondent) singulares tantum Rectores, aut Principes (additis tantum, ut fas erat, ἀντιπρίτοις, litteraribus, aut ministris),

* Vid: Mat. XVI. 20.

† Οὗ πρεσβυτέρας αὐτοὶ τῶν ἱεροῦ αὐτοῦ ἡγεμόνας ἔχοντες, καὶ τὰ τὰ πάντες αὐτοῦ, Dion: Sicul: l. 2.

* I. III. t. I.
† vid. c. X.
§. 18.

ministris) populo per familias, aut παῖδας gentesque diviso, ubique præfuisse, & ita per singulares præfectos omnia aliquandiu administrata esse. Sic & Apostolos, seu Commissarios Christi, huic Dei populo, Moysi instar, (quem à Domino missum scimus Ex: III. 10) præfectos, primitias prædicationis suæ, tanquam primogenitos populi vere Israëliti in Πρεσβύτερος, i.e. Præfectos, vel Episcopos constituisse, iisque Diaconos tantum adjunxisse. Tandem verò, crescente, & foeliciter aucto populi numero, ipsi Moysi Septuaginta collegarum Synedrium, ut & Principibus singulis viginti trium conventum, aut Consistorium suffectum esse, ne soli tanto oneri, aut invidiæ non sufficerent; Et eodem planè modo Episcopis singulis plures tandem, quos hodie Presbyteros dicimus, in partem officii onerisque assumptos, & suffectos esse. Illos quidem Synedrii, & Consistorii Collegas, & Compares, sub Capite, aut Principe suo congregatos (qui ipsis manus imponebat, & cui ipsi nullatenus exæquabantur) eandem tamen ἀρχὴν Mat. IX. 18. 23. Lu. XVIII. 18. & ἀρχιουσίων Act. XIII. 15. Mar. V. 22. appellationem nactos esse, Sic & hos Ecclesiæ Κυνοβουλίας ad opem Episcopo ferendam allectos, πρεσβύτερος etiam dictos esse, quamprimum tales in Ecclesiâ constituerentur; Id verò Apostolorum tempore (si unicus excipiat Johannes, qui ad Trajani imperium vixit, & ὅλας ἀρχαίας ἐκκλησίας tectur) factum esse, nullis quidem indiciis, aut vestigiis nobis comparuit.

§.6. Nec igitur mirandum erit, si scribentibus Apostolis rara, aut potiùs nulla Presbyterorum, quatenus ii Episcopo in secundis erant, mentio occurrat.

§.7. In re quidem non adeò magnâ, & in quâ fortunæ nostræ neutiquam posita sunt, non ingratum, uti spero, facturus sum, si quid hîc aliis visum sit, pauculis perstringam.

§.8. Geminam certè Presbyterorum secundariorum mentionem ab Apostolo factam esse, * Epiphanius, ni fallor, pronuntiavit, & ex eâ Aërianam ἰσολύειαν oppugnandam esse contendit. Primam I. Tim. V. I. 1. cum Timotheo ἐπισκόπου ὄντι edixerit, Πρεσβύτερος μὴ ἐπιτακῆς] Quid verò, inquit ille, hoc sit, si non Episcopus ὁ αὐτὸς ὃς πρεσβύτερον ἱερωσὶαν ἔχει, super Presbyterum potestatem habeat; Secundam v. 19. καὶ πρεσβύτερον μὴ καταλίσκειν δέχου] contra Presbyterum accusationem non admittas. Non, inquit, cuius Presbyterorum præcepit, ne contra Episcopum accusationem admittet, non cuius, μὴ ἐπιτακῆν ἐπισκόπου, sed Episcopo Timotheo, ne Presbyterum, &c.

* Cont: Hæc.
I. III. c. I.

§.9. His certè in locis potestatem *Timotheo* in *episcopis* competere, at nullatenus *episcopis* in *Timotheo*, ex ipsis *Apostoli*, & *Epiphani* verbis satis constat. Cùm verò ad *Timotheum*, non *Episcopum* tantùm, sed & *Asia* totius *Metropolitani* sermo fiat, non satis convenit inter *Doctos*, an ad unius tantùm civitatis, vel *Ecclesie* secundarios *Presbyteros*, *Apostoli* primùm, dein *Epiphani* verba limitanda sint, an ad omnes *Asia* *Episcopos* latius extendenda. Ego certè, quicquid de *Epiphani* dicendum sit, *Apostolum* non ambigo de *Episcopis* planè locutum esse, quos *Diaconis* solis accinctos (nullà intermedii *Presbyterorum* *Ordinis* factà mentione) per omnem ubique *Asiam* ordinandos præceperat c.III. (quos & ad *Titum* c.I. 6.7. tam sub *episcopis*, quàm *ἐπισκόπων* nomine indigitaverat) eisdemque jam sine dubio *Timotheo*, *Ephesino* *Primate* subijciendos, & ab eo, si necessitas postulet, in iudicium vocandos pronuntiat, Eodem planè modo, quo *Tito* tot *Episcoporum* non *χρυσόστοριον* tantummodo, sed & *χρῖστον* commissam esse, post alios *Theophylactus* affirmat.

* Tit. c.I.

§.10. *Chrysostomus* certè, aliique (ad caput V. utrumque locum *ἐπεὶ τὰ ψηφισκώθη*, de *sene* (*ἐπεὶ πάντες ψηφισκώθη*, de *omni sene*) intelligendum affirmant, nec ad *ἀξιώμα*, sed *ἡλικίαν* referendum.

§.11. Uti tamen illud notari poterit, hos ipsos, qui *ἐπεὶ πάντες ψηφισκώθη*, de *omni sene*, *Apostolum* hic explicandum censuerant, nullatenus tamen *seniores Ecclesie* exclusisse (cùm ratio dicti *Apostolici* ab illis reddita [quia nimirum propter ætatem *senes* *juvenibus* minus peccant] ad omnes *senes*, at præcipuè ad *Ecclesiasticos* pertinere putanda sit) statim enim, *Quæstione* proposita [*Τί ἐν αὐτοῖς ὁμολογημένα ἢ ἢ τὰ ἀμαρτήματα, μάστιγας δὲ μὴ ἔχειν, ἀλλὰ ποιητέον ἑσθίουσαι; Quid si peccata in confesso sint, testes verò non habeant, sed pravam suspicionem?*] Respondent omnes, iisdem verbis, *Εἰπεν αὐτοῖς, οὐκ ἔστι δὲ αὐτὸν ἀμαρτυρίαν καὶ ἄλλω ἔχειν ἀπὸ τῶ ἕωθεν*, *Suprà*, inquit, dixi, *Oportet verò eum ab iis qui extrà sunt, bonum testimonium habere*, ubi ad *Apostoli* de *Episcoporum* qualificationibus dictum, I. *Tim.* III. 7. *Lectorem* rejici clarum est, adeoque versum istum de *Ecclesia* item *episcopis*, ipsis planè, si *Chrysostomo* credendum, *Episcopis* intelligendum esse.

§.12. Quò & illud clariùs spectat, quod post pauca adijciendum curavit * *Chrysostomus*, *Νῦν*, inquit, *ἐπὶ ἐκκλησίας λοιπὴν ὡς ἐμπειρομένην Τιμόθεον, ἢ ἢ ἔδωκεν ὁλόκληρον τὸ δ' Ἀσίας, διὸ καὶ ἐπεὶ ἐπισκόπων αὐτῷ διαλέγε*, *Manifestum est Ecclesiam ei*

* Hom: XV. in
I. Tim. V. 19.

con-

concreditam esse, imò integram Nationem Asia (istius Proconsularis) ideòque ad eum de Senioribus, i. e. Episcopis planè Asiaticis verba fieri, cùm ἀποκλῆρη ἔδυνε, integra Timotheo Metropolitano conceditæ Gentis, mentio facta sit.

§. 13. Huic geminæ ἀρεσβυτέρων acceptioni, tertiam ejusdem vocis, quæ in hoc capite reperitur, mentionem accommodandam esse non dubito, I. Tim. V. 17. Οἱ ἡγλαῖς ἀρεσβύτεροι διπλῆς πμῆς ἀξιάδωκε, Seniores qui bene præfuderint, vel præclarè officio suo defuncti fuerint, duplici honore digni existimentur.

§. 14. Ubi illud primò definiendum est, quid per διπλὴν πμλὴν significari voluerit Apostolus. Potest ὁμοίως ista ad Hebræorum דִּבְשָׁרָא, aut duplicem portionem illic respicere, eā enim ἀποτομία notabantur, i. e. Primogenitorum portio, & privilegia (sic appellata Deut. XXI. v. 17.) inter quæ Præfectura super totā familiā, & tam in fratres minores, quā in servos dominum numeratur, Gen. IV. 17. Sic cū Paulus & Barnabas ad Apostolatū, aut regimen in Ecclesiā designarentur, Act. XIII. 2. eādē dictione usus est Spiritus sanctus, quæ Ex. XIII. 2. in primogenitis Deo consecrandis usurpatur, ἀποκλῆτε μοι, inquit Lucas, Separate mihi Paulum & Barnabam; Ut & in Clementis, quæ dicuntur, constitutionibus, I. XI. c. 28. διπλῆν, inquit, αὐτοῖς ἀποκλῆσω μοίᾳ, duplex illis portio separetur.

§. 15. Potest itidem ἰδίως ad uberiores in distribuendā hæreditate μεῖσα, ad duplicem alimonie portionem, in distribuendā collectā, κοινωλία, offertorio fidelium, pertinere. Et sic certè restringendam hūc esse, persuasissimum mihi fecit adductum in proximis v. 18. Scriptura testimonium, dicit enim scriptura, Bovi trituranti os non alligabis; & Dignus est operarius mercede suā.

§. 16. Quidni igitur de Episcopis Ecclesiarum ἀρεσβύται (ea ipsā voce, quā Justinus, ut prædiximus, aliique antiquæ Ecclesia antistites de Episcopis usi sunt) munusque suum probè obeuntibus, & non solum annuntiando, ubi nondum innotuerat, Evangelio (illud per λόγον intelligendum * monstravimus) sed & populo fidelium in fide confirmando operam non mediocrem locantibus (id est κοινῶν ἐν διδασκαλίᾳ) locus integer intelligendus sit?

§. 17. Quod autem, ad adstruendos temporales, quos Laicos dicunt, Presbyteros, ex eo concludi quidam voluerunt, illud futilius est, quā ut quovis responso dignum cordato cuivis videatur.

* Diff. III.
c. VI. §. 7.

CAP. XX.

Aët. XI. 30. Πρεσβύτεροι, Judææ Episcopi. collectis Episcopis concedita est, Phil. II. 25. & IV. 18. Aët. XIV. 23. & XV. 2. 4. 6. 22. 23. & XVI. 4. Differentia inter Πρεσβύτερος τῆς Ἱερουσαλῆμ, & ἐν Ἱερουσαλῆμ. Apostolum ἀξία super Episcopos. Πρεσβύτεροι XXIV. Apoc. IV. Concilio Hierosolymitani Imago. Episcopi Judææ, Jacobum cingentes κακλᾶσθαι, Apostoli & Diaconi. Aët. XX. 17. Πρεσβύτερον, I. Tim. IV. 14. Susam. v. 50. Chrysostroni testimonium. Πρεσβύτεροι Tit. I. 5. Episcopi. I. Pet. V. 1. 5. II. Jo. 1. III. Jo. 1. Κατακειμένοις ᾧ κλήρον.

§. 1. **H**is tribus locis sic expositis, Ad reliquos jam ordine procedamus, statim experturi, quid de singulis sentiendum sit.

§. 2. *Aët. XI. 30. de fidelibus Antiochie dicitur, statuisse ipsos διακονίαν collectam mittere τοῖς καλοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς, Quod & fecerunt ἀποστέλλαντες πρὸς τοὺς πρεσβύτερους. Hic cum πρεσβύτεροι ii fuerint, ad quos non unius Hierosolymitana Ecclesie, aut alterius cujusvis civitatis, sed totius Judææ cura pertinebat, ideòq; collecta ad omnes universa Gentis Christianorum v. 19. missa, eorum manibus concrederetur, voce hæc (jam primum, quod sciamus) civitate Christianâ donatâ, totius planè Judææ Episcopus intelligi statuendum est.*

* Vide cap.
XXVII. §. 10.

§. 3. Illud enim inter *Primitiva Ecclesia* scriptores satis ubique pro concessio ponitur, * *Eleemosynas & collectas, & δειν & λογίαν*, sive ab ejusdem Ecclesie fidelibus ad mensam Domini oblatas, seu demum ab aliis Ecclesiis per nuntios suos missas, & ad indigentium necessitates liberaliter administratas, Episcopo, ut *Domus Dei Oeconomus*, & dispensatori in terris supremo, conceditas solenniter fuisse, & exinde Episcopus * πᾶν ἐν χρεῖᾳ ἑπικυριεύων (curatorem) fuisse. Nec mirum igitur esse, si Epaphroditus, Episcopo Philippensium, hæc ipsa cura inculceret, ut liberalitatem Ecclesie ad Paulum deferret, *Phil. II. 25. & IV. 18.*

* Justin: Mart:
Apol. 1. 1.

§. 4 Proximum est, quòd cum *Aët. XIV. 23. Paulus & Barnabas, Lystram, Iconium, & Antiochiam* peragantes, discipulorum animas confirmassent, ἑτακαλῶντες ἑμμένον τῇ πρὸς &c. tandem longum iis vale dicturi, χερσὶν ἑτακαλῶντες αὐτοῖς πρεσβύτερους κατ' ἐκκλησίαν, eos Domino commiserunt, ubi nulla dubitandi ratio subest quin πρεσβύτεροι κατ' ἐκκλησίαν singulares per singulas urbes, *Lystram, Iconium, & Antiochiam* constituti Episcopi existimandi sint.

§. 5. Sic *Aët. XV. 2.* Cum παῖσι, & συζητήσις ista de fidelibus Gentium

Gentium circumcidendis oriretur, hinc quidem inter eos, qui à Judea venerant, & Paulum & Barnabam satis acriter disceptatâ, placuit mitti Paulum &c. [ὡς τοὺς Ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ.] Illi autem proficiscentes ἀπεδέχθησαν τὸ ἔκκλησίας, καὶ τῶν Ἀποστόλων, καὶ πρεσβυτέρων, v. 4. dein συήχθη, in Concilium coacti sunt Ἀπόστολοι, καὶ πρεσβύτεροι, v. 6. & post quæstionem ex omni parte disceptatam in concilio, concluditur, τίτε ἴδοξε τίς Ἀποστόλοις, καὶ πρεσβυτέροις, v. 22. & in Epistola à Concilio and Antiochenos missæ fronte, ponitur, [Οἱ Ἀπόστολοι καὶ πρεσβύτεροι.] v. 23. Hæc dein dogmata c. XVI. τα κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ πρεσβυτέρων ἐν Ἱερουσαλὴμ dicuntur, v. 4.

§ 6. Sic & c. XXI. cum denuò Paulus Hierosolymas ascenderet, & Jacobum Episcopum Hierosolymitanum adiret, additur, tanquam in Concilio, [πάντες τε παρευώντο οἱ Πρεσβύτεροι.]

§ 7. His singulis locis si quis voce [πρεσβυτέρους] secundarios Ecclesiæ Hierosolymitana, sub Jacobo Episcopo, Presbyteros intelligendos esse contenderit, non est quod nos inde causæ nostræ metuamus, aut cur, si modò tales Hierosolymis Presbyteros tunc fuisse quovis argumento nobis persuasurus sit, ulteriorem ei litem indicamus, Ut tamen, quod res est, liberè pronuntiemus, nihil nobis rationi magis consonum, singulisque contextus circumstantiis accommodatum visum est, quàm ut affirmetur, totius Judæa Episcopos singulares, singulis civitatibus præpositos, Hierosolymas, ut ad μινύππλιν, aggregatos, Petroque Apostolo, & Jacobo Episcopo Hierosolymitano & Metropolitano, (eidemque Secundario Apostolo) adjunctos, Concilium hoc, cujus disceptationes, & decreta breviter hic à Lucâ describuntur, constituisse.

§ 8. Illud enim hic notandum est, in his omnibus locis, eos nunquam πρεσβυτέρους ἔκκλησίας Ἱερουσαλὴμ appellari, sed aut πρεσβυτέρους simpliciter, aut cum additione [εἰς, aut ἐν Ἱερουσαλὴμ] quâ locus tantummodo, in quo Concilium hoc eo tempore cogebatur, definiretur. Nec igitur multum dubitandum esse, quin iidem hic describantur πρεσβύτεροι, qui πρεσβύτεροι Ἱουδαίας, totius Judæa Seniores, (aut in singulis urbibus constituti Episcopi) c. XI. 30. dicebantur, de quibus verè etiam dici posset, quod Walo ex Græcis interpretibus notandum censuit, ex his conjiendum esse, ὅτι ἄλλω πᾶσι ἀξίαν τοὺς πρεσβυτέρους ἐπαναβαίνειν ἔχον οἱ Ἀπόστολοι, Apostolos dignitatem Presbyteris præminentem habuisse, ideoque eos Lucam Presbyterorum nomine complexum non esse.

§.9. Talem enim ἀξίαν, seu *Petro*, ut primario *Apostolo*, ut & cæteris collegis ejus, in quantum *Apostoli* erant, seu ipsi *Jacobo*, ut *secundario Apostolo*, totiusque *Judeæ Metropolitano* super ipsos *Episcopos* competuisse non est dubitandum.

§.10. Nec inidoneum erit, si huc advocandos putemus *Πρεσβύτερος* XXIV. totidem *thronis* seu *Cathedris* insidentes, *Apoc.* IV.4. & c.XI.16. *Denm* quippe (sententiam excisionis, aut ferale *anathema* in *Judeos* parricidas statim pronuntiaturum, adeoque super *solio*, aut *throno* suo magnifice locatum) sub specie *Jacobi Episcopi Hierosolymitani* in *Synodo*, aut *Concilio* sedentis, *Jo-hanni*, ἐν πνευμαλί, v.2. propositum esse, Eum verò XXIV *Episcopis* *Universæ Judeæ* κυκλῶν (seu in formam *Coronæ*, aut *semicirculi*) stipatum, quibus singulis ἱμῆνα ἄλβη, alba, vel splendescencia vestimenta, & *corona aurea*, *Dignitatis* quidem *Episcopalis* characteres & indicia imponebantur, v.4. Istis *Septem Ignis Lampadas*, septem *Diaconorum* emblemata, addi videas v.5. Et, ne quicquam *Hierosolymis* *Episcoporum* *Concilio* (*Act.* XV. propositum) adesset, quod non hic ad amussim describeretur, sunt & *quatuor Animalia oculorum* undique plena, quibus *Apostolos Hierosolymis* degentes, & cum *Jacobo Concilio* præsidentes, significari primum est. Sed de his alibi opportuniùs, adeoque fufius dictum est.

§.11. Sic *Act.* XX.17. πρεσβύτεροι ἐκκλησίας, iidem, qui statim ὁπίσκοποι ποιμνίᾳ, totius nempe *Asia Episcopi*; Ad quem, ut & alios *Actorum* locos pertinet illud * *O Eumenii*, Πρεσβύτερος ὁ τῷ ὁπισκόπῳ ἢ τῶν Πρεσβυτέρων βίβλησιν οἷδε λεγόμενος, *Episcopos* in *Actorum* libro *Presbyterorum* titulo nosci.

§.12. Nec jam novum, aut nimium putabitur, si τὸ πρεσβυτεριον *I.Tim.* IV.14. (cùm, ὡς ὁπισκόπος τῶν χριστῶν πρεσβυτεριον *Timotheus* ad officium suum evectus, & *charismate* donatus dicitur) ex prædictis etiam explicandum existimemus (satis interim gnari ab aliis illud ad ipsum officium, aut *χρῆσιμα* accommodari, & ita vocabulum illud in historiâ *Susanna* ulurpari v. 50. οὗ δὲ δέδωκεν ὁ Θεὸς τὸ πρεσβυτεριον, *Deus* tibi *Senioris officium* dedit) sic ut ad *Apostolorum collegium*, quod *Ignatius* πρεσβυτεριον ἐκκλησίας nuncupat. *Ep. ad Philadelph.* aut *Apostolicorum virorum*, seu demum *Episcoporum* (τῶν Ἀποστολικῶν χρεῖται ἡξιομένων, inquit *Theodoretus*) cætum aliquem referatur, qui simul cum *Paulo*, *II.Tim.* I.6. *Timotheum* ad *Episcopale* munus consecrarent.

§.13. Certè, cùm *Apostoli* indubitati, *Petrus*, & *Joannes* [πρεσ-

[πρεσβύτεροι & πλῆθος, πρεσβύτεροι & ἰωάννης,] se arbitris & assistimantibus, non inidoneè appellantur, cum (ut *Chrysostomus* notavit) ἀξίωμα quandoque significet vox ista, cum de *Paulo* & *Barnabà* dicatur *Act.* XIV. 23. eos (in plurali χριστονομήσας) *Presbyteros urbatis* ordinasse, cum denique de *Ignatio* affirmet *Chrysostomus*, μακαρίων Ἀποστόλων χεῖρας, *beatorum* (in plurali) *Apostolorum manus* ei impositas esse, Nihil obstat, quo minus quod *Pauli*, & *Barnabæ*, aut aliorum quorumlibet *Apostolorum*, manibus factum fuit, ὡς ἐπηδείσας χεῖρῶν πρεσβυτερίας fieri rectè dicatur, cum tamen *II. Tim.* I. 6. disertè affirmet *Paulus* διὰ χεῖρῶν αὐτοῦ, per manus ejus χάρισμα illi datum esse.

§. 14. Fidenter *Chrysostomus*, ἡ δὲ πρεσβυτερίαν οἱ ἐκ τῶνδε, ἀλλὰ οὐκ ἐπισκόπων, ἡ δὲ δὴ πρεσβύτεροι ἢ ἐπισκοποὶ ἐχρηστοῦν, Non de *Presbyteris* istic loquitur, sed de *Episcopis*, neque enim *Presbyteri* *Episcopum* (qualis *Timotheus* prælumitur) ordinabant, Et iisdem planè verbis *Theophylactus*, & *OEcumenius*, *Πρεσβυτερίας*, τῶν ἐκ τῶνδε ἐπισκόπων.

* in *I. Tim.* IV.
Rom. XIII.

§. 15. De unicâ in *Ep.* ad *Tir.* I. 5. πρεσβυτέρων mentione, non est, quòd multa dicamus, cum in centum *Creta civitatibus* totidem singulares *Episcopi* ab eo jam totius *Insula*, seu *Episcopo*, seu *secundario Apostolo*, certè *Archiepiscopo*, & *Metropolitâ*, ex mandato *Pauli*, constituendi fuerint, quos *Episcopos* distinctè nuncupatos videmus, v. 7. cùmque, quæ hic de πρεσβυτέροις (iis denique ἐπισκόποις) & πρεσβυτερίαις dicuntur, eadem disertè de ἐπισκόποις & διακόνις dicta reperiantur *I. Tim.* III.

§. 16. Hunc ad locum, *Græci Interpretes*, *Πρεσβύτερος* ἢ τῶν Ἐπισκόπων καλεῖ, *Episcopi qui erant*, *Presbyteros* appellat, & Ἀποστόλος Τίτον ὅτι τὸ κατεστῆσαι ἐπισκόπους κατέλιπον, ἐπισκοποὺς ἀφ' ἑαυτοῦ ποιεῖν, *Apostolus Titum ad constituendos Episcopos reliquit, eum prius Episcopum faciens*, & in *Theodoreti Arg.* *Ep.* ad *Titum*, ἐπιτέτακτο τῶν ὑπὸ αὐτὸν ἐπισκόπων χρεστονοῦναι, *Commissum est, ut Episcopos sub se ordinaret*; & apud *Theophylactum*, τὸ αὐτὸν ἐπισκόπων χρὸν καὶ χρεστονοῦναι ἐπιτάκται, *Tos Episcoporum jurisdictio, & ordinatio ei concedebatur*.

§. 17. Istis accensendi πρεσβύτεροι οἱ ἐν ὑμῖν, *I. Pet.* V. 1. & 3. *Episcopi* scilicet quotquot in omnibus illis converforum *Judeorum* διαπορεύε, fidelibus cujusque civitatis præficiabantur, quibus se *Petrus* ipse, ut αὐτοῖς πρεσβυτέροις adjungit, Eadem planè ratione, quâ se *Johannes*, (seu sit ille *Apostolus Christi* dilectus, seu demum *Ephesinæ Ecclesiæ Episcopus* ab *Apostolo Johanne* constitutus,

constitutus, videatur *Author Constit: I. VII. 45.) II. 70. I. & III. 70. I.* πρεσβύτερον appellat, ἐπισκοπὴν αὐτὴν καλῶν δια τὸ πρεσβύτερον, inquit interpretēs. Cum enim, voce eā inter *Judeos* primò, dein in *Ecclesiā Hierosolymitanā*, non tam ἡλικίαν, quàm ἀξίωμα, dignitatem aut auctoritatem notari constet, simulque, qui officio aliis præponebantur, ætate ut plurimum prævisse, Nihil obstat, quin hac duplici ratione, *Episcopi*, aut *singulares Ecclesiarum Praefecti*, πρεσβύτερον nuncupentur (& cum illis comparati alii omnes, νεώτερον juniores, *I. Pet. V. 5.*)

§. 18. Illud certè ex textu ipso comparet, in quo duæ illæ *Ecclesiastica* λέξεις [ἐπίσκοποι, & ποιμένες] quibus *singulares Praepositi* noscuntur apud antiquos, cum levi aliquâ flexione [ἐπισκοπῶντες, & ποιμαίνοντες] hic statim adjiciuntur.

§. 19. Quod verò hic additur, μηδ' ὡς ἐκτακτεῖς ὄντες τῇ καλῇ ᾠῃ, ἀλλὰ τυποὶ γνήσιοι τῇ ποιμένι illud ad *Dominii* hujus exercendi modum, seu *temperamentum* tantummodo pertinet, ut qui hominum animas sibi procurandas suscipiunt, eas suaviter, & diligenter administrent, non ut *Proconsules*, *Provinciis* sibi assignatis (ex sunt καὶ ἑσὶ, & inde κληροῦσα à *Phavorino* διαδοτικῇ redditur,) vi & rapinā, ad lubricinam & lucrum suum dominaturi (illud est ἀραχασὼς, & ἀιχαρχαδῶς) sed ut gregibus *Pastores*, voce & exemplo suo præeuntes, ita ut illi ἐκυσίως καὶ παρδύμωι, libenter, & alacriter, tanquam ad *pascuā* ipsos sequuturi, obtemperent.

CAP. XXI.

Ja. V. 14. πρεσβύτερον ἐκκλησίας. *Epistole* istius *Author*, & *tempus* scriptiōis, *Ecclesiæ* ad quas scribebatur. *Infirmorum* visitatio, & *pauperum* cura ad *Episcopum* pertinet.

§. 1. **R**estat unus locus, *Ja. V. 14.* ubi in ἀδυναμία (seu morbi, seu minus prosperæ cujusvis *Christiani* valetudinis temperie) πρεσβύτεροι Ἐκκλησίας advocari jubentur, ut preces super ægro fundant, ungentes eum oleo in nomine Domini, καὶ ἀμαλίας ἢ πεποικῶς, eum absolventes, &c.

§. 2. Hic cum *I. à Iacobo Hierosolymorum Episcopo* scripta sit *Epistola*, & 2^{do}, numerus credentium auctior jam factus videri possit, quàm ut ab *Episcopis* & *Diaconis*, sine mediis gradus *Presbyteris Ecclesiæ* regerentur, & 3^{io}, cum de *infirmorum visitatione* hic tantum agatur, non improbabile forsan videbitur, si ad eos, quos

quos hodiè dicimus, *Presbyteros* hæc saltem *ὑποδιακόνες* mentio pertinere censeatur.

S. 3. Nec certè quiquam nobis obsuturum est si pertineat, illud lubentissimè cuius argumentum vel testimonio largituris, ut sic quidam (quod *Epiphanius* ex locis *I. Tim. V. 1. & 19.* concludendum putavit) nobis hoc uno saltem *ἡνδρὶ* teste firmatum redderetur, sub his ipsis primis temporibus, inferiores *Episcopis*, & *Diaconis* superiores, medioximos in quibusdam *Ecclesiis Presbyteros* constitutos esse. Quod si, neque ex hoc, neque ex illis ad *Timotheum* locis, *Presbyteri* evicturi sunt, necessum erit, ut *Ignatio Martyri*, cui ante omnes mortales minimum imputant, imò pessimè velle se monstrant, ipsi etiam plurimum debeant, & ab eo primario defensore, officii sui dignitatem (licet non *ἔρχω*, aut cum *Episcopis ἰσχυρίαν*) astrui, & propugnari dignoscant; Optandum certè esset, ut beneficiis victi tandem mansuescerent, nec, quod ille optimè advertit, [*μεγέθυς ἐμὲρ καὶ πένες*] sic ipsi improspere succederet.

S. 4. Sed, ut verum fatear, illud mihi nondum persuasum est, *Presbyteros secundarios* hic à *Jacobo* designari. Primò enim, quod ad scriptorem hujus *Epistola* attinet, quem *Iacobum fratrem Domini*, & *Hierosolymorum Episcopum* fuisse jampridem agnovimus, illum satis notum est nec *Sancto Paulo*, nec *Petro*, multominus *Iohanni* supervixisse, sed *Neronis* 7^{mo} *τεταύωσι* suâ donatum esse, nec igitur vocis hujus pro *Secundario Presbytero* acceptionem ad sæculum, aut *Epistolam Iacobi* potius, quàm aut ad *Pauli*, aut *Petri* accommodandam esse, præsertim cum à *Iohanne*, cujus vita post alios omnes prorogata est, & qui, si quis *Apostolorum*, *Presbyteros secundarios* in *Asia*, *Provincia* suâ, constituit, non de alio quàm seipso, *Apostolo*, & totius *Asia* *Primatè*, (si saltem ab *Apostolo Iohanne* *Epistola* secunda & tertia scriptæ fuerint) eam usurpatam reperiamus.

S. 5. Hinc etiam secundò ab auctore *fideliū numero* nihil concludi posse satis patet; Imò, cum ad *duodecim tribus* *ἡς ἐν τῇ διακονῇ*, i. e. ad *Iudeos* in variis civitatibus *Ecclesias* singulas (sed non adeò frequentes, aut numerosas, ut aut *Presbyteris secundariis* indigerent, aut *δοκίμων*, quos ad illud officium assumerent, copiam *Apostolis* suppeditarent) constituentes, hæc scripserit *Iacobus*, restat, ut jam tum eos *Episcopis* (sive *Presbyteris secundariis* à *Diaconis* distinctis) contentos fuisse censeamus, eosque per *ὑποδιακόνες* & *ἐκκλησιας* non minus civitatis plures (nec enim

plures ab eodem agro convocari necessum fuerat) sed in universa Ecclesia innumeros, hic significari dicamus.

§.6. Quod denique ad hoc ipsum *infirmos visitandi*, super eos *orandi*, *regendi*, *absolvendi*, simulque *sanitatem* illis reddendi v. 15. munus spectat, statuendum est, neutiquam illud inter infima Ecclesia ministeria numerandum esse, sed, ut *medendi dona*, & *virtutes*, Apostolis ipsis. (quos *πρεσβύτερον ἐκκλησίας* ab Ignatio nuncupatos vidimus, Ep: ad Philad:) Virisque Apostolicis, dein Episcopis in unaquaque Ecclesia imprimis competuisse.

C A P. XXII.

Polycarpi cum Jacobi dicto comparatio, Πρεσβύτεροι σὺν αὐτῷ in Polycarpo. Νεώτεροι, πρεσβύτεροι. Episcoporum officia. Πρεσβύτεροι, primo saculo τοῦ παλαιοῦ. Alia ejus apud Ignatium, alia apud Polycarpum significatio, ut & Papiam, & Irenaeum, Clementem Alexandrinum, Tertullianum.

§.1. **U**T hujus loci interpretationi lux aliqua accedat, non abs re erit, si Polycarpi Antiquissimi * Episcopi, & Martyris (statim post Ignatii τελείωσιν conscripta) Epistola, huc, licet loco non suo, advocetur, & cum hoc Jacobi commate comparetur.

* Πολύκερπος
ὁ ἐν Σμύρνῃ καὶ
ἐπίσκοπος καὶ
μάρτυς. Poly-
crates in Ep: ad
Vitt: ap: Euseb: l.V. c. κα'.
Did: σχαλ' Ἀποστολικός, καὶ
σεραφεικός, γενόμενος τε ὁ ἐν
Σμύρνῃ καὶ δολιχῆς
ἐκκλησίας. Smyrn: Eccl: de Martyr: Polyc:

Οὗτος γάρ ἐστιν ὁ θαυμασιώτατος ἐν τοῖς κατ' ἡμᾶς χρόνοις,
διδάσκαλος Ἀποστολικός, καὶ σεραφεικός, γενόμενος τε ὁ ἐν Σμύρνῃ καὶ δολιχῆς
ἐκκλησίας. Smyrn: Eccl: de Martyr: Polyc:

§.2. Ille vir planè Apostolicus, καὶ ὑπὸ Ἀποστόλων καλεσθεὶς ἐς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ὁπίσκοπος (inquit ex * Irenaeo Eusebini) ad Philippenses, Ecclesiam, ut diximus, unius Macedoniae μείζοντος primariam, & Metropolitanam, sub qua igitur plures civitates & Episcopi comprehendebantur, Epistulam scripsit, suo & τῷ αὐτῷ πρεσβυτέρων nomine σεραφειῶ.

§.3. Qui sunt hi in σεραφείᾳ [πρεσβύτεροι σὺν αὐτῷ] seu Ecclesia istius Smyrnenfis, quos hodie dicimus, Presbyteri, seu aliarum civitatum, quae itidem ad Smyrnam, ut ad μισύπολιν pertinebant, singulares Episcopi, cum Polycarpo Metropolitanano, (totius Asiae Principe, * ait D. Blondellus) tanquam in Synodo congregati. non est quoddam hic sollicitius disquiramus.

§.4. Utur illud sit, Divinus Praesul, cum in Epistola ista ad pietatis, & disciplinae regulas omnibus proponendas se accingat, primòque fideles ἀδελφοὺς promiscuè omnes; secundò, viduas; tertio, Diaconos; quarto, νεώτερος (ii sunt omnes discipuli, aut inferiores,

* l.III. c.3.

* Apol: p. 14.

inferiores à Christo communiter sic dicti, Lk. XXII. 26.) quintò, πρεσβύτερος aggrediatur, Νεώτερος jubet τοῖς πρεσβυτέροις, καὶ διακόνους, ὡς Θεὸς, καὶ Χριστὸς ὑποτάσσεται, Ubi, ut per νεώτερος, fideles omnes nullum in Ecclesiâ gradum sortiti intelligendi sunt, sic per πρεσβύτερος, supremum in Ecclesiâ (Episcoporum scilicet) ordinem, Patres quippe, Deo Patri quodammodo comparatos, & per Διακόνους inferiorem illum Episcopis adjunctorum, & ut Christus Patri, inservientium βαδμόν intelligendum esse, sequentia concludere videntur.

§. 5. De his enim πρεσβυτέροις sic statim orditur, Καὶ οἱ πρεσβύτεροι ὅτι ἔμπλαστοι εἰς πάντας, ἐλεήμονες, ἐπιστρέφοντες τὰ ἀποπλανημένα, ἐπισκαπόμενοι πάντας ἀδελφεὺς, μὴ ἀμαλύντες χήρας, ἢ ὀρφανῶν, ἢ πίνηται, ἀλλὰ περιεχόντες αὐτὰ κατὰ ἐνάρετον Θεοῦ, καὶ ἀνθρώπων, ἀπὸ χόλου πάσης ὀργῆς, προσωποληψίας, κρίσεως ἀδίκης, μακρὰν ὄψιν πάσης φιλαργυρίας, μὴ ταχέως πιδόντες καὶ πνός, μὴ ἀπότοιμοι ἐν κρίσει, &c. Et Presbyteri sint misericordes erga omnes, convergentes eos qui erraverint, visitantes omnes infirmos, viduam, orphanum, pauperem ne negligant, sed honestum semper procurent coram Deo & hominibus, abstineant ab ira, personarum acceptationem, judicio injusto, ab omni avaritiâ procul ab sint, nec citò contra quempiam credant, ne sint severi, aut asperi in judicio, &c.

§. 6. Ubi, ut multa sunt, quæ hunc Episcopi, seu Praefecti, ad quem iudicia in Ecclesiâ pertingant, characterem fuisse arguunt, (χρίσας scilicet, & ἀπολοιμίας ἐν κρίσει, προσωποληψίας, & ὀργῆς, & τὴν ταχέως πιδόν καὶ πνός, ut & hereticos reducendi, mentiones) sic & quæ de infirmorum visitatione, curâque viduæ, orphani, & egeni (quorum omnium, ut ex Iustino prædiximus, Episcoporum κηδεμὼν συνάτορ dicitur) præmittuntur, singula itidem ad Episcopum munus referri videntur. Quâ in re si rectè calculos posuerimus, nulla ambigendi ratio supererit, quin etiam Iacobo per [πρεσβύτερος ἐκκλησίας] in qualibet διαπορεῖς μετέδιδι constituti Episcopi intelligantur.

§. 7. Unicum est, quod contra istam Polycarpiani Commatis interpretationem militare video; Epistolam nempe hanc post Ignatianas omnes scriptam esse, (earumque distinctè meminisse) in istis verò vocem πρεσβυτέρων, ad secundum in Ecclesiâ gradum, eosque (quos hodiè dicimus) Presbyteros designandos, ἰδίως usurpari, quidni igitur & apud Polycarpum?

§. 8. At facilis defensio, Hoc scilicet toto sæculo vocem [πρεσβύτερος] πολύσημον fuisse, aliquando ad Episcopos, aliquando ad inferiores

inferioris gradus Presbyteros ubicunque tales essent, accommodatam, nec aliter, quàm ex locorum circumstantiis, distinguendam. Nec enim dubitandi causam subesse, quin ante hoc tempus, quo & Polycarpus & Ignatius Epistolas scripserunt, præter Episcopos Presbyteri in quibusdam civitatibus instituti fuerint, (Illud enim est ὅλας ἐκκλησίας ἀρμύζειν, quod de Iohanne ex * Clemente Alexandrino prædiximus) adeoque tres in Ecclesiâ gradus, his tribus Ἐπισκόπων, πρεσβυτέρων, διακόνων notissimis nominibus, dignoscendi, ideoque vocem hanc, cum per se usurparetur, ambiguum, seu potius de Episcopis solis dictam, de Presbyteris tamen secundariis satis commodè usurpari, quotiescunque distincta singulorum enumeratio facienda erat.

§.9. Illud apud Ignatium ubiq; factum videmus, Episcopis πρεσβυτέριον, aut πρεσβύτερος, πρεσβυτέρους διακόνους adiungentem, At secus apud Polycarpum in hac Epistolâ, πρεσβυτέρων solummodo, aut πρεσβυτέρων, & διακόνων mentionem facientem.

§.10. Sic & à Papiâ Ἰωάννη ἀκυσῆ, & Πολυκάρπῳ ἐταίρῳ, Hierapolitano etiam in Asiâ Episcopo, vocem πρεσβύτερος ita usurpari videas, ut aliquando Apostolos ipsos, & ab iis constitutos Episcopos, aliquando eorum γνωρίμους quoslibet significet; Videantur fragmenta ejus ab Irenæo, dein ab * Eusebio recitata; Εἰ δέ τις, inquit, παρηκολούθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοῦ τῷ πρεσβυτέρῳ ἀνέκρινον λόγους, τὸ Ἀνδρέας, ἢ τὸ Πέτρος εἶπαι, ἢ τις ἑτέρος, ἢ τὸ Κυρίῳ μαθητῶν, ἅτε Ἀεισίων, καὶ ὁ πρεσβύτερος Ἰωάννης, οἱ τῷ Κυρίῳ μαθηταὶ λέγουσιν, Si quando quisquam venisset qui seniores secutus esset, Seniorum sermones sciscitabar, quid Andreas, vel quid Petrus dixit, vel quid quispiam alius discipulorum Domini, Aristion scilicet, & Senior Iohannes Domini discipuli dicunt. Ubi πρεσβύτεροι adeò clarè de Apostolis à Papiâ enuntiantur, ut [Ἀποστόλοις] & [Ἀποστόλων] legendum suspicari sint.

§.11. Sic postea de Marco Evangelii scriptore, τῷ δὲ πρεσβυτέρῳ ἔλεγε Μαρκὸς, ἐρμηνεύων Πέτρον ἡρώδης, hoc Senior Marcus dixit Petri interpret.

§.12. Apud Irenæum verò p.497. Presbyteri, qui Iohannem viderant, & l. II. c.39. Omnes seniores qui in Asiâ apud Iohannem Discipulum Domini convenerunt, quod Eusebius ex Græco exemplari exscripsit, πάντες οἱ πρεσβύτεροι οἱ καὶ τῇ Ἀσίᾳ Ἰωάννη τῷ τῷ Κυρίῳ μαθητῇ συμβεβηκότες, omnes Seniores qui per Asiam cum Iohanne Domini discipulo versabantur, quos quidem ipsos à Clemente Alexandrino indifferenter πρεσβύτερος, & ὁπισκόπος dici statim monstrabimus.

§.12.

* Vide Euseb:
l.II. c.xv'.

* Hist. l.III.
c.λδ'.

§. 12. Imò, post *Papianum Irenaeum* ipse, vir *Magnus*, idemque *Engdunenſis Episcopus*, quique ab *Apostolis* in *Ecclesiis* constitutos *Episcopos*, eorumque *ſucceſſores*, adnumerat, l. III. c. 3. hæc etiam *πρεσβυτέρων* voce ad *Episcopos* designandos utitur. *Traditio* ab *Apostolis* per *ſucceſſionem Presbyterorum* in *Ecclesiis* custoditur, l. III. c. 2. Iis, qui in *Ecclesiâ* ſunt, *Presbyteris* obedire oportet, ſtatim enim ſequitur, *His, qui ſucceſſionem habent ab Apostolis, qui cum Episcopatus ſucceſſione charisma veritatis* — acceperunt, l. IV. c. 43. *Qui crediti ſunt à multis eſſe Presbyteri, ſerviunt autem ſuis voluntatibus*; ſequitur iterum, *Et principalis conſeſſionis* (*μεροπολιτικῆς*, ſine dubio, *Episcopalis*) timore elati ſunt, l. IV. c. 44. & eodem capite, *Tales Presbyteros nutrit Eccleſia, de quibus propheta ait, Dabo Principes tuos in pace, & Episcopos in iuſtitia*, pro quibus *Iſaia* verbis, *ἐπὶ κόπας καὶ διακόνους* apud *Clementem Romanum* reponi videmus.

§. 13. Sic & de *Polycarpo* ipſo (quem *Episcopum* fuiſſe ſatis clarâ voce * pronuntiat) in *Epistolâ* ad *Florinum*. *Ἐκείνῳ ὁ μακάριος καὶ Ἀποστολικὸς πρεσβύτερος*. Sic & in *Ep. ad Viſtorem*, οἱ πρεσβύτεροι οἱ σεβάντες τῆς ἐκκλησίας, ἧς νόν ἀρχῇ, Ἀνίκητος, Πίος, Ῥήγιος τε, καὶ Τελέφορος, &c. de *Romanis Episcopis ſingularibus* dictum.

* vid: *Euseb:*
l. IV. c. 18.

§. 14. Ubique patet vocem *πρεσβύτερος* de *Episcopis*, aut *ſingularibus Eccleſiarum* *Proſiſitis* uſurpatam eſſe.

§. 15. Huic etiam *Clementem Alexandrinum* addamus, Qui, cum tres iſtos in *Eccleſiâ* gradus diſtinctè agnoſcat, * τὰς καὶ τῶν ἐκκλησιῶν πρεσβυτέρων, ἐπισκόπων, πρεσβυτέρων, διακόνων, eoſque tot ἀγγελικῆς δόξης μνημόνια, *Angelici honoris*, aut *hierarchiæ imitati-ones* pronuntiet, & alibi tamen, *πρεσβύτερον* appellat, ad quem *μεροπολιτικῆς* pertineat. Videatur etiam ejuſdem inſignis apud * *Eusebium* locus, de *Iuvene à Iohanne*, τῷ ἐπισκόπῳ, *Episcopo* tradito; ἰδὼν ὅτι πᾶσι τῷ καθεσῶτι πρεσβυτέρῳ ἐπισκόπῳ, νεανίσκον ἰδὼν, Τύτον, ἴση, οὐκ ἔδραπέμας — ὁ δὲ πρεσβύτερος ἀναλαβὼν οἶκός, & παροδοῖντα νεανίσκον ἔβρε, — ἐράπισε, καὶ μετὰ τοῦ ὕψους τῆς πλείονος ἐπιμελείας, καὶ θαυλακῆς, ὡς τὸ τέλος αὐτῷ φυλακῆς ἐπισημαίνοντι φραγίδα ἔκ Κυρίου, *Veniens igitur ad civitatem quandam* — *Episcopum ſuper omnibus fratribus conſtitutum conſpiciens*, *Hunc, inquit, Iuvenem fidei & curæ tuæ committo*, *Ille verò Senior Iuvenem ſibi commiſſum accipiens* &c. Hic idem planè *Senior*, ſeu *πρεσβύτερος*, & *ἐπίσκοπος*, ὁ δὲ πᾶσι καθεσῶς. Poſtea, ὡς ἐπίσκοπος

* *Strom:* VI.

* *Ibid:*

* l. III. c. xv.

* *Ἐγὼ δὲ ἀποτίθημι ὑμῖν, inquit Johannes, τὸ ἱερόν, καὶ ὁ Χριστός τοι παρέχει τὸ θεῖον, καὶ ἡ ἐκκλησία, ἥτις περικυβητοῦται, O Episcopo, redde nobis depositum, quod ego & Christus tibi tradidimus, Ecclesiam, cui praesides, teste. Palam est ἐπισκοπὸν (cum quidem propriè dictum Episcopum, adeoque omnibus in civitate fratribus propositum, ad quem πεποικισμένη pertinebat, καὶ ἡ ἐκκλησία περικυβητοῦται, quique post baptismum, τέλει in super fulcrum elevatur, * (σφραγισθὲς Κυρίᾳ ἐπισκοπῇ, sacramentum confirmationis, soli Episcopo proprium, administrasse dicebatur) statim etiam τὸν πρεσβύτερον nuncupari.*

* *Apol: p. 38.*

§. 16. Idem etiam de Tertulliano dicendum est, quem communis usu receptam ordinis in Episcopos, Presbyteros, & Diaconos distinctionem apertè tueri * *D. Blondellus* agnoscit. Illi enim vox [Seniores] de Episcopis seu Presidentibus quandoque usurpatur, *President probati quique Seniores, Apol: c. XXXIX. Sic & majores natu* (quod idem est, & *Græco πρεσβυτέρους* directè respondet) de Romanorum Episcoporum serie dicitur, l. V. contra Marc:

§. 17. In istis diutius morati sumus, ut exinde appareat, quàm sine omni rationis prætextu, ex his, & talibus πρεσβυτέροις, aut in scripturis, aut apud Antiquos, mentioni: us, *D. Blondellus* causæ suæ patrocinium quaesiverit, cum aliud nihil ex istis concludi palam sit, præter promiscuum vocis unius usum, quam sanè πολυωνυμίαν efficit, quandoque de primo, quandoque de secundo Ecclesie gradu antiquitatis (ac nunquam, quod scimus, in scripturis) usurpatam, nos illi, sine omni probatione, subentiffimè largiemur, neque enim, cum ipsæ Christianæ Religionis ἀρχαὶ satis acriter impetantur, nobis aut λογαρχεῖν, aut ἀπὸ ἀσπίδος, umbratilem, aut, quod idem est, verbalem pugnam cum quovis mortaliū infatuere vacabit.

§. 18. Et de vocis πρεσβυτέρων in novo Codice, simulque (καὶ παρόλῳ) apud Polycarpum, & Papiam, Irenæum item, & Clementem Alexandrinum, & Tertullianum, usu, hæc dixisse sufficiat.

CAP. XXIII.

Διακονῶν, κοινῶν. Διάκονοι in Vet: Testam: & in Novo. Ro: XIII. 4. II. Cor: VI. 4. Apud profanos scriptores Διακονεῖν vox convivialis. Διακονήματα. Ἐγκύκλια Διακονήματα, (μαθήματα.) Διάκονοι qui μερίδας dispensant, Lu: XII. 17. Ἀρχιδίκλιν & Οἰκονόμ & frangit. Διάκον & distribuit, Mat. XX. 28. Διακονεῖς, καὶ λακνειδύς, καὶ ἐξουσιάζειν.

§. 1. **D** Enique ad *Diaconorum* appellationem progrediamur. Quid per Διακονῶν primatiō notetur, ex *Grammaticis* petendum est, Apud quos, κοινῶν] ut *Πρόδον, πρέχον*, sic & ἐνεργεῖν significat, (unde κοινῶν), διεξιπρόες, & ἀγρόνοι, δῦλοι — *Hesychio*) à ποιεῖν, inquit *Eustathius*, Ionico more deflexum, putarim potius à κόρις deductam, quod *pedites*, & in pulvere versantes famulentur, Eadem analogiā, quā in *Foro nostro*, *Pie powder*, i. e. *Pedem pulverizatum*, usurpatum dignoscimus. Unde [Διακονῶν] cuiquam operam locare, ministrare, famulari.

§. 2. Sic *Veteris Testam:* Interpreti Διάκονοι, & διεξιπρόες, & κλειεργοί, pro iisdem sumuntur, & *Heb:* קְלִיָּהוּ respondēt.

§. 3. Sic & in *Novo*, cum Θεὸς Διάκονος Rex dicatur, Ro: XIII. 4. *Dei* hic in terris minister, ut & (ad *Ecclesiastica* ministeria quod attinet) cum Θεὸς Διάκονος *Apostoli* se nuncupent, II. Cor: VI. 4. I. *Thess:* III. 2. Διακόνους Χριστοῦ, II. Cor: XI. 22. Col: I. 7. Διακόνους ἐν Κεῖρ, Eph: VI. 21. & ἀπλῶς Διακόνους, Col. IV. 7. eodem planè modo usurpatos, ac cum δῦλοι, & Κωδῦλοι, vel simpliciter, Col: I. 7. vel adjunctis Θεῷ, Χριστῷ, ἐν Κυρίῳ, repositos videmus.

§. 4. Ab hāc vulgari, & primariā significatione ad alias duas deflecti vocem eam satis omnibus notum est, primam *scriptoribus* profanis æquē ac *sacris* familiarem, secundam *Ecclesiasticis* *scriptoribus* planè peculiarem.

§. 5. Apud *profanos* scriptores Διακονεῖν, & Διάκονοι inter *convivales* ritus usurpantur (quomodo Διακονία apud *Athene*: I. V. (& I. *Mac:* XI. 58.) & Διακονήματα, I. VI. *mensalem supellectilem* significant) sic ut ad munera *servorum* eorum qui *mensis ministrant* idios referantur, Ea *Aristoteli* ἐγκύκλια Διακονήματα dicta sunt, *Pol:* I. I. c. 4. sic ut ἐγκύκλια μαθήματα *litteras humaniores*, significant, *Grammaticam*, *Gymnasticam*, *Musicam*, (ὡς ἀντιδιασολῶν τῇ φιλοσοφίᾳ, καὶ τῇ μαθηματικῇ) quas omnes liberaliter instituti tenebant) quod universis κοινῶς *famulis* competere.

§. 6. Sic, cum apud *Lucian:* in *Cronosol:* inter *leges Convivales* memoretur, [Οἱ Διάκονοι ὡς καὶ ἐν μυστηρίῳ, καὶ ἐν] palam est, Δια-

κόνος eos esse, qui in conviviiis, μείρας, & μερίδας, aut τιμὰς, dispensum convivæ cuilibet suum dispensant, sic enim apud *Luci*: sequitur μὴ δὲ τῷ μὲν ὁ μισθός, τῷ δὲ ἡ γὰρ θὸς σουδς, ἀλλ' ἵσῃσι ὅτι πᾶσιν.

§.7. Illud inter ritus convivales observatum videmus, ut δῖδοκον μείρας primò δειπότην convivatori, dein convivis singulis singulas, vel ex præcepto δέχθῃσι κλίνας, principalis Festi dispensatoris, vel ex lege ἵσῃσι (μὴ τῷ μὲν μέγιστα, τῷ δὲ κομῶν μικρὰ ἐξ ἡμετέρας) distribuerent. Videatur ubique *Lucianus* in *Cronosol*: Et *Ep*: *Satur*: ubi de iniquis ministris verba faciens, Ἐσχομῆν-τῳ, inquit, σουδς, οἰκίας διανέμων τῷ μὲν δειπότην ὅσατι δῖσι τὸ ἡμῶν ὅλον σὺν τῇ καταλῇ, τοῖς δὲ ἄλλοις ὅσα φέρει ἐγκυκαλυμμένα.

§.8. Juxta hunc διακόνων ritum, intelligendum est illud *Christi* *Luc*: XII. 17. de Domino famulos suos convivio excipiente, ἐξ-ζῶσι, καὶ ἀνακλινεῖ αὐτοῖς, καὶ παρελθὼν διακονήσῃ, eodem planè modo, quo apud *Lucianum* τὸς οἰκίας ὁ πᾶσι δὲ εὐχαῖς διακονῶν, καὶ οἱ φίλοι σὺν αὐτῷ. Hoc, ut diximus, ἀρχιδικλινεῖ imprimis, aut οἰκονόμος ἑσθλὸν munus erat, cujus igitur speciem præ se ferens Dominus noster, cùm multitudinem exciperet, εὐχαριστήρας (ἐκλα-ξεῖ, inquit *Matthæus* XV. 36.) δίδωκε τοῖς μαθηταῖς αὐτοῦ (ut δέ-χθῃσι κλίνας, vel οἰκονόμῳ διακόνοις) οἱ δὲ μαθηταὶ τοῖς ἀνακαλυμένοις, *Io*: VI. 11. Sic ut ad διακόνους distribuere μερίδας, licet ad οἰκονό-μων frangere, aut dividere pertineat. Ex hoc ritu illud *Christi*, *Mat*: XX. 28. *Mar*: X. 45. rectè intelligi poterit, cùm de seipso pronuntiet, Ὁ υἱὸς τοῦ ἀνθρώπου ἐκ ἡλθὲν διακονηθῆναι, ἀλλὰ διακονῆ-σαι, Venit filius hominis, non ut alii illi, sed ille aliis omnibus subministraret, liberales gratiæ suæ, & benignitatis μερίδας distri- buens, & ut sequitur [δύναμις ψυχῶν λυθὲν ἀπὸ πολλῶν] animam ipsius, ut λυθὲν multis, imò omnibus, secundum leges convivales, ἕξ ἴσου (ait *S. * Maximus*) inter se dispartendam, traditurus.

§.9. Neque enim huic loci istius interpretationi obstitit, quod immediate præcesserat [καὶ ὅς ἐν δίαυθι οὐκ ἔστι γινώσκων ἀρετῶν, ἔτσι πάντων δὲ αὐτοῦ] quasi ad *Praefectorum* Ecclesiæ ταπεινῶσιν hæc tota pertineret oratio. Duo enim sunt, quæ de *Gentilium* principiis, quatenus illis *Christiani* *Episcopi* contradistinguuntur, e- nuntiantur, Primum, eos καὶ διακονεῖν subiectis suis, ut κλημάτων διασώτας, & ad lucrum, & commodum suum liberè abuti; (illud *Christo* est διακονεῖν, * *Xenophonti* ἀφελεῖν ἐκ' ἑωτῶν) Secun- dum, κατεξουσίαν, berilem potestatem, aut auctoritatem, i.e. ut *S. Petrus*, ἀναγκαστικῶς exercere.

§.10. Horum utriusque, futurorum in Ecclesiâ *Praefectorum*, officium

* κατὰ τὴν
Ἀγ. π.

* *Pref*: Κύριον
καὶ δὲ:

officium opponi *Christus* voluit, ita ut 1. illis *benefacere & prodesse*, 2. omnem erga illos *mansuetudinem*, & *humilitatem* exercere satagant, Quorum *primum* est διακονῆν, *secundum* δ' ὁ λόγος γινώσκει.

CAP. XXIV.

Jo: II 9. Septem Diaconi, Est: I. 10. Diaconorum officium. διακονία τραπέζων (ὁ λόγος) apud Julianum. Ἐπιχορηγία. Eph: IV. 11. Διακονία ex alienis & ex suis. Phæbe γυναῖκα δ' ἐλεάζει, I. Cor. IX. 9. κοινωνία διακονίας. Procopii interpretis notatus.

§. 1. **A**B hoc in convivii διακόνων munere, ritūque, quem ex omni parte accuratum habemus Jo: II. 9. (Ibi enim primò νομίζεσθαι occurrit, γάμος i. e. convivii nuptialis δεσπότης, dein ἀρχιεπίσκοπος, cibi viniq̃ue primarius dispensator, dein διάκονος, v. 5. vinum ἀνέλετες, & οἰεσθῆναι ἀρχιεπίσκοπον, v. 7.) septem primorum sub Apostolis in Ecclesia Hierosolymitana & τραπέζας διακονούντων officium, leviter immutatum videmus (numero ipso ad ἐπὶ εὐνύχους τὰς διακόνους Est: I. 10. fonean respiciente) qui toti quasi familie Christi, omnibūque ad mensam ejus vocatis, μοίρας suas distribuebant, pauperibus primò omnibus in hoc Cænobio visitantibus, prout unicuique opus esset, ex facultatibus Ecclesiæ (sub Apostolis OEconomis, aut primariis dispensatoribus) χορηγῶντες, dein in celebratione Eucharistia, aut cenæ Dominicæ, operas suas locantes, πανέμνε quem illi εὐχαριστοῦντες ἐλάσσει, vinūque itidem cum ἐνλογία effusum fratribus omnibus disperdientes.

§. 2. Ita ritum hunc Apostolicum à Justino Martyre Apol: II. delineatum cernimus, ubi Episcopus ut οἰκονόμος εὐχαριστῇ, &c. & καλεῶντο διάκονοι διδάσκειν ἐκείνους τὴν παρὸντων μεταλαβῆν, &c.

p. 97.

§. 3. At ad Pauperum præcipuè curam hanc eorum operam destinatam esse Lucas monstrat, Ἐγένετο, inquit, συγκένωσις τῶν Ἑλλήνων, ὅτι παρεθιγμένοι ἐν τῇ διακονίᾳ τῇ καθημερινῇ (in quotidianā facultatum Ecclesiæ distributione) αἱ χρεαὶ αὐτῶν. Hæc erat διακονία τραπέζων, v. 2. (vel, ut * Concilii in Trullo verbis utar. ἢ ἐν τῇ χρεῖαι τραπέζων ὑπερβία) quatenus διακονία τῷ λόγῳ opponebatur, v. 4. & ἐπὶ χρεῖαι ταύτης ἰνstituti διάκονοι, v. 3.

* can: XVI.

§. 4. Sic de Galilæis, quos nuncupat, i. e. Christianis, ὁ ἑταίρος Julianus, Apud eos, inquit, & λεγόμενον παρ' αὐτοῖς ἀγαπῶν,

Fragm: p. 55.

ἐν ᾧ οὐκ ὦν, ἐν διακονίᾳ, παρρησίᾳ reperietis, quibus, inquit, multos ad cultum suum pelliciebant.

§.5. Imò notissima est, & frequentissima διακονία, & ἡ διακονεῖν significatio pro χορηγία, (& χορηγεῖν) necessarium quorumcunque suppeditatione quovismodo factâ, quam pari modo Latine administrationem, vel subministrationem dicimus. Sic διακονεῖν Mat. XXV. 44. & XXVII. 55. Mar. I. 13. II. Tim. I. 18. Heb. VI. 10. I. Pet. IV. 10. διακονία Aët. XI. 49. I. Cor. XVI. 15. II. Cor. VIII. 4. & IX. 1. & quidni Eph. IV. 11, ubi inter ceterum Ecclesiasticorum (ἐκκλησιαστικῶν ἁγίων) beneficia, ἐργον διακονίας (ista omnium Christianorum, liberalitas, κοινονία, ἀποστολαί, χάρις, λογία, promiscuè dicta, & v. 16. ἐπιχορηγία ἡ πᾶσι ἀπὸ τοῦ ἁγίου, eaque in sacratio, aut gazophylacio, aut, ut dicebatur, diaconio, primò ad sacrorum, dein ad indigentium omnium usum reposita) numeratur.

§.6. Illud tantummodo hic addendum est, quosdam quidem, ut alienæ ἐνεργασίας ministros, & ὑπερέτας, hoc fecisse, ex facultatibus Ecclesiae, necessitatibus pauperum subministrasse, verum & alios ex suis, ἐκ τῶν ὑπαρχόντων αὐτοῖς διακονῆσαι, Lu. VIII. Sic Onesiphorus II. Tim. I. 18. qui Paulum sapius ἀνέλυσε, v. 16. πολλὰ διηκόνησε, v. 18. Sic Phœbe ἀδελφὴ ἡμῶν, inquit Paulus, Ro. XVI. 1. (alibi, ni fallor, γυνὴ ἀδελφὴ I. Cor. IX. 5. cuius benignitate, si uti voluisset Apostolus, παγεῖν ἐν πῶν potuisset, v. 4. & tamen μὴ ἐργάζεσθαι, v. 6.) & διακονῶ ἐκκλησίας ἡ ἐν Κεσχυραῖς, Apostolis ex suis facultatibus opitulata videtur, idcirco ἀποστολὴ πολλῶν, v. 2. i. e. ἀποστολὴ nuncupatur.

§.7. Hinc Aët. XI. 29. εἰς διακονίαν πέμψαι, ad Egenis opitulandum mittere, ut & Aët. XII. 25. Hinc II. Cor. VIII. 4. κοινονία τῆς διακονίας εἰς τοὺς ἁγίους, liberalitas administrationis erga sanctos, & I. Pet. IV. 10. ἀπαῶς, διακονεῖν (ut & v. 11.) de sublevandis egenis.

§.8. Nec igitur cum apud * Procopium, ἀποστόλων διακονεῖν mention fiat, rectè Interpres reposuit [Apostolorum ministrantium] Reddendum sine dubio [administratione, aut liberalitate aliorum utentium] cum statim ex S. Paulo adjiciatur, δις οἱ χροῖαν μὲν ἐπέμψατε.

* Schol. in I. Sam. IX.

CAP. XXV.

Διακονοί. Eorum munus, Fidei prædication, non solum Παπζών Διακονία. Ro. XV. 8. Αἰ. VI. 4. Ὁρθοτομία λόγῳ I. Tim. III. 15. Eph. III. 7. Διακονοῦν refertur ad οικονομίαν, II. Cor. III. 6. Gal. II. 17.

§. 1. **I**stis de primâ Διακονίας acceptione sic prælibatis, primò Inotandum est, Ipsam Διακόνου vocem (si unicam *Phæbes τῆς ἐν Κεῦχεαῖς ἐκκλησίας Διακόνου* mentionem excipias) nullibi aut in *Veteri*, aut in *Novo Testam.* usurpari ad denotandum eum, qui aut *παπζαῖς*, aut *χρειαῖς* subministraverit.

§. 2. Nec igitur rationem constare, cur Διακόνου *munus* in primis vagientis *Ecclēsia* incunabulis, his tam arctis carceribus finiat, præsertim cū ex septem illis ad *τεταπζών Διακονίαν* allecitis, Αἰ. VI. 5. non solum Stephanus v. 8. Sed & Philippus c. VIII. verbum Dei prædicaverit, universam Samariam ad fidem, & baptismum receperit. Videatur Hilarius, aut quisquis ille sit (*D. Blonde llo præcharus*) sub Ambrosii nomine in Paulinas Epistolas Commentarii Author. Quamvis, inquit, non sint sacerdotes, evangelizare possunt sine Cathedrâ, quemadmodum Stephanus & Philippus, in Ep. IV.

§. 3. *Secundò*, Διακονον quandoque sic in novo Codice usurpari, ut levi quâdam mutatione ab hoc sensu detlexisse videatur. Sic cum ὁ *Χριστὸς ὁ Ἰσραηλῆς* (*Judeorum*) Διακονοῦ dicatur, Ro. XV. 8. cā *οὐρά* significatur Christum eum esse, qui omnem operam suam navaverit, ut *Judeis*, veritatem Dei iis annuntiando, beneficeret, eos ad fidem vocaret, & ἐπαγγελίας τῶν πατέρων his *Abrahami* filijs βεβαιώσῃ. Sic & I. Cor. III. 5. Cū Paulus & Apollos Διακονοί, δι' αὐτῶν ἐπίσκοποι Corinthiis, appellentur, ex immediatè sequentibus apparet, ad hanc Evangelii, tanquam animarum cibarii, distributionem, Διακονίαν λόγῳ Αἰ. VI. 4. (quam igitur ὁ *δοσολογία λόγῳ Θεοῦ*, I. Tim. II. 15. verbi Dei ut in τομαῖς & μερίδας (sic ut cuiquam dimensum suum assignetur) distributionem appellat) pertinere; [χ' ἐπίσκοποι, inquit, ὡς ὁ Κύριος ἔδωκεν] Prout unicuique Διακόνου summus ille *ἐκονομήσας*, aut ἀρχιεπίσκοπος divisit, sic & nos convivis omnibus administramus.

§. 4. Sic Eph. III. 7. (ut & Col. I. 23.) cū Evangelii Διακονον *le Paulus* appellet, statim sequitur *Χριστὸς ὁ δωρεάν ὁ χάρις τῶν Θεῶν*, ipsum quippe, ut à Christo summo *OEconomio* acceperat, sic & aliis distribuere divinam hanc Evangelii gratiam.

§. 5. Sic cū Col. I. 25. ἐκκλησίας Διακονοῦ dicatur, Sequitur enim

enim $\chi\tau$ ἡ οἰκονομία τῷ Θεῷ ἢ δοθεῖσάν μοι ἐστὶν ὑμῶν, *verbum* quippe Dei, à magno *Oeconomō*, aut dispensatore *Christo, Paulo*, genibus distribuendum, committebatur.

§ 6. Sic cum iidem *Apostoli II. Cor. III. 6.* διακονοὶ ἡμεῶν διαδοχῆς nuncupentur, quatenus ab iis τὸ πνεῦμα ζωοποιῶν (ῥεματι ἀποκλείοντι oppositum) διακονεῖσθαι, *suppeditari*, aut fidelibus omnibus *distribui* dicatur, palam est, ad hanc primam διακονήσιν acceptionem spectari.

§ 7. Sic *Gal. II. 17.* διάκονος ἀμαρτίας] designat eum qui *Gentilismo* favet, (cujus institutis qui inhaerent, eo ipso verius; & ubique in hoc codice, ἀμαρτωλοὶ dicuntur) qui fovendo & *sublevando Gentilismo* operam collocat. & ita quasi subministrat.

CAP. XXVI.

Secunda διακονή significatio, Phil. I. 1. & I. Tim. III. 8. 12. Ministri Judicum, Deut. XVI. 18. שופטים, אֲזָנִי. Γαζοφυλάκας. Ἐπιμεληταί. Grotius à Krueo sine ratione notatus. Ὁ δὲ διακονεῖσθαι, Act. VI. 1. Ἐπιστάκονοι. Καλῶς διακονήσαντες I. Tim. III. 13. καλὸς βαδμός, Episcopos inserviebant diaconi. Cur nulla Presbyterorum mentio, Phil. I. 1. I. Tim. III.

§ 1. **P**ergamus nunc ad secundam vocis hujus acceptionem, eam quidem *scriptoribus sacris*, & postmodum *Ecclesiasticis* peculiarem, adeoque inter *Codicis sacri* τεχνολογήματα numerandam. Sic tribus præcipuè in locis usurpata reperies, *Phil. I. 1. I. Tim. III. 8. & 12. & διακονήσαντες v. 13.* in quibus singulis, cum *Episcopis* primariis *Ecclesiae Praefectis Diaconi* adjungantur, ad peculiarem aliquem in *Ecclesia καθολικῇ*, seu gradum pertinere censendi sunt. Quibus autem officiis designati, jam pauculis disquiremus.

§ 2. A *Judeis* sine dubio hujus rei (ut aliorum plerumque in *Ecclesia rituum*) origo petenda est.

§ 3. Apud eos, *ministri Judicibus* in qualibet civitate adjecti, *Deut. XVI. 18.* qui ipsis in *Consistoriis inserviebant*, in *scripturis* שופטים, à *Rabbinis* חוננים *ministri*, & חוננים הנכנסים *ministri Synagoga* vocantur. *juniores*, inquit *Maimonides*, qui ad aetatem *Doctores* nondum pervenerant.

§ 4. Hos * *Epiphanius*, leviter ab *Hebraeo* deflexâ voce, Ἀναγνώστης appellat, iisque in *Ecclesia ἐν Ἀρχαῖς Διακονος* (ut & Ἀρχιεπισκόπος *Episcopos*, *Senioribus Presbyteros*) respondere affirmat. Hos ait *Philo* Γαζοφυλάκας fuisse, & διακονεῖσθαι χρεῖας εἶναι.

τελῆσαι,

* Hæc: Ebion:

πληροῖσι, *Josephus ἐπιμαρτυροῦντες, Curatores per manuum*
aut elevationem electos, aut impositionem ordinatos.

§. 5. Nec est, quod hâc in re * *Andreas Rivetus Hugonis*
Grotii manibus licem intenderet, ex eo tantum, quod productis
 tabulis non probaverit, Ἀζανίτης in Synagoga, Præfektos esse ut
 ministrarent mensis, cum illud oculatis omnibus palam sit, Δια-
 κονία τραπεζῶν *Aët. VI. 1.* nihil aliud quam χηρῶν, *viduarum, &*
indigentium omnium ἐπιμέλειαν indigitari, adeoque ipsum τα-
 ρευλαίων *manus*, quod in *Corbana* custodiâ, & alendi pauperes
 curâ, ἰδίως versabatur. Quibus & illud fortassis addendum erit,
 eo ipso *Aëtorum* loco voce [ἑταίρων] ad *Judeorum* οἰκονομίας
 respici, quos à radice οἶκος *vidit*, sic dictos scimus, eamque per
 οἶκον non semel redditam esse.

§ 6. De his *Hebraeorum* οἰκονομίας notabile (inter alia multa) illud
Judeorum dictum, sub ἀλώσεως, aut cedis *Hierosolymitana* tem-
 pore, *Sapientum* (i.e. *Doëtorum*) eruditionem in eam qua *Aza-*
nitis, Azanitarum verò in eam qua *Notariis* compete-
 bat, dege-
 nerasse. Ubi, ut in *Synagoga Archisynagogis* *Doëtores*, sic *Doëto-*
ribus οἰκονομίας immediate subordinari, illeque demum *Scribas* aut
Notarios apparet, ut & in *Ecclesiâ, Episcopis Presbyteri, Pres-*
byteris Diaconi, & Diaconis etiam ἀποδιδάκοντες adjungebantur.

§. 7. Ex his constat, quid de *Diaconis*, cum post *Episcopos &*
Presbyteros, tertio demum loco subsistentes reperiantur (quod in
Scripturis sacris nunquam factum) censendum sit; Quid verò,
 cum *Episcopis* immediate subnectantur, adhuc dubitari potest.

§. 8. Et primò, illud in comperto est, quod ex *Epiphanio* nota-
 vimus, νέε οὐτὶς κηρύγματ', in primâ *Evangelii* prædicatione,
 ἔπειτ' ἡ ἐκκλησίας λαβέσσης τὰ πληρώματα τ' οἰκονομίας, vel cum *Ec-*
clesia εἰς ἰδίον μέτρον nondum pervenisset, idoneos ubique *reptos*
 non esse, qui ad *secundarii Presbyteratus* officium, citra omnem
 præcipuè necessitatem (paucis adhuc ad *Fidem* conversis) ad-
 mitterentur, ideòque *Episcopo* in qualibet civitate contentos fuisse,
 ei *Diacono* tantum. aut unico, aut pluribus adjunctis, διὰ τὴν ὑπε-
 ρερίαν, qui illi ministrarent, aut inservirent, ἀνδρὶ ὅν ἐπισκοπὸν
 ἀδύνατον εἶναι, sine quibus *Episcopus* esse nequibat.

§. 9. Tales autem infimi gradus *ministri*, inter hos mediocrita-
 tis terminos se per spatium aliquod continentes, tandem, cum pro-
 bè hoc munere defuncti fuerint, (καλῶς διακονήσαντες, inquit *A-*
postolus, I. Tim. III. 13.) ταχέως δὲ τὰ ἀνωτέρω ἐλθόντων, inquit
Scholiasta, καλὸν εἶαυτοῖς, inquit Apostolus, βαδίζον ἀπειποῦν,

* Grot: discuss:
 dial: p. 472.

bonum sibi, i. e. excelsiorem, vel Episcopalem in Ecclesiâ gradum (sic Clemens Πάππυ Διάκονος, ei in Cathedrâ Episcopali Roma successit) acquirituri erant, (interea in hoc infimi ordinis Ecclesiastici gradu, Episcopis intervitur.) Quod & illud spectat, quum addatur [ὃ πολλὴν πρέσβειαν ἐν πνεύματι Πατρὸς] παρρησία enim inter alia ἔχουσαν notari affirmat Hesychius, ideoque h'c à Theophylasto explicatur per ἐνδοξότερος γὰρ ἐστὶν, & ἐκκλησίᾳ λαμπρὴν, ἐν ἐπισκοπῇ καὶ βαθμῇ καὶ ἰσοποσίᾳ, honoratiores fieri, & in Ecclesiâ splendere, in Presbyterano, & Episcopali gradu.

§. 10. Ecce ita quidem de isto ad Philipp: loco pronunciandum esse prædiximus. De altero verò ad Timotheum multò magis. Uti cum de Episcopo & Diacono leges aut regulæ Timotheo ferantur, qualiter imbutos esse oportuit, qui ad duos istos gradus promovendi erant, nihilq; de Presbyteris hac in re adjiciatur, (cùm tamen in omnibus ad Ecclesiam pertinentibus se cum instituendum curasse affirmaverit, I. Tim. II. 15.) commodissima facti ratio cuius constat, nullos quippe adhuc, scribente Apostolo, Presbyteros medioximos institutos fuisse.

CAP. XXVII.

Πρεσβύτης, πρεσβύτερος, Tit. I & II, cum I. Tim. III. comparata. Πρεσβύτης non de senibus simpliciter intelligendi, sed de Ecclesiasticis. Κατάστημα, κατὰ τὴν, κατὰ τὸν, ἐν κατὰ, ἑαυτοῦ, ἑαυτῶν, ἑαυτῶν, ἑαυτῶν, ἑαυτῶν. P. 1. Ambrosius notatus, Πρεσβύτερος ἐν ἑκκλησίᾳ. Σωφρονισμός. Αἰσιμαίονος. Canonis Laodicensis explicatio. Χρῆσις τῶν δύο γενεῶν. Viduarum duo gradus. Diaconissa.

§. 1. **H**is de Diaconis sic propositis, adjicienda videntur, quæ in Epistola ad Titum de πρεσβυτέρῳ dicuntur, simulque, ut γυναικῶν ad Timotheum, sic πρεσβυτέρῳ ad Titum mentio, factâ breviter inter I. Tim. III. & Tit. I. & II. comparatione, elucidanda.

§. 2. Quæ de Episcopo constituendo ad Timotheum dicebantur, oportere eum ἀνεπίλητον εἶναι, μιᾶς γυναικὸς ἀνδρα, &c. I. Tim. III. 1, 2, 3, 4, 5, 6, 7. ea planè omnia ad Titum iisdem ferè ver'is posita reperimus. Δεῖ δὲ ἐπίσκοπον ἀνεπίλητον εἶναι, &c. Tit. I. 6, 7, 8, 9. Eodem ferè modo, quo de instituendis Israelitarum presbectis Moses à socero instruitur, Ex. XVIII. 21.

§. 3. Pari itidem modo, quod ad Timotheum de Diaconis præcipitur, v. 8. Διακόνος ἀσώτου σκώμης, μὴ διλογεῖς, μὴ οὖν πολλὰ προσέχοντας,

ποιοχορίας, μὴ διαχαραδῆς, ἔχοντας τὸ μυστήριον τῆ πίστεως ἐν καρδίᾳ συνιδόντες, idem ferè ad Tit. c. II. 2. de πρεσβυτέραις mandatur, πρεσβύτες νηφαλίως ἦν, σμενὺς, σφραγιστοί, ὑγιαίνοντες τῇ πίστι, τῇ ἀγάπῃ, τῇ ὑπομονῇ. Tandemq; quod περὶ γυναικῶν ad Tim. v. II. γυναῖκες ὡσαύτως σμενῆς, μὴ διαβόλους, νηφαλίως, πᾶς ἐν πᾶσι, idem etiam περὶ πρεσβυτέρων, πρεσβύτερας ὡσαύτως ἱεροπρεπείς, μὴ διαβόλους, μὴ οἶνον πολλὸν δεόμεναι, καλοδιδασκαλούς, ἵνα σωφρονίζουσιν τὰς νέας, &c.

§. 4. Hic illud unicum cavendum est, ne (quod quibusdam placuisse video) aut πρεσβύ de senibus quibuscunque, aut ἱωάννης de διακόνων ιεροκόμοις, aut πρεσβύτες de vetulis promiscuè omnibus (Quod νέας oppositis) intelligendi censentur.

§. 5. Quod ad πρεσβύτες attinet, manifestum est eos intelligi, qui aliquod Ecclesiasticum ordinabantur, quorum igitur approbandorum & constituendorum regulas easdem, quas Timotheo Asiae Praeposito, hic itidem Titō (ad id Creta relicto c. I. 5.) proponit Apostolus, (cū de Junioribus, i. e. fratribus, vel fidelibus Laicis, hoc tantum adjiciat, monendos à Titō esse, ut sobrios se praeſtent, v. 6.) Sic in Commentariis sub Hieronymi nomine, Senes, inquit, etate et ordine possunt intelligi, Ecclesia praecipuè Seniores.

§. 6. Illud etiam ab ipso πρεσβυτέρῳ nomine fortassis colligendum erat. Πρεσβύτες enim in positivo, ad comparativum πρεσβύτες, v. 5. ut inferior ad superiorem gradum referri putandus est.

§. 7. Illud clariùs elucescet, si ad (iis adjunctas) πρεσβύτερας accedamus, quas ab Antiquorum non nemine Presbyteras dictas esse Baronius memorat.

§. 8. Has hic à Paulo disertè πρεσβύτερας ἐν κατὰ σῆματι nuncupatas videmus.

§. 9. Quid sit κατὰ σῆμα, ex voce κατὰ σῆμα, de Episcoporum, & Diaconorum ordinationibus usurpatà, Tit. I. 5. Act. VI. 3. unde Smide κατὰ σῆμα (sensu passivo, constitutus, creatus, ut apud * Polycratem, Πύπλιος κατὰ σῆμα ἐπίσκοπος, Publius Episcopus creatus) περιχρυσίδεις redditur, & κατὰ σῆμα, ἐπιμελήτω, ἐπεσφρίσει de cura aut officio cuius commisso) petendum videtur ; sic ut à κατὰ λῆγειν, de Electionibus Ecclesiasticis usurpato, κατὰ λῆος ἀπλῶς sumptus, & quandoque ἱερὸς κατὰ λῆος Ecclesiasticum album aut Matriculam denotat.

§. 10. Quidni igitur [πρεσβύτερας ἐν κατὰ σῆματι] idem sonet, quod οἱ, aut αἱ ἐν κανόνι ; quā περὶ sacris ordinibus imbutos quolibet significari omnes norunt.

§. 11. At, si ista cuiusvis non attulerint, si, ut apud Ignatium ad

* Euseb: Eccle:
Hist: LIV.
c. xy.

Trall: Episcopi κατὰ σῆμα habitum σιμὸν significare videtur, sic & hic definiendum videatur de γυναικῶν κατὰ σῆμα, Eadem nihilominus conclusio ex sequenti [ἱεροπρεπείς] firmabitur, quam (iidem qui κατὰ σῆμα ἀμφέκουσιν, indumentum reddunt) per [ἱεροπρεπείας] exponunt scholiasta; ἱερός enim de Ecclesiasticis dici solet, nec de sanctitate quavis, sed de separatione ad officia, aut usus sacros, quemadmodum ἱερομαρτὺς Clerico-Martyr, non tantum ἀ μαρμαρτὺς Heroe, καλλιμαρτὺς virgine, sed & ἀ ὁμομαρτὺς quovis de plebe fidelium martyre distinguitur, ideoque, quibus ἱεροπρεπεία præcipitur, ex ordinibus sacris initiatæ censendæ sunt.

S. 12. Sic in Commentariis Pseudo-Ambrosii, Anus, inquit, in statu religione digno] malè quidem, quod ἱεροπρεπεί in tertio, pro ἱεροπρεπείς in quarto casu legendum putaverit, at rectè, quòd ἱεροπρεπείς Religione dignum reddiderit, religione functionem sacram denotante.

S. 13. Sic & Canon XI. Concilii Laodicensi, Μὴ δὲ ἴν τὰς λέγουσας πρεσβύπιδας, ἢ τοὶ * σεραδνημένας ἐν ἐκκλησίᾳ, καὶ σισαδς. Ubi σεραδνημένας ἐν ἐκκλησίᾳ] Ecclesiastici muneris Character est, imò Praefectura cujusdam titulus (qualiter apud Athenienses σωφρονιστὴς, * Ἀρχοὺς Χριστοῦ νομοί, inquit Phavorinus, ἐπιμαλὲ ἰσθμῶς ἢ ἱερῶν σωφρονιστὴς, ut & apud Lacedæmonios Ἀγούσωνοι) quatenus ad eas pertineret * σωφρονίζειν τὰς νέας, v. 4.

* Viduae vel sanctimoniales, quæ ad baptizandarum mulierum ministerium eliguntur, tam ad officium instructæ sint, ut possint apto & sano sermone docere imperitas & rusticæ mulieres, quæ tempore baptizandæ sunt, qualiter baptizatori respondeant, & accepto baptismate vivant. Concil. IV. XII.

S. 14. Cum verò de his, isto Laodicensi canone, statuatur, μὴ δὲ ἴν καὶ σισαδς, eas ordinandas non esse, sic sine dubio intelligendus est Canon, ut solennis, quæ aliis insignioribus in Ecclesiâ gradibus competat, per manuum impositionem ordinatio, iis non competere, Duo enim χριστοδοσίας genera fuisse ait * Tharasis, εὐλογίας, & χριστολογίας, seu καὶ σισαδς, has per εὐλογίας, non per χριστολογίας, per benedictionem Episcopi, non per ordinationem, aut consecrationem constitutas esse.

S. 15. Quæ de re Concilii Epannenensis Canon XXI. Viduarum consecrationem, quas Diaconas vocant, penitus abrogamus, solum eis pœnitentia benedictionem imponendo. Quod contra Cataphrygarum heresin cautum erat, qui, ut Montani Prophetissis faverent, mulieres, ad prædicandum, & docendum in Ecclesiâ, ordi-

* Concil. Nic. II. can. I.

nari, & consecrari voluerunt, De quibus *Commentarii Ambrosio* adscripti in *I. Tim. III. Cataphryga erroris occasionem captantes, propter quod Diaconas mulieres alloquitur, & ipsas Diaconas ordinari debere defendunt, &c. sed Apostoli verbis contra sensum uruntur Apostoli, ut cum ille mulierem in Ecclesiâ in silentio esse debere precipiatur, illi è contrâ, etiam auctoritatem vindicent in Ecclesiâ ministerii.*

§. 16. Ex quibus patet, illud solum *canonibus* istis vetitum esse, ne mulieribus his ἐν κλησιαῖς ὄναις, (ἐν κανόνι ἑξαταξομένας, ait Canon Nicenus XIX. & quibus διακονία θεῷ ἐπιτίμητο, inquit Theodosius Imp: Constit:) ministrandi, i.e. predicandi in Ecclesia auctoritas (Paulino tacendi præcepto è diametro opposita) multo minus sacramenta administrandi (isegld'v ait * Epiphanius) * *Hier: LXXIX.* cœnam Dominicam consecrandi facultas permetteretur, & exinde ne per χηπολίαν (qualiter ii, quibus hæc munera competeabant) in Ecclesiam admitterentur.

§. 17. De his πρεσβύτεροι aperte * Epiphanius, Παρεληγουμένων * *ib.* ὅτι ἔχει διακονιστῶν τὸ ἐκκλησιαστικὸν ἐπιθεῖν τὴν γυναικα, χήρας τε ἀνόμους, & τέτων τὰς ἐπ' ἡσυχίᾳ πρεσβύτερας. Ubi hunc πρεσβυτέρων ordinem, viduis (de quibus alibi Apostolus) superiorem esse pronuntiat. Duos quippe viduarum (ἢ ἐν χήραις ἑξαταξομένων, earum quæ in habitu numerantur, Concil: Nicen: Can: XIX.) gradus fuisse, juniorum, quæ simpliciter χήραι, ἡσυχίᾳ, quæ ἰδίᾳ πρεσβύτεραις nuncupabantur.

§. 17. Sic & de mulieribus ad *Tim:* affirmant *Commentarii* * Hieronymo adscripti, Similiter eas, ut Diaconos eligi jubet; * *in I. Tim. III. 11.* unde intelligitur, quòd de his d'cat, quas adhuc hodiè Diaconissas in oriente appellant.

§. 18. Quod & de πρεσβύτεροι, aliis visum esse fatetur, qui aliter ipse sentiebat, * Theophylactus, Τινὲς τὰς ἐν ἐκκλησίᾳ διακονῶντας, ὡς ἀπ' αὐτῆς τὸ ἀμφοτέρως ἀπαιτεῖται ἐκ τῶν προπρετέρων, τῶν τε, ἢ ἰσὺς πρεσβύτας ἀντιτίθεται, Diaconissas in Ecclesiâ aliqui hîc intelligi dicunt, quas ipso amictu ad sanctitatem composito, tali scilicet, qui sacris ministrantes deceat, uti jubet Apostolus. Et de istis hætenus.

DISSERTATIO QUINTA,

De omnibus *Clementis Romani*, aliorumque primi ævi Scriptorum locis, quæ ad Regiminis Ecclesiæ formam pertinent:

CAP. I.

Clementis Romanus quis fuit. Romanorum Episcoporum series ad Irenæi tempora, Hegesippi, & Hieronymi testimonium; Quæstio an primus, an tertius, an quartus post Petrum Clementis, Epiphaniæ testimonium. Paulus & Petrus Romanam Ecclesiam fundabant. Testimonium Gaii, Dionysii. Duo Romæ cætus, Judæorum & Gentilium. Petrus Clementis, Paulo Linus successit. Idem Antiochie factum. Erasmus & Ignatius. Ignatius ab Apostolis constitutus Episcopus. Idem Ephesi, Johannes & Timotheus. Idem Corinthi, Paulus & Cephas. Constitutio de uno in civitate Episcopo post nato. Idem sive Hierosolymis. Quindecim Episcoporum successiones, à Christo ad Adriani obsidionem. Hugonis Grotii testimonium de duobus Hierosolymæ conventibus.

S. 1. **P**ost omnes Sacri Codicis perioccas, quæ ad hanc materiam pertinere videntur, leviter perlustratas, Ad primi ævi scriptores, adeoque primo loco ad *Clementis Romani* ad *Corinthios Epistolam* accedamus, De ipso imprimis pauca præfati.

S. 2. Hunc *Pauli συνεργόν, διάκονον* Petri, tandemque *Episcopum Romanum* fuisse ex 1. *Paulo*, 2. *Ignatio*, 3. *Irenæo*, & *Antiquorum* omnium constanti affirmatione discimus. Ideoque 4. *Apostolicum* virum, 5. *Apostolorum Comitem*, imò 6. *Apostolum* nuncupatum esse prædiximus.

S. 3. De eo, & hac ejus *Epistolâ* à 7. *Romanâ Ecclesiâ* ad *Corinthios*, ad accerrimam 8. *σάων* inter ipsos sedendam missâ, loquatur præ aliis 9. *Irenæus* qui simul *Romanorum Episcoporum* seriem ad ipsius tempora ab *Apostolis* deducit, *Θεμελιώσαντες*, inquit, 6. *Clem. Al: Strom: l. IV. 7. ὡς καὶ τὸ Ῥωμαίων ἐκκλησίας τῇ Κοιρανίαν διευτυπώσατο Κλήμης, Euseb: l. III. c. 15'. 8. de hac σάων Hegesip: Euseb: l. III. c. 15'. l. IV. c. 28'. 9. l. III. c. 3. Euseb: IV. c. 6.*

οὗ διοκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τῇ ἐκκλησίᾳ, λίγη τῇ τῆς
 ἐπισκοπῆς λειτουργίᾳ ἐνεχείρησεν, διαλέχθη αὐτὸν 10 Ἀνέγκλητο, μὴ
 τῶν πρώτων τῶν ἀπὸ τῶν Ἀποστόλων ἢ ἐπισκοπῶν κληρῶν Κλήμης, ὁ καὶ
 ἐνεκρῶς καὶ μακαρίως Ἀπόστολος, καὶ συμβεβληκῶς αὐτοῖς, καὶ ἐπ' ἐναν-
 λον τὸ κήρυγμα τῶν Ἀποστόλων, καὶ τῇ περὶ τοῦ περὶ ὁρθοδόξου ἔχον ἐ-
 μάνον· ἐπ' οὗ πολλοὶ ὑπελείποντο ἐκ τῶν Ἀποστόλων διδιδασκαλῶν· ὅτε
 τότε ὦν τῷ Κλήμειντο· σάπας ἐκ οὐλῆς τοῖς ἐν Κορίνθῳ ῥυομένης ἀ-
 δελοφῶς, ἐπέτελεν ἡ ἐν Ῥώμῃ ἐκκλησία ἱκανοπῶντα χαρῶν τοῖς Κοριν-
 θίσις, εἰς ἐνδύλῳ συμβιβάζοντα αὐτοῖς, καὶ ἀναγεῖντα τῶν πᾶν αὐτῶν, καὶ
 τῇ νεωστὶ ἀπὸ τῶν Ἀποστόλων περὶ τοῦ ἐλπίου. Τότε Κλήμεντος τῶν
 διδιδάχθη· Ἐυάρετος, καὶ ἡ Ἐυάρετον Ἀλέξανδρος, εἰς ὅς ὕτως ἐκ τῶς
 ἀπὸ τῶν Ἀποστόλων καλῶν· Ἐυς, καὶ ἡ τῶν Τελεσφόρος, ὅς καὶ ἐν-
 δέχως ἐμαρτύρησεν, ἔπειτα Ἐγνῶν, εἶτα Πῖτο, μὴ δὲ Ἀνέγκλητο, δια-
 δεξαμένη ἡ Ἀνέγκλητον Σωτῆρος, ὅν δὲ διδιδάχθη τῶν, καὶ τῆς ἐπισκοπῆς
 ἀπὸ τῶν Ἀποστόλων κατεχει κληρῶν Ἐλῶθρος, &c. Clarissima, & il-
 lustrissima singularium Episcoporum series, ab Apostolis fundato-
 ribus, per Linum, Cletum, (vel Anacletum) Clementem, Eva-
 restum, Alexandrum, Xystum, Telephorum, Hyginum, Pium,
 Anicetum, Soterem ad duodecimum Eleutherium, Irenaei aetate
 supersitem deducta.

§. 4. Eadem etiam ab *Hegeſippo*, hoc ipſo tempore hiſtoriam ſuam adornante, & ut ait * *Εφεſβιν*, ἐν τῇ πρῶτῃ τῶν Ἀποſτῶλων βιογραφίᾳ διαδοχῆς, ſub primâ *Apoſtolorum ſucceſſione* viſcente, à *Novatorum* omnium calumniis vindicatur. * *Γενάρχῃ*, inquit, ἐν Ρώμῃ διαδοχῶν ἐποποιῶν μετὰ *Ανικίτην*, ὃν διαδοχῇ τῷ Ἐλδῆτῃ, καὶ τῷ Ἀνικίτῃ διαδοχῇ Σώπῃ, μὴ δὲν Ἐλδῆτῃ &c. quod idem ἐν ἐκείνῃ διαδοχῇ, καὶ ἐν ἐκείνῃ πόλει ὅπως ἔχειν, in *πληθὺν* civitate, & *Επιſκοπορὺν ſucceſſione*, eodem modo ſe habere confirmat, & exinde τὰς τῶν ἀρχαίων ἀρχὰς, *hæreſιν* omnium originēs, quatenus hiſ *Apoſτολικῇ* doctrine propagatoribus ſe oppoſuerint, deducit.

§. 5. Idem etiam ab Hieronymo didicisse non gravabitur, quis Hieronymo Authore Presbyterianam *ιστορικὴν* amplexus est, Clemens, * inquit ille, quartus post Petrum Romanus Episcopus, siquidem Linus secundus fuit, tertius Anacletus, tamen si plerique Latinorum, secundum post Petrum putent fuisse Clemens.

§.6. De re ipsa mirus omnium consensus, *Clementem Romæ Episcopum* fuisse, eumq; singularem, at quo ordine aut loco successerit, seu *secundo*, seu *quarto* post *Petrum*, seu demum *πρῶτον*

10. Epirhanio
alisque Κληῖδς
νοεαίης.

* I.II. c. xy^r.

* *Euf.*: 1 IV.
с кб'.

* Catal: Eccl:
scrip:z

* De præf.

τίπω ἀπὸ Ἀποστόλων, magnis, ut videtur, authoribus diversa placuere Ab Hieronymo quartus, ab Irenæo tertius, à Latinis, i.e. * Tertulliano, & reliquo satis prolixo comitatu, secundus illi assignatur, ut & ab auctore Constitutionum.

§.7. In hac tantâ scriptorum antiquorum varietate, non dicam inconstantia, non gravabimur hic quædam, licet extra orbitam, breviter proponere, remque non ita omnibus notatam paucis dilucidare, factò initio ab Epiphaniî verbis, quatenus ea cum Irenæo satis pulchrè concordant, ei itidem lucem non minimam allatura, l. 1. advers. Carpocra: Ἐν Ῥώμῃ, inquit, κατοικῶσι Πέτρος καὶ Παῦλος, οἱ Ἀπόστολοι αὐτοὶ, καὶ ἐπίσκοποι, εἴτα Κλητὸς, εἴτα Κλημὺς. Hic quod ab Irenæo de beatis Apostolis; illud ab Epiphaniò de Petro, Pauloque, disertè Apostolis & Episcopis dictis, affirmatum videmus. ab utroque scilicet θεμελιωθεῖς, καὶ οἰκοδομηθεῖσαν, fundatam Ecclesiam Romanam, & adificatam esse.

§.8. Magna quidem non ita pridem inter doctos viros orta & in utramque partem disceptata controversia est, an Petrus & Paulus unum idemque Ecclesie Romana caput constituerint, cui Episcopus Romanus postmodum successerit, (μονάμπυξ συνείδησις) an deum uni Petro Primatus & Cathedra imputanda, & vindicanda sit. Nolo me liti isti immiscere, paucis tantummodo intercessurus, quæ omnem litigantibus materiam, omnem antiquorum scriptis ἐναντιοφάνειαν præripiant.

§.9. Utrosque, Paulum & Petrum, Apostolos, Romæ fidem Christi inlevisse, & sanguine suo obsignasse, præter prædicta Irenæi, & Epiphaniî suffragia, præter ipsam κοιμηθείων ἀποθήκην, inscriptionem in cæmeteriis ipsorum, eis τὸ δεῦρος, inquit * Eusebius, κρατήσας, ad ipsius adhuc tempora permanentem, his duobus testimoniis extra dubium ponetur.

§.10. Primò γὰρ ἐκκλησιαστικὸς ἀνὴρ satis antiquus, Zephyrini Episcopi σίχωνος apud Eusebium, l. II. c. κς'. de Pauli & Petri monumentis verba faciens, ἐν Ἑρῴᾳ τῇ ταυτῇ ἰδρυταίῳ ἐκκλησίᾳ appellat. Sic & secundò * Dionysius Corinthiorum Episcopus, annis post ipsorum exitum c. XX. in Ep: ad Rom: Romanam & quæ ad Corinthiorum Ecclesiam τὴν ἀπὸ Πέτρου καὶ Παύλου οὐτίαν συνθεῖς affirmat. Hæc verò ab illis non incommode, sed, secundum rei gestæ Historiam, exaustissimè affirmata esse constabit illicò, si unicum illud recolatur, non Gentiles tantum, sed Judæos Roma fuisse, Eos quidem satis inter se diffitos, ante fidei prædicationem, nec subito in eundem cætum compingendos. Eodem

* Euf: hist: Ec:
l. II. κεφ. κς'.

* ibid.

dem igitur tempore, quo *Petrus* (ἰ. Πέτρος Ἀπόστολος) *Judeis*, *Paulus* etiam (Ἀποβυστίας Ἀπόστολος) *Gentilibus* ἐν ἰδίῳ μαθηματί *Roma* prædicabat, ἱεραποδομάνους ἰς αὐτὸν ἀποδεχόμενος, Aët. XXVIII. 30. postquam *Judaorum* maxima pars ab eo discesserant, v. 29.

§. 11. Hoc uno prælibato, Illud statim sequitur, quod ex * *Ignatio* laudat *Walo*, *Linum* *Paulo*, *Clementem* *Petro* seorsim adjunctos *Diaconos* fuisse, qui, cum per aliquod tempus καλῶς διακόνοντες, *Apostolis* tandem in *Episcopatu* succedebant. *Linus*que *Gentilium* *Roma* fidelium, *Clemens* *Judaorum* *Episcopus* creabatur.

* Ep: ad Trall:

§. 12. Exhinc prima ista scriptorum varietas exorta est, dum alii *Petro*, alii *Paulo* *Romana Ecclesia* *Originem* imputaverint, sed utrique eorum rectissime *Epiphanius*.

§. 13. Exhinc secunda varietas, dum alii *Linum*, alii *Clementem*, primum post *Apostolos* *Roma* *Episcopum* statuerint, singulis quidem id quod res est affirmantibus, sed diverso respectu (& sic ut nobis rerum gestarum ignaris, erroris quandoque ansam porrexerint) *Lino* quidem *Paulo*, *Clemente* *Petro* succedente, tandemque post *Lini* & *Anacleti* (vel *Cleti*) exitum, sublato omni discrimine, atque in unum *Ecclesie* confessum coalescentibus *Judeis* & *Gentilibus*, *Clemente* simul omnes pascente.

§. 14. Exhinc et tertia varietas de hoc uno *Clemente*, aliis eum *Petro* primum, * *authore* *Constitutionum*, post *Linum*, secundum, aliis post *Linum* *Cletum*que, tertium, & inclusivè loquendo, (quod fecisse *Hieronymum* constat) sic ut *Apostolis* ipsis primæ deferrentur, etiam quartum successisse affirmantibus.

* l. VII. 45.
Κλήμης μὲν ὁ
Λίνου θάνατον
ἰσχυρῶς Πίπτε
δευτέρῳ κα-
χέσθην.

§. 15. Quod de *Romana* diximus, idem & in *Antiochena* evenisse apparet. In *Epistolâ* ad *Magnesium* (licet in *Laurentiano* codice non compareat) *Antiochena Ecclesia* à *Petro* & *Paulo* τετυχευμένην fundata dicitur, & in *Epistolâ* ad *Antiochenos* satis antiquâ, & à *Walone* sub *Ignatii* nomine laudatâ, Vos, inquit, *Antiocheni* Πίπτε καὶ Παύλου μαθητὴν γὰρ ὄντας, quod & alii non semel affirmarunt. Id verò sic intelligi debet, ut quemadmodum *Petrus* *Judaorum* *Antiochenum*, ita *Paulus* *Gentilium*, *Apostolus* fuisse statuatur. Nam *Ecclesia*, vel cæteris *Gentilium* *Antiochenum* (sub *Paulo* ad fidem perductorum) diserta mentio est, Aët. XV. 23. ubi *Decretalis* *Epistola* *Concilii Hierosolymitani*, [τοῖς καὶ ὁ Ἀντιόχεια, καὶ Συρία, καὶ Κιλικία ἀδελφοί, τοῖς ὕστερον] inscripta, hunc ἰδίως *Gentilium* cæterum indigitat.

Nn

§. 16.

S. 16. Quod ex *Gal. II. 9.* satis clarè monstrari potest; Ibi enim *junxisse dexteras Apostoli* dicuntur, & pactum iniisse, ut *Paulus* cum *Barnabà* *eis τὰ ἔθνη*, ut ad provinciam ipsorum, *Petrus* verò (ut & *Jacobus Hierosolymorum Episcopus*, & ut statim dicitur, *Joannes*) ad *Judaos*, i. e. cum in unâ aut civitate, aut provincia, ubi & *Judei* & *Gentiles* essent, fidem *Christi* prædicarent, hi ad *Gentium Synagogas*, illi ad *Gentilium* ædes privatas se reciperent.

S. 17. Quod ad hanc *Antiochia* civitatem *ιδίως* pertinere videmus, v. 11. Ubi *Petro Antiochiam* venienti, & (ut *Judais Hierosolymitanis*, legis *Mosaica* æmulis, licet ad fidem conversis, gratum faceret, & à se proculcatæ legis scandalum procul arceret) se à *Gentilium* consortio subtrahenti, v. 12. idemque reliquis *Judaorum Antiochenis* fidelibus facientibus, *Paulus* itidem præsens, se *ἐνώπιον* in faciem, i. e. coram, & publicè obstitisse proficitur.

S. 18. Postquam verò & *Petrus*, & *Paulus Antiochia* abscesserant, ad alias *Apostolica* sollicitudinis suæ partes profecti, quid mirum, si, quod *Apost. Const.* scriptor asserit, *Evodius* simulac *Ignatius*, alter *Petro* (in *Ecclesia Judaorum*) alter *Paulo* (in parte *Gentilium*) succederet, utrique tandem cœtibus, diruta divinitus maceriâ omni, sub *Ignatio* fœliciter coalescentibus, qui igitur * *Origeni* & * *Eusebio secundus*, *Hieronymo* (iterum inclusivè *Apostolos* complexo) tertius *Antiochia Episcopus* dicitur, || *Athanasio* itidem *ἐν τῷ Ἀποστόλῳ κατὰ τὰς ἐπίσκοπον*, post *Apostolos* (non unum sed plures) constitutus *Episcopus*. Quod & * *Chrysostomus* sic effert, *Αἱ τὴν μακαρίων Ἀποστόλων χεῖρες &c. enim ab Apostolis* (in plurali) *creatum Episcopum* fuisse, cum tamen *Theodoretus* τῆς μεγάλῃ Πέτρῳ δεξιᾷ &c. à magni *Petri* dextrâ ἀρχιεπιστοῦνς χεῖρ κατὰ δεξιᾷ, summi sacerdoti, i. e. *Episcopatus* gratiam accepisse pronunciet.

S. 19. Idem etiam *Ephesi* obtinuisse videtur, ubi præter *Gentiles* à *Paulo* conversos, & in manus *Timothei* traditos, alios postea è *Judeis*, sub *Sancto Johanne Apostolo* (cujus provincia *Judæi* ex pacto erant, *Gal. II. 9.* & illi quidem per *Asiam*, ut ex * *Eusebio* ubique patet, universam, præcipue verò *Ephesi*, & ubi diem obiit, degentes) post ejus ab exilio reditum, in sacros cœtus collectos fuisse constabit, si adeatur *Eusebius* l. III. c. xy. Idque ex antiquâ *Ἐκδόσει* affirmat constitutionum author, τῆς δ' Ἐπισκοπῆς ἐν τῇ ἀπὸ Παύλου, Ἰωάννης δ' ἐν τῇ Ἰωάννου καὶ Ἐπισκοπῆς ἐν τῇ

* Hom. IV. in Luc:

* l. II. c. xβ'.

|| de Syn. Arim:

& Seleuc:

* Ign. Entom:

* τὰς αὐτῶν δι᾽ ἡμᾶς ἐκκλησίας, l. III. c. xy.

* Vid. Polycratem ap. Euseb: l. III. c. xvi.

Ephesi quidem Timotheus à Paulo, Johannes verò à Johanne Episcopus ordinatus est.

§. 20. Idem ferè de Corintho credendum suadet, Dionysii, antiquissimi Corinthiorum Episcopi, prius laudatum testimonium, qui Corinthum, æquè ac Romam, non Pauli tantum, sed & Petri putat plantationem fuisse affirmat. Paulus nempe Gentiles Corinthi repertos (tales Crispus, Gaius, Stephana integra familia) ad fidem vocatos baptizavit, I. Cor. I. 15, 16. Judæos itidem nonnullos ἐκ τῆς Ἀθ. XVIII. 4. qui tamen (ex potiori eorum parte) ἀντιδωροῖς obfistebant, & blasphemabant, v. 6. & exinde Paulus se ad Gentiles solos recipiebat. Judæis verò Cephas, i.e. Petrus Evangelium prædicavit, ut patet I. Cor. I. 12. & III. 23. & hæc duplex φυτία, statim (licet non in diversos cœtus sub diversis Episcopis, tamen) in partes perquam diffitas μετὰ ζούειν discessit, c. I. 13. & ex hac ipsâ duplici plantatione (uno dicente, Ego sum Pauli, c. III. 6. & altero esse se ex parte Cephe affirmante, v. 22.) omnes illæ notissimæ ἑκείνης, & διχομαχίας, inter fideles ortæ sunt. Quod quum à proximis Apostolorum successoribus, idem ubique docente experienciâ, satis animadversum esset, tunc demum toto orbe decretum est, ut ad unum ubique in singulis civitatibus Episcopum res tota deferretur, Quod iis quidem quæ ad Hieronymi sententiam dicenda putavimus, satis commodè addi posset, si iis jam vacaremus.

§. 21. Tunc certè constitutioni isti locus fuit (quam tacito prius consensu firmatam, dein Canonibus sancitam esse verisimè pronunciavit * D. Blondellus) ἕνα ἐπίσκοπον εἶναι ἐν καθολικῇ ἐκκλησίᾳ. Illis enim verbis hunc sensum inesse [in eadem civitate unicum Episcopum esse oportere, ad quem omnes convenirent, Judæi, Gentèsque] vox [καθολικῇ] mihi persuasit, quâ, sub istis temporibus, Gentilium, & Judæorum in Ecclesiâ Christi amicam conjunctionem, intelligi, Apostolorum Symbolum confirmat, ideòque Polycarpum πῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας ἐπίσκοπον dici videmus, in Epist. Eccl. Smyrn. apud Euseb. Hoc certè, ante ea à Cornelio prolata verba, tacito consensu jamdiu invaluisse D. Blondello elargiemur, Tandémque Nicenæ * Canone, contra Novatianos in universum decretum esse, μὴ ἐν τῇ πόλει δύο ἐπίσκοποι εἶναι, in qualibet civitate unicum tantum, non plures Episcopos admitrendos esse. Quam ad rem qui plura cupit, adeat Notas in Cod. Can. Ecclesiæ Universæ, p. 146. eadémque apud D. Blondellum relegat, Apol. p. 189.

* Apol. p. 188.

* Can. VIII.

§. 22. Hæc certè de Româ, Epheso, Antiochiâ, Corintho satis manifesta, si etiam Hierosolymis locum habere possent, exinde lucem aliquam tenebris istis, quæ τὸ πῦρ ἐν Ἱεροσολύμοις ἐπαινόωντες χεῖρας occupasse dicuntur, exortituras sperarem. Episcoporum enim Hierosolymæ primorum (post Jacobum, & Simonem usque ad Marcum) tempora οὐδέποτε nequaquam se reperisse fateatur *Eusebius, id tantum ὅτι ἱσχυρῶς accepisse, A Christo ad obsidionem Judæorum ab Adriano factam, quindecim Episcoporum successiones fuisse, quos, inquit, omnes Hebræos fuisse affirmabatur, Jacobum scilicet, Simeonem, Justum, Zacchæum, Tobiam, Benjaminum, Joannem, Matthiam, Philippum, Senecam, Justum, Levi, Ephraïm, Josephum, Judam, post quem primus è Gentibus Marcus sedere cœpit.

* l. IV. c. 6.

§. 23. Ex hæc βεβηλωθῶν, ut Eusebio visum est, historiâ, mirum est quàm sibi prolixas tragœdias exordiendi occasionem arripuerit D. Blondellus, ut sic ποιεῖται suæ de ἀποστολικῶν ἐκκλησιῶν ιστορίας inserviret. Ex quidem tanti non sunt, ut hic Lectori extra orbitam, & ad nauseam proponam. Verùm si conjecturæ (in re obscurâ) non admodò improbabili locus, aut venia sperari posset, non gravarer ego ἕκαστον, aut symbolam meam hic adjicere; scilicet ut alibi, sic & Hierosolymis, post excidii saltem sub Tito tempora, Gentilibus jam tum non paucis civitatem occupantibus, & ad fidem demum Christi conversis, suum à Judæis distinctum cœtum fuisse, cui licet, ad Marci illius tempora, Hebræi Episcopi præsiderent (eodem planè exemplo, quo & Paulus, Hebræus ipse ex Hebræis, Roma, Antiochia, Corinthi, Ephesi, Gentiles ad fidem à se vocatos aliquandiu gubernabat, & quo Timotheus, circumcissus & ipse, Gentilibus Ephesinis præponebatur), poterant tamen Hebræi fideles ut aliis multis, sic & ipsâ, quâ utebantur, linguâ ab alienigenis disjuncti, præsertim cùm ab ipsis Hellenistis, i. e. Græcè loquentibus Judæis quadamtenus divisi essent, Añ. VI 1.) suum etiam cœtum separatum, atque à Gentium fidelibus distinctum, sub Episcopo suo usque servare.

* Pref. p. 14.

§. 24. Quâ in re, conjecturæ nostræ suffragium suum tulisse Hugonem Grotium, τὸν πᾶν, ex annotationibus posthumis ad Apoc. XI. 3. nuper editis, & postquam hæc omnia Typographo transmissa essent, cursim perlectis edoctus gratulor. Sic enim ille, de duobus testibus. Duo Christianorum genera ex multitudine Eliam d. ductâ exstiterunt, ex Judæis orta & alienigenis, Qui cum diversâ linguâ loquerentur, Judæi Hebræicâ, alienigenæ Græcâ,

Gracâ, necessario & duos fecere conventus, siue Ecclesias, Hic duo illi conventus (putarim potius Episcopi horum conventuum) vocantur testes duo, quia illustre Deo testimonium praebebant. Et quia facti ex Iudaeis Christiani opponebant se aliorum Iudeorum vitiis, sicut olim Moyses fecerat, ideo Moysi comparantur, & quia vocati ex Gentibus idololatriam oppugnabant, ideo Elia comparantur, qui Idololatriam & olim destruxerat. — Tempus autem hic expressum terminatur, in principio motus Iudaici, qui fuit sub Adriano. Atque inde futurum erit, ut quindecim isti à Christo ad Adrianum excidium Episcopi non in uno Iudeorum omnes, sed divisim alii in Iudeorum, alii in Gentilium coetu, aut Ecclesiâ (i.e. in cathedra non unâ, sed geminâ) praesiderint. Neque nobis opus erit, ut aut ad Eusebii βασιλικήν, aut ad perpetuam D. Blondelli seniorum praesidentiam confugiamus; Judicent viri docti. Nos interim in orbitam redeamus.

CAP. II.

Epistola ad universum Corinthi praeparata scripta. Corinthus Achaiae Metropolis, Aët. XVIII. 12. Pauli Epistolae Corinthiis inscriptae, ad omnes Achaiae fideles misse sunt, I. Cor. I. 1, 2. ἐν παντί τότῳ, I. Cor. XVI. 15. c. III. 6. Aët. XVIII. 27. Ro. XVI. 16. & v. 1. & 5. Ro. XV. 26. II. Cor. IX. 2. & XI. 8. Episcopi singulares Clementis tempore aliquando ἀπὸ συντάγῃς διέλιπον singulas Civitates & Regiones Episcopi constituti.

S. 1. **I**stis de Authore ipso praelibatis, ita ut ab eo, qui tantæ Civitatis singularis Episcopus fuerit, causæ nostræ valdè timendum non sit, Quædam deinceps de hac ejus Epistolâ prænotanda sunt.

S. 2. *Primò*, Eam ad Corinthios scriptam esse, aut ad Ecclesiam Dei παριστάσθαι Κορινθίων; Eâ φερόσθαι idem sine dubio significatur, quod, cum à Polycarpo, cum Activo, usurpetur, παριστάσθαι ὁλίπταις, aut, cum apud Ignatium τῷ πρῶτῳ Ῥωμαίων, aut hic ἐκκλησίᾳ ὅτῃ παριστάσθαι Ῥώμῃ mention fiat, sic ut ubique πόλις simul, & χώρα significetur, cum urbe Regio integra (territorium Corintho adjacens) quæ ab Antiquis παριστάσθαι dicebatur, & apud Eusebium, cum de Dionysio Corinthiorum Episcopo loquatur, *I. IV. c. xj. ἢ ἐν Κορίνθῳ παριστάσθαι.

S. 3. *Secundò*, Hanc Corinthiorum civitatem, Achaia, i. e. Græcia, (Ἀχαΐαν ἢ Ἑλλάδα καλεῖ) metropolim fuisse, In quâ siquidem, ut in civitate, πολλὴ πᾶσι καὶ σοφίᾳ, multâ opulentia &

sapientiâ superbiens, Achaia Proconsul sedem suam figebar, Aët. XVIII. 12. Iudicia exercebat, v. 15.

§ 4. Tertiò, Ex his coniectaneum esse, ut quæ hic *Ecclesia* περιέχει Κορινθίων dabatur, *Epistola*, non ad unius civitatis *Ecclesiam*, sed ad omnes totius *Achaia Christianos*, per singulas civitates, & regiones, sub *Episcopis*, aut *Praefectis* suis, ubique collocatas missa existimetur.

§ 5. Hoc de *Pauli ad Corinthios Epistolis* omnino pronuntiandum esse, nobiscum statuet, quisquis eas vel leviter degustaverit, (nec igitur de hac *Clementis* ambigi poterit, qui ad eos ipsos, qui à *Paulo Epistolam* receperant, se jam scribere affirmavit.) De posteriori earum, *Clarissima Apostoli* verba sunt, II. Cor. I. 1. τῇ ἐκκλησίᾳ τῆ Θεοῦ τῇ ἐστὶν ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις τοῖς ἐν ἑν ὅλῃ τῇ Ἀχαΐᾳ, Ad Achaicos nempe universos, sub unius *Corinthi* nomine missam esse; Et in eandem fortè sententiam explicanda est φράσις ista I. Cor. I. 2. [πάντων ἐπιγαλημάνοις τὸ ὄνομα Χριστοῦ ἐν παντί τόπῳ] omnibus *Christianis* in omni loco, (non in omni, per universum orbem simpliciter, loco, nec enim *Catholicam* scripsisse *Epistolam* censébitur, nec incestuosos concubitus *Individuo*, ut loquuntur, vago objecisse, I. Cor. V. 1. nec ab universâ per omnes mundi plagas sparsâ *Ecclesiâ* literas, quibus hic responsum adornaret, c. VII. 1. accepisse, sed) ἐν παντί τόπῳ in totâ demum regione, quatenus illa uni *Corinthi civitati* opponitur, & πᾶσι τοῖς κλήμασι τῆς Ἀχαΐας, omnibus *Achaia oris* aequipollens; A quibus *Stephanas*, totius *Achaie ἀπαρχή*, I. Cor. XVI. 15. (quod cum eodem modo de *Epaneto* affirmetur, Ro. XVI. 5. vel de diversis *Achaia civitatibus* explicandum videbitur, sic ut in unâ *Stephanas*, in aliâ *Epanetus* fidem *Christi primus* amplexus sit, vel quòd *Epanetus* omnium primus, *Stephana familia*, prima familia,) simulque *Fortunatus*, & *Achaicus* v. 17. omnium in *Achaia Ecclesiarum* nomine (ὁσίσημα, inquit *Paulus*, αὐτῶν ἀναπληροσάντες, & ἀναγγέλλαντες αὐτῷ πρὸς τῆς διχοστασίας καὶ τῶν ἄλλων ἐμπαρημῶτων, inquit *Græci scholiasta*, contentionem, aliâque non pauca, quæ ab eo corripienda erant, flagitia annuntiaturi) ad *Apostolum* iter susceperant.

§ 6. Sic, quod apud *Corinthios* fecisse *Apollos* dicitur, [Ἀπόλλως ἐπόπουν ὑμᾶς] I. Cor. III. 6. illud ad totius *Achaia Christianos* spectasse, rei gesta *Historia* monstrat, Aët. XVIII. 27. Βυλομένη αὐτῷ διελεῖν εἰς τὴν Ἀχαΐαν, cum in *Achaiam* profectionem institueret, scripserunt fratres discipulis (non *Corinthi* tantummodo,

modo, sed per universam denuò Achaiam) ut eum alacriter reciperent, "Ὁς ὡς ἔρχομαι, qui cūm veniret (in Achaiam sine dubio, quam statuebat διελθεῖν) πολὺ συνεβόλετο τοῖς πιστεύουσιν, iis qui credebant (per universam iterum Achaiam) multum contulit, inquit Lucas: ἐπέσπε, inquit Paulus, glebas omnes, quibus fides prius infeminata est, irrigavit.

§. 7. Sic in Epistolâ ad Romanos, ἀπὸ Κορίνθου scriptâ, salutant, inquit, vos, in plurali (non quæ Corinthi tantum erat) ἐκκλησίαι τῆ Χερσῶ, c. XVI. 16. Sic & ἡ ἐν Κερχραῖς ἐκκλησία, cujus Phæbe διακόνου, mentio est, Rom. XVI. 1. (ne τῷ κατ' οἶκον αὐτῶν (i. e. Priscilla & Aquila) ἐκκλησίαν, v. 5. adjicere opus sit.)

§. 8. Sic quod in Epistolis ad Corinthios de collectâ in Indeam mittendâ scribit Apostolus, I. Cor. XVI. 1. II Cor. VIII. & IX. ad totam Achaiam pertinuisse apparet, Ro. XV. 26. Ἐν δὲ κληῖ Μακεδονία καὶ Ἀχαΐα κοινωνίαν πᾶσι ποιήσατε, & II. Cor. IX. 2. Οἶδα ὡς θυμῶν ὑμῶν, Novi alacritatem vestram, ὅτι Ἀχαΐα ὡς εὐδοκῶσαι ἀπὸ πέρουσι, Achaia enim jamdū parata est; Palam est ὑμῶν, i. e. Corinthios, (ad quos Epistola scripta est) & Achaiam ἰσχύναμα εἶναι.

§. 9. Sic quod c. XI. 8. dicitur [παρὰν ὡς ὑμᾶς, καὶ ὑπερθεῖς ἡ κληρονομία ἐστίν] ad Corinthum, unicam civitatem, restringendum non esse, sed ad universam Achaia Ecclesiam spectare, monstratur, v. 10. ἡ κληρονομία αὐτῆς ὡς ἐστίν] εἰς ἐμὴ ἐν τοῖς κλήμασι τῆς Ἀχαΐας. In remanifestâ pluribus opus non est.

§. 10. Quarto igitur, ex his præmissis patet, cūm in universâ Achaiâ, pluribus civitatibus ad fidem Christi conversis, plures item ab Apostolis Episcopi præficerentur, cūmq; Episcopi singulares, & ante, & sub, & post Clementis Romani tempora, πρεσβυτεριῶν etiam nuncuparentur, nihil causæ nostræ officere, si plurium in Epistola ista πρεσβυτέρων mentio reperiat, nec enim ex ea consequi, quod * D. Blondellus concludendum putavit, [Episcopos qui fraternitati per singulas urbes præferti sunt, una plures, illōsque Presbyteros fuisse,] sed illud tantum per plures civitates, plures Episcopos, seu in singulis civitatibus singulos, totidem διοικήσαν, aut πρεσβυτέρων singulares Πρεσβυτέροις; ab Apostolis constitutos esse. Illud disertis verbis affirmante Clemente, καὶ ἡμεῖς ἐν καὶ πόλεις (quod enim de Chorepiscopis hinc colligit D. Blondellus jamdudum ad examen revocavimus) κληρονομία Ἀποστόλοις κατέστανον τὰς ἀπαρχὰς αὐτῶν, διοικῶσαντες τῷ πνεύματι, εἰς ἐπαινοῦς, &c. εὐλόγ; sic constitutos, quandoq; πρεσβυτέρων, quandoq; & frequentius ἐπακόπων titulo donatos esse.

* Apol. p. 111.

CAP.

CAP. III.

Occasione Epistola. Seditio secunda, à pauculis nullam in Ecclesia dignitatem adeptis, contra Episcopos, eos à sede sua deturbans. Clementis Interpretatio semel emendata. Contentio hæc in forum evasit. Ἡγούμενος pro cœlibus Magistratibus. Οἰκονόμος πόλεως. Clementis verba sine causâ à D. Bledlo mutata. Στάσις hæc pejor eâ, quæ Pauli tempore præcesserat.

§. 1. **I**stis sic prælibatis, pauca etiam de occasione hujus Epistolæ subjiçienda sunt.

§. 2. Et primò notissimum est, *seditionem* in Ecclesiâ seu Corinthiâ, seu, rectius, *Achaicâ*, secundo obortam, hanc nunc Clementi, ut prius Paulo, Epistolam extorsisse.

§. 3. Secundo, *seditionem* hanc à pauculis, iisque nullam in Ecclesiâ dignitatem adeptis, contra Episcopos, aut Ecclesiarum Præfatos, excitatam esse, & in tantum profecisse, ut Episcopos ipsos sedibus suis deturbaverit.

§. 4. Hæc singula ex ipsius Epistola verbis clarissima redduntur.

a pag. 2.

b pag. 61.

c pag. 4.

d pag. 61.

e p. 4. & 61.

f pag. 59.

A pauculis] sic enim Clemens ^a *Μισὲς στάσις, τῷ ὀλίγῳ πλεονεξίᾳ καὶ ἀνδρίᾳ ἐξέγασθε, &c. & ὁ ἀρχιερεὺς ἀγάπῃ, δι' ἃν ἡ δύναμις τοῦ σώματος καὶ τῆς ψυχῆς* Nullam in Ecclesiâ dignitatem adeptis] ^c *ἐπιγέσθητε, inquit, οἱ ἀπαιῶν, οἱ νέοι &c. & ὁ δὲ postea, καὶ ἀποστόλοις, πᾶσι υἱαῖς διέταξε* Contra Episcopos, aut Ecclesiarum Præfatos] ^e *ὅτι τὸν ἐν ἡμῖν, inquit, & ὅτι τὸν πρεσβύτερος. Episcopos denique à sedibus suis deturbatos esse.*] ^f *τὸν, inquit, καὶ ἀποστόλους καὶ ἐπιστολὰς, (i. e. Ἀποστόλων) ἢ μὴ ἐξ ὑμῶν ἐτέρων ἐλλογίμων ἀνδρῶν καὶ λειτουργήσαντας ἀμύμητους τῇ ποιμνίᾳ τῆς Χριστοῦ τῆς ἐκκλησίας ὡς δικαίως νομίζομεν ἀποβάλλεσθαι τὴν λειτουργίαν, Ἀπὸ Apostolis, & postea ab aliis illustribus viris (Apostolis nempe secundariis) constitutos, & inculpate ovili Christi inservientes, non existimamus ministeria suo jure deturbari, & iterum, ἀμύμητα ἢ μικρὰ ἡμῖν ἔσται, ἰδοὺ τὸν ἀμύμητον καὶ ὅπως πρεσβυτέρους δῶκε, ὁ ἐπισκοπῆς ἀποβάλλομεν, ubi quod prius dicebatur [ἀποβάλλεσθαι τὴν λειτουργίαν] jam explicatius dicitur [ἀποβάλλομεν τὸν ἐπισκοπῆς] quod ideo sic intelligendum, non ut [τὸν ἐπισκοπῆς] cum [δῶκε] neccatur, reddaturque [Episcopatus munera offerunt] (quod doctissimo Clementis Interpreti, quomodocunque exciderit, jam certè non placet) sed ut cum verbo [ἀποβάλλομεν] conjunctum, in hanc sententiam dilucidè conspiret, Inculpato, & pios Ecclesiarum Præpositos, Episcopatu dejectos, & deturbatos esse. Et iterum, Ὁρῶμεν γὰρ ὅτι ἐν ἡμῖν υἱαῖς μετὰ καλῶς πολλὰ δομένους ἐκ τῶν ἀμύμητων αὐτοῖς τεταγμένους λειτουργίας.*

g ibid.

§. 5.

§.5. Tertiò, Procellam hanc in Ecclesiâ ortam, etiam in forum erupisse, ipsûmque civilem statum sollicitasse. Hinc est, quod non solum * *ἐκκλησίᾳ καὶ ἑκκαταστάσει* eos incuset. Hinc obedientia τοῖς ἡγεμένοις debita mentio; Ubi per ἡγεμένους Magistratus civiles, à Praefectis Ecclesiasticis distinctos, (ἡγεμένους ὑμῶν dictos, cum illi παρ' ὑμῶν inter vos, in Ecclesiâ vestrâ πρεσβύτεροι dicerentur) ipsos fortassis ad fidem conversos (qualis *Erastus* ipsius *Pauli* tempore, *ἰκονόμου* & πόλεως, I. Cor. XVI. 23. i.e. ὁ ἀρχιερέως καὶ διοικητὴς Κορίνθου, πλείων καὶ ἀξιώματι, opibus & dignitate praeclens, inquit *Theophylactus*) intelligendos esse (contrà quàm ^h *D. Blondellus* censet) quamplurima demonstrant. Ut, cum de *Panlo* dicatur, quod ⁱ μαρτυρήσας ἐπὶ τῷ ἡγεμένῳ ἀπὸ ἀλλόθεν τὸ κέλευσεν, cum de *Jacobo*, quod ab eo orti ^k βασιλεῖς, καὶ ἀρχόντες, καὶ ἡγεμόνοι, cum de *Chiliarchis*, quod ^l ἐπὶ τῷ ἡγεμένῳ τοῖς ἡγεμένοις, cum *Pharaoni* adjungantur ^m πάντες ἡγεμόνοι Αἰγύπτου, cum simul ponantur ⁿ πολλοὶ βασιλεῖς καὶ ἡγεμόνοι, & jubeantur ἐπιτελεῖν τὰ ὑποτασσόμενα ὑπὸ τοῦ βασιλεως, καὶ τῶν ἡγεμόνων.

§.6. Quae omnia hic recitanda erant, ne quis *Ecclesiarum* Praefectos, quos *Heb. XIII. 7.* sic appellatos videmus, hic etiam hac voce intelligendos esse suspicaretur. Quod ut faceret *D. Blondellus*, duplici molimine illi opus erat, 1. πρεσβύτεροι (illis postpositi, p.2.) Seniores, i.e. etate graves reddendi erant; dein textus *Clementis* sollicitandus, & pro iis, quae in vulgato codice sic legimus [ἐν τοῖς νόμοις τοῦ Θεοῦ ἐπορεύσασθε, ὑποτασσόμενοι τοῖς ἡγεμένοις ὑμῶν, καὶ κυρίῳ τῷ καὶ ἡμῶν ἀποκεφαλῇ τοῖς παρ' ὑμῶν πρεσβυτέροις, νόμοις τε μετέχοντες, καὶ συνέχευον τοὺς ἐκείνους] (contra totam contextus seriem, & sine quavis exemplaris emendationis οὐρανίου) substituenda [ἀποκεφαλῇ τοῦ κυρίου] Adeò nihil non liberè tentabitur, quod servire quovismodo videatur.

§.7. Quartò, *Ἡ δὲ αὐτὴν hanc eodem ferè fundamento nixam esse, quo ea quae Sancti Pauli tempore se prodiderat, cum se Pauli unus, alter Apollo, alter Cepha discipulum, & sectatorem vendicaret; Ea tamen multò turpiorem (ut & magis cruentam) quod tunc, inquit Clemens, Apostolis testatissimis viris, Petro, & Paulo, & ἀνδρὶ παρ' αὐτοῖς δεδωκεμένῳ, Apollo scilicet, πρεσβυτέρῳ, ἡννοῦτο ὑπὸ ἀδελφῶν, aut tribus vilibus mancipiis, qui sine omni missione se ad clavum Ecclesia sistebant, abriperentur.*

* pag. 4.

h Apol. p. 12.
i pag. 8.k pag. 4.
l pag. 48.
m pag. 67.
n pag. 70.

CAP. IV.

Primum Clementis testimonium. Secundum. Episcopi ab Apostolis, ut illi à Christo, Christus à Deo. Iis soli Diaconi adjuncti. Apostoli πνεύματι δοκιμάζουσιν eos quos ordinabant. *Revelationes Apostolis datae. Nemo tunc sine Spiritu dictamine promoveatur. Matthias, Paulus, Timotheus, I-Tim. IV. 14. & I. 18. αεφίσεια. Act. XX. 28. Asia Episcopi.*

S. 1. Tandem igitur opportunum erit, *Clementem* ex profello loquentem, & quibus demum argumentis hæc illis ferocia minuenda erat, monstrantem, audire, simulque suffragio tanti viri & testimonii uti, singulis certè ad stabiliendam thesin nostram, non ad destruendam gnaviter operam daturis.

* pag. 2.

S. 2. *Primum testimonium.* * *Ἐν τοῖς νόμοις τῷ Θεῷ πορεύεσθαι, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τοῖς παρ' ὑμῶν ἐπισκόποις πνεύματι καὶ χάριτι ἀποτάσσόμενοι.*— Hic, ut obedientia ἡγουμένοις, ita debitus honor ἐπισκόποις, Ecclesiarum Praefectis, præstandus, inter Dei leges numeratur. Sic & postea, Timori isti, qui Domino Jesu Christo, reverentia, quæ magistratibus debetur, τῶν ἐπισκόπων πνεύματι immediate subjiciendum curavit; * *Τὸν Κύριον Ἰησοῦν Χριστὸν ἡμεῖς πάντες, τὸ ἡγουμένους ἡμεῖς ἀσπασόμεθα, τὸν ἐπισκόπους ἡμεῖς πνεύματι.*

* pag. 3.

S. 3. *Secundum testimonium.* Ἐξέπλεον, inquit, ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ τοῦ Χριστοῦ, illi verò ἐξῆλθον ἐναγγελιζόμενοι, κατὰ χάριν ἡ καὶ πόλει κηρύσσουσιν; κατίσανον τὰς ἀρχαίας αὐτῶν, δοκιμάσαντες τῷ πνεύματι, οἱ ἐπισκόποι καὶ διακόνες τῶν μαθητῶν πεισθέν. Hic ut Christus (magnus Apostolus noster) à Patre, sic Apostoli à Christo, Episcopi ab Apostolis missi dicuntur, iisque hoc primo Evangelii mane, soli Diaconi adjuncti. His stipati Episcopi, ut olim Levitis Ἀρχιερεῖς, quamprimum in regione aut civitate quâvis fides reciperetur, ubique constituebantur, Ecclesias nondum natas, sed ad partum (bonis Dei auspiciis) festinantes, brachiis atque ulnis suis suscepturi, & administraturi.

S. 4. Hæc quàm pulchrè cum iis, quæ ad Phil. I. 1. notavimus, & βασιτείας, quas laudavit Epiphanius, isocia conveniant, * prius dictum est.

S. 5. In hoc secundo testimonio, Illud etiam notandum est, Apostolos, cum Episcopos ordinarent, eos τῷ πνεύματι δοκιμάσαντες, Spiritu examinasse, & probasse, i. e. revelationibus edoctos esse, quibus demum hæc dignitas communicanda esset (quod & postea non semel innuitur, cum Apostoli αεφίσειον, præcognitionem, i. e. revelationem.

revelationem ἐκλήροτες τὰς αἰνὰς, hos constituisse, & ἐπεὶ δ' ἐδοξ-
μασμένοι, eodem Spiritu approbati, his successisse dicantur. Quod
& Moysi exemplo illustrat, qui περὶ γὰρ, inquit, Deo revelante,
præcivit, Aaroni Sacerdotium obventurum esse, &c.) Nec igitur
quempiam sine ipsius Divini Spiritus dictamine ad dignitatem
istam promovisse.

5.6. Illud de Matthiâ 1^{um}, Act. I. 24. dein de Paulo & Bar-
nabâ factum novimus, Spiritum quippe sanctum diserte edixisse,
ἀπορίσати μοι, separate mihi Paulum & Barnabam ad opus, &c.
Act. XIII. 2. Sic Timotheo χάρισμα illud Episcopalis auctoritatis
διὰ προφητείας ἐδόθη, I. Tim. IV. 14. & καὶ τὰς προφητείας ἐκ' αὐτῶ
προφητείας, c. I. 18. per prophetiam, vel prophetias dabatur: quibus
rei presentis (non solum futuræ) revelationem significari mon-
strat Paulus, I. Cor. XIV. ubi quod [προφητεία] est v. 24. & 3 I.
v. 30. per [ἀποκαλυφθῆναι αὐτῷ τὸ] explicatur. Videatur Chry-
sostomus, & Theophylactus ad illa Apostoli ad Timotheum, I. Ep.
c. IV. 14. verba: Τὸ δὲ διδασκαλίας καὶ ἱερουργίας ἀξίωμα μέγα ἐν, καὶ
οὗ Θεὸς δέσῃ ἡ ψυχή, ὥστε καὶ ἀξίον δέξασθαι, διὸ τὸ πάλαιον ἀπὸ τῆς προ-
φητείας ἐγένοντο οἱ ἱερεῖς, ταῦτις, ἀπὸ τοῦ πνευματικοῦ ἀγίου, ὅπως δὲ Τι-
μόθεε καὶ ἡρεθῇ ὅτι καὶ ἱερουργῇ.

5.7. Imò non de Timotheo solo adolescente (ad Episcopatum
evecto) sed de omnibus Asia Episcopis affirmatum videmus, Spi-
ritum sanctum eos gregi ipsorum præfecisse, Act. XX. 28. Ita qui-
dem de Johanne Apostolo Clemens Alexandrinus apud * Ense-
bium, ad vicinas gentium regiones rogatum fuisse, Ὅπως ὁποῦτος
καταστήσονται — ὅπως δὲ γὰρ κληρὸν ἕνα πᾶσι κληρώσονται, καὶ ὡς τὸ πνευ-
ματικὸν σημαυνομένων.

5.8. Nihil, ad Primorum Episcoporum Auctoritatem magis
vindicandam, & Apostolis ipsis μικρὸν δὲ αἰὶν æquandam ab Aposto-
lico viro, & Episcopo, dici potuit.

* I. III. c. 27.

CAP. V.

Prima Blondelli conclusio ex hoc secundo Testimonio deducta, examinatur. Totâ Blondelli spes de *μεσοβασις* concidit. Jacobus & Simon promoti, ut Christi ἀνέστησαν. Sic Diaconi non ætate, sed merito electi. Κασιγαννυ quid. Act. VI. 3, 6. Blondelli inventum de *μεσοβασις* soli Pseudo-Ambrosio innoxum. Scripturæ adducta nihil probant, Act. I. 21. Andreas primus ad Christum accessit, Philippus *μεσοβασις*, & tamen *μεσοβασις* Simoni. Sortes *μεσοβασις* non indicant. Concilia frustra advocata, ut & ἀπαρχὴν mentions in Scripturâ.

* Diff. III. c. 3.

§. 17. & c.

§. 1. **E**X hoc secundo Clementis testimonio quid de Chorepiscoporum antiquitate concludi voluit D. Blondellus, * prius perpendimus; Ac & alia item tria sunt, quæ (in rem & commodum suum futura) hinc colligenda putavit vir Doctissimus.

§. 2. 1. Apostolos primitiis suis, i. e. primis ad fidem vocatis (si modo probabiles essent) Ecclesiastica munera demandare solitos.

2. Binorum Cleri gradus, Episcoporum scilicet, & Diaconorum, hic recenseri, in Episcopis autem Presbyteros fuisse.

3. Apostolos binorum istorum graduum institutores, non Moysi Septuaginta Seniores cooptantis exemplo, non Synagoga sacrarii ministros, in Pontificem, Sacerdotes, Levitas distinguendis præscripto, non Christi septuaginta discipulos Apostolis succenturiantis mandato, sed solâ Oraculi prophetici auctoritate permotos fuisse.

§. 3. Hæc tria quàm rectè hinc conclusa, & quàm commodè dicta sint, libet paucis disquirere.

§. 4. Ad primum quod attinet, 1. Verum est, & quod Clementis testimonio firmatum agnoscimus, Apostolos ἀρχαῖς, i. e. Primis ad fidem vocatis, & conversis, Ecclesiastica munera demandasse.

§. 5. Verùm 2^{do}, & illud statim à Clemente, ad modum restrictionis, adjectum est [*δοξιάσαντες τὴν ἰδιότητα*] Ex hoc igitur æquè concludi debuit, cum plures primò conversi fuerint, aliquos tantum eorum, ex sententiâ Clementis, non omnes, eosque istos qui à S. Spiritu probati essent, non qui (minutias temporis affirmando) primi omnium primorum crediderant, aut baptizati fuerant, solâ Ordinis, nullâ meriti, aut approbationis divine ratione habitâ, Episcopos, & Diaconos constitutos esse.

§. 6. Illud quodammodo agnoscit D. Blondellus, cum parentesi istâ [si modo probabiles essent] thesin suam emollire cogitur.

retur. Quod tamen illud ipsum est, quod postea in Ecclesiam in-
vectum sæpius conqueritur, merito scilicet, non atate creatos esse.

§. 7. At quid demùm ex hâc observatione lucraturus erat
D. Blondellus ? Illud in his ad *Clementem* scholiis nondum elocu-
tus est, sed cùm p. 52. ex *Pseud-Ambrosio* notasset [nascente
primùm Christianismo, ubicunque Presbyterorum aggregari col-
legium caput, Presbyterum inter collegas antiquissimum, con-
fessus totius caput, & πρῶτον, jure quodam æροτοξίας factum
esse] id (ne ex unâ tam belli scriptoris auctoritate pendere vide-
retur) ex intimo remotissima Antiquitatis sinu repositis argu-
mentis undique muniendum suscepit, & tunc statim, [scripserat,
inquit, *Clemens* ex *Romana Ecclesia Persona*, *Primitiis suis E-*
piscopatum ab Apostolis ubique conceditum.]

§. 8. Videmus jam quare hoc *Clementis* testimonium in tan-
tum *D. Blondello* placebat, nimirum, ut ex eo, *Apostolica Pres-*
byterorum paritas. inter quos æροτοξίαν, inquit, *presidentia*,
aut *primatus obtigit*, confirmata putaretur.

§. 9. At piget dicere, quàm nihil hoc *Clementis* dictum, ad
hunc omnis spei *Blondelliana* fundum pertinuerit.

Primò enim, Nullus hic de aggregando Presbyterorum colle-
gio *Clementi* sermo instituebatur, sed de eo tantùm nascentis Ec-
clesia statu, in quo plures fideles nondum essent, ideòque sine
dubio, nec Presbyteri instituerentur. Tunc, inquit *Clemens*, οἱ
μὲν οὖτοι μεδόν, tantæ Apostolis curæ fuerunt, ut Episcopum in
qualibet civitate, solo Diacono accinctum, constituendum puta-
rent. Nec igitur quicquam hîc in voce [ἀρχαῖς,] quod æρο-
τοξίαν, aut πρῶτον, i.e. antiquissimo Presbytero com-
petat, sed de primis solummodo ad fidem conversis, πρῶτον
αἰν, (quibus iccirco præ aliis fidelibus, siqui essent, non præ aliis
Presbyteris, qui omnino nulli erant, πρῶτος, aut primatus
competeat) sermo omnis necitebatur. Et sic ilico in auras eva-
nuit unicum illud, quod *D. Blondello* usui futurum erat, testimo-
nium.

§. 10. Secundò, Quod de ἀρχαῖς hîc dicit *Clemens*, æquè
ad Diaconos, ac ad Episcopos pertinebat, [in Diaconos nimirum
primitiis istas constituisse Apostolos.]

§. 11. Imò Tertiò, Nec uni illi, qui inter conversos simpliciter
primus fuit, hanc πρῶτος contigisse affirmat *Clemens*, tunc
enim nullus τῶν τῶ μεδόν & δοκῶν locus esset, sed inter eos qui
primi conversi sunt, quocumque illorum numerus esset, aliquos.

in variis provinciis, & civitatibus, in *Episcopos ordinatos* fuisse, (quos scilicet *Spiritus sanctus* tali munere dignos pronuntiaverat) alios itidem ubique in *Diaconos*; Illud unum est, quod hic *Clemens* pronuntiat.

§. 12. Nec igitur *αερολαλσία*, sed *S. Spiritus revelationi*, & approbationi imputandum esse, quod quispiam in *Episcopum* constitueretur.

§. 13. Hoc in *Matthia* ad *Apostolatam* surrogatione satis patet. Patet etiam in *Jacobo*, primo *Hierosolymorum Episcopo*, eiusque successore *Simeone*, nulla *αερολαλσία* prerogativa ad *Clavum* istum eversis, sed (præter meriti præstantiam) ex eo potius, quod *Christi ἀνέψιος*, aut fratres vulgò dicti essent, ad eam dignitatem assumptis. Sic enim *Hegeſippus* apud * *Eusebium*. Μετὰ τὸ μαρτυρῆσαι Ἰακώβον καὶ Δίκαον, πάλιν Συμεὼν ὁ τῷ Κλωπᾷ καλεῖται ἐπίσκοπος, ὃν προέδυντο πάντες ὄντα ἀνέψιον τῷ Κυρίῳ διὰ τὴν, Post *Jacobi Justi Martyrinum*, iterum *Symeon filius Cleopha Episcopus* constituitur, quem secundum Domini consobrinum existentem, aliis omnibus unanimi consensu omnes præposuerunt. Quod & fufius ab *Eusebio* narratur, l. III. c. 12. Fama, inquit, est *Apostolos* & discipulos Domini, qui adhuc supererant, unā cum his, quibus cum Domino secundum carnem cognatio intercessit, consilium inivisse, καὶ τὸ πᾶν χρὴ τῆς Ἰακώβου διαδοχῆς ἐπιτελεῖν αἴτιον, quisnam dignus censendus esset, qui *Jacobo* succederet (nulla hic ordinis, qui sic apud *Pseud. Ambrosium*, *D. Blondello* allubescibat; sed tantum αἰτίας seu meriti mentio) καὶ σὺν αὐτοῖς μίας γνώμης, καὶ πάντας Συμεῶνα τῷ τῆς αὐτοῦ παροικίας θρόνῳ αἴτιον εἶναι δοκιμάσαι, ἀνέψιον, ὃς καὶ παρὶς, γεγονότα τῷ Σωτῆρι, Omnes ergo uno consensu *Simeonem* Ecclesia illius throno dignum esse existimaverunt, Consobrinum quippe *Servatoris* existentem.

§. 14. Ubi itidem electionis per suffragia factæ mentio toto cælo determinatur ab eo, quod ex *Clemente*, *D. Blondellus* colligendum putavit.

§. 15. Consulatur itidem *Clementis* dictum hypotyp. l. VI. apud *Eusebium* l. II. c. 2. *Petrum* nempe, *Jacobum* & *Joannem* (*Zebedai filios*, καὶ ἐπὶ ἀνὰ ἑκάστῳ δόξῃς, ἀλλ' Ἰακώβον τὸν Δίκαον ἐπίσκοπον Ἱεροσολύμων ἐλέγξαι, de gloria (i. e. honore *Hierosolymitani Episcopatus*) non contendisse, sed *Jacobum Justum Episcopum Hierosolymitanum* elegerisse. Apertissimum testimonium, quo ex electione, non ex primogenitura privilegio his primis temporibus *Episcopum* constitutum esse apparet.

* Hist. l. IV.
c. 16.

§.16. Idem etiam de *Diaconis* dici posset, *Att.* VI. quos ad illud munus nullâ solius *αρετοκλησίας* ratione habitâ, sed quatenus *μαρτυρημένοις ἀνδρες, πνεῖς πιδμάτω ἀγνῷ, καὶ σοφίας*, electos legimus, v.3.

§.17. *Quartò* igitur & illud notandum est, Hos ipsos, qui ex *primorum conversorum* numero *Episcopi* fiebant, probatos prius, dein *constitutos* ab *Apostolis* fuisse, *καθίστατον Ἀπόστολοι εἰς ἐπισκόπους*, inquit *Clemens* (quid verò sit *καθίστατον* prius diximus, & ex comparatione 3ⁱⁱⁱ & 6ⁱⁱ versus *sexti* capitis *Actorum* clarius patet, ubi quod [*καθίστατον ἐπὶ ταύτης χρείας*] dicitur, v.3. est [*πρὸς δὲ αὐτοὶ ἐπὶ δὲ αὐτοῖς τὰς χρεῖας*] v.6.) Quod unum si advertisset *D. Blondellus*, has scilicet *Apostolorum primicias*, seu eos qui *fidem primi* receperint, post *δοκιμασίαν πιδμάτω*, per *χριστιανίας* demum *Apostolorum* in *Episcopos*, &, quod minus est, *Diaconos* constitutos esse, certè fabrica omnis, quæ huic ex *intimo remotissima antiquitatis sinu* petito testimonio superstruendam optavit, i.e. totius *Blondellianæ* sententiæ, & causæ tibicen, & columna in terram ilico concidisset.

§.18. Et quoniam in istis nunc sumus, licet causa nostra istis suppetiis non indigeat, (Quid enim nostri interest, an *αρετοκλησιντα*, an alium quemvis in *Christo post-natum Apostoli* in *Episcopum* constituerint?) videbimus paucis, ecquod aliud magis idoneum firmamentum, cui *hypothesis* ista inniti posset, ex *remotissima Antiquitatis sinu* *D. Blondello* suppetat. Certè, præter unicum illum sub *Ambrosii* larvâ in *Ep: Paul: comm: scriptorem*, nullum.

§.19. Quæ enim de *Scripturis* peti voluit, ea nihil probant: *Primò* enim *Christum* ait, eos, quos primos *ἐμαρτύρουν*, ad *Apostolicum fastigium* exevisse. At 1. nullibi illud constat, Hos singulos *duodecim discipulos* omnium mortalium primos fuisse, qui *Christi fidem* amplexi sunt; Hos ab eo constitutos affirmat *Marinus*, c.III. 14. *ἵνα ὅσοι μετ' αὐτῷ, καὶ κηρύττωσι*, &c. at præter eos alii sine dubio non pauci eo tempore *Christo* nomina dederant.

§.20. Imò cum *Iosepho*, & *Matthia*, alios multos, *ἐν παντὶ χρόνῳ*, *ἐν ᾧ ἐισήλθεν καὶ ἔξηλθεν ἐφ' ἡμῶς ὁ Κύριος*, *ἀρχιδύων ἀπὸ τοῦ βασιλείου Ἰωάννου*, *discipulis* his *consociatos* fuisse, *Petrus* ipse pronuntiat, *Att.* I.21.

§.21. Secundò, De his ipsis *Christi* *duodecim Discipulis*, & *Apostolis*, illud utique notandum est, *Andream*, & cum eo alterum innominatum (*Iohannem*, crediderim, historię illius scriptorem) à *Baptistâ* primum *Io. I. 36.* dein ab ipso *Christo* v. 40. edoctos,

doctos, fidem *Christi* primos accepisse, ut patet v. 43. Post hos, *Simonem* dein ad *Christum* ab *Andrea* deductum esse v. 43. *Philippum* interim omnium primum, ad discipulatum, vel familiatum *Christi*, admissum esse, illi primò omnium mortalium dictum esse, ἀκούετε μοι v. 44. *Philippo* dein alios accenseri c. II. (*Nathaniëlem*, uti videtur, c. I. 51. aliòsque) quibus accinctus *Canan* v. 2. *Capernaumum* v. 12. post & *Hierosolymas* v. 13. profectus est; Dein *Iudaam* peragravit, c. III. 22. *Iesus*, & μαθητῶν αὐτοῦ, καὶ διεβίβη μετ' αὐτῶν, καὶ ἱερουσόλῃμ, (non ipse tamen, sed discipuli ejus c. IV. 2) & hæc omnia perfecit, cum *Iohannes Baptista* ἐν Αἰνὸν βαπτίζων, v. 23. nondum custodia traderetur v. 34. nec igitur adhuc *Andreas*, & *Simon*, *Mat.* IV. 19. ut nec *Jacobus*, & *Iohannes*, v. 20. ad discipulatum assumerentur, quod ex *Mat.* IV. 12. *Mar.* I. 14. manifestum redditur, Audito enim quod *Iohannes* tradebatur, divertis (jam secundò) *Christus* in *Galilaam*, & ibi demum eos vocavit. Hic certè, nec *Andream*, qui primus accessit, nec *Philippum*, qui primus vocatus, primus etiam *Christum* secutus est (cui igitur ἀποκαλοία planè contigit) quavis inter compares προσημία, quavis præ aliis collegis primogeniture prerogativà gaudentem, videmus, καὶ τὸ Σίμων, inquit *Mattheus* c. X. 2. qui & apud *Marcum* primo loco reponeretur.

S. 22. At & tertio, de *Episcopis* ab *Apostolis*, non de *Apostolis* à *Christo* constitutis, hypothesis *D. Blondelli* procedit, nec igitur fundamento isti (satis quidem invalido) inniti debuit.

S. 23. Secundò, ex *Petri* verbis *Act.* I. 21. illud probari existimat. At *Petri* verba sic sonant, "Εγὼ τέτων, Unum eorum, qui omni tempore à baptismo *Iohannis* ad diem ascensionis *Christi* συνήλθον ἡμῶν, in defuncti *Traditoris* loco surrogandum esse, tandèmq; ex horum numero ἐστὶν εἰς, *Iosephum*, & *Matthiam*, neutrum, in quantum sciamus, ἀποκαλοίας prerogativà utentem; Et denique (ne quid unquam in hac causâ *D. Blondello* prosperè successisse putaretur) ad sortes devenit, quæ ἀποκαλοία à post-nato non distinguunt, sed tantummodo propositi divini decretum nobis indicant.

S. 24. At tertio, inquit *D. Blondellus*, Gentium magister *Paulus* (ille sine dubio nullo primogeniture jure gaudens) *I. Tim.* III. 16. v. 22. & ex eo *Laodicensis Synodus* *Can.* III. *Nicensis*, *Can.* II. *Sardic.* c. X. *Syricius*, *Ep.* III. c. III. *Concilium Arelat.* II. *Can.* I. (Quid verò hæc tanta nomina decreverunt? primogenitum Collegis omnibus præsidere? Imò post tantum conatum, illud tantum)

rum) Neophytum ab Ecclesia regimine arcendum, conceptis verbis sanxerunt.

§.25. Verum advertisse debuit D. Blondellus, æquè primogenitum, quamprimum nascatur, ac post-natum, νεόφυλον esse, nec igitur concludi posse, hunc post-natum non esse, qui novitius non fuerit, aut illum novitium non esse, qui primogenitus fuit.

§.26. Quartò, Erant, inquit, summo inter pios omnes in pretio ἱερωτάτοις, nequis miretur, Andronicum, & Juniam, in Apostolis nobiles, quia ante Paulum fuerant in Christo, Epanetum, Stephanumque, hoc ab Apostolo nomine commendatos, qui ἦσαν ἀπ' ἀρχῆς τῆς Ἀχαΐας, cui se Corinthii subdere tenerentur.

§.27. Verum non omnes, qui ante Paulum in Christo fuerunt, cuiusvis civitatis, aut regionis primitia fuerunt, ut nec, qui summo inter pios omnes in pretio est, qui in Apostolis nobiles, ii statim singuli Presbyterorum collegiis præficiantur. Quod unicum hyposthesi ejus profuturum erat. Si verò Epanetum æquè, Stephanumque Achaici cuiusvis Presbyterii ἀρχιεπίσκοπος fuisse existimer, bicipitem planè Parnassum in cognominem Presbyterorum confectum migrantem, somniasse par erit.

§.28. Interea, si Stephana familiæ (ea enim ἀπ' ἀρχῆς Ἀχαΐας, I. Cor. XVI. 18. dicebatur) Corinthii se subdere tenerentur, non tamen Epaneto tenebantur, Ro. XVI. 5. imò nec integra familia inter ἱερωτάτους ἀρχιεπίσκοπος attribuenda erit.

§.29. Denique de Stephana familiâ dicitur, ἔταξαν αὐτοὺς εἰς τὴν διακονίαν τοῖς ἀγίοις, & ob id demum, reverentiam aliquam, & ἀποταγὴν iis deberi, non idèò tantum, quòd ἀπ' ἀρχῆς essent.

§.30. Quintò, Illud ad elogium ob fidem disperforum Judæorum fecisse affirmat D. Blondellus, quòd eos à Deo ad verbum veritatis genitos εἰς τὸ ἴδιον ἀπ' ἀρχῆς ἡμεῖς αὐτοὶ ἀποκαταστήσω scripsit Iacobus, c.I. 18. Eorumque 14. Myriadas primitias Deo Agnòque sacratos dixit Iohannes.

§.31. At verò, nec istos omnes Indæorum fideles apud Iacobum, nec 14. Myriadas apud Iohannem, totidem Presbyterorum confectibus præfuisse, putavit D. Blondellus, nimis certè lusorius in re leriâ.

§.32. Unicum adhuc superest, quo obiter uti D. Blondellus voluit, ex antiquitate petitem testimonium, Canon scilicet 4^{us} Nicænus, quo, ut illi videtur, mos hic immutatus perhibetur. Sic enim in recensendis Pseud-Ambrosii verbis [immutata est ratio, prospiciente concilio, ut non ordo, sed meritum crearet Episcopum]

* Apol: p. 49.

ad vocem [concilio] *Nicen. Can. 4.* in margine apponendum duxit. Idem à *Cl. Salmasio*, in *Apparatu*, prolixius factum est.

§ 33. At piget dicere, quàm sine omni rationis specie, *Canone* isto *mos* ille *immensus* dicatur. Videatur *Canon*. Ἐπίσκοπον πρεσβυτερον μὴ ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθεσθῆναι, &c. Integer *Canon* illud unum curat, ne *Episcopus* sine *tribus* ad minimum *Episcopis*, cum consensu omnium totius *Provincia* *Episcoporum* ordinetur. At 1^{mo}. quid illud πρεσβυτερον, quid ad hujus moris *immutationem* pertinet? Certè vix potuit longius abesse.

§ 34. Secundò *Episcoporum* per *Provincia* *Episcopos* *Ordinationes* omnes, quarum ante *Concilium Nicenum* satis crebra mentio est, hoc ab illis deridiculo confectum esse monstrant. Imò tertio, ne plura in re manifestà accumulem, cum *Concilium Nicenum* *An. Chi. CCCXXV.* hæc decreverit, *mos* verò iste, ipso * *D. Blondello* fatente, *An. Chi. CXXXV. immensus* sit, quæ demum hæc temporum confusio erit, si *Canone* isto *mos* ille *immensus* dicatur?

* Pref: p. 11.

§ 35. Et sic tandem experti sumus, quid sit [ex intimo antiquitatis sinu argumenta petere.]

CAP. VI.

Secunda, & Tertia Blondelli conclusio. Differentia inter Episcoporum, & graduum constitutionem.

§ 1. **Q**UOD verò secundo loco ex hoc *Clementis* commate concludit *D. Blondellus*, illud ex parte verum est, binos tantum *Cleri* gradus illic recenseri, *Episcoporum*, & *Diaconorum*. At in *Episcopis* *Presbyteros* fuisse, cum tale nihil apud *Clementem* reperiatur, illud ex propriis mentis suæ ideis exscripsisse putandus est *D. Blondellus*.

§ 2. Denique, quod ad tertium *D. Blondelli* corollarium attinet, mirum est, quòd vel sic sibi, aut à se alijs, imponi permetteret: Ubi nam, quæso, illud *Clemens* affirmavit? *Apostolos*, binorum illorum graduum institutores, solà oraculi prophetici auctoritate permotos fuisse? Aut certè, *Apostolos*, aliquos in *Episcopos*, alios in *Diaconos* constituisse, δὲ ἑκατέρωθεν ἰσὺς ἴσους.

§ 3. At 1. hoc erat personas constituere, non instituire ipsos gradus. De eà graduum institutione, nihil hoc loco *Clemens*, nisi quod in priori periodi parte dictum fuit, ut *Christum* à *Deo*, sic *Apostolos* à *Christo*, & *Episcopos* demum ab *Apostolis* missos, & consti-

constitutos esse, &c. quod prætercundum non est, non ad constitutionem graduum, sed ad dijudicationem personarum, an idonei, vel minùs idonei essent, ista *modica* & *donuata* pertinebat.

§.4. Imò 2^{do}. Si *oraculi prophetici autoritas*, ad hos etiam gradus instituendos, eos permoverit, nihil tamen impedit, quin & cum *authoritate oraculi prophetici*, alii etiam *Veteris Testamenti ritus*, & *exemplaria* pulcherrimè consentiant, quæ tamen *Clementem* hic memorare nulla necessitas cogebat; satis omnes novimus, quàm nihil concludat *Argumentum à testimonio negativum*.

At & 3^{io}. Quis adeò *vecors* unquam fuit, ut hic, ubi *solum Episcoporum, & Diaconorum* sine *Presbyteris* mentio à *Clemente* facta est, *exemplum Moysi Septuaginta Seniores* cooptantis, aut *Synagoga Ministros in Pontificem, Sacerdotes, Levitas distinguentis*, aut *Christi Septuaginta discipulos duodecim Apostolis succenturiantis, Lectoribus* suis tam inficetè obtrudat, atque ad rem istam rectè accommodari somniet? Certè ex *singulæ trium*, non *duorum Ecclesiæ graduum*, *imagines & umbrae* censendæ sunt, nec sine *dementia* quâdam, *binorum* mentioni coaptari, aut adjici potuerunt. Quod igitur factum non esse, *Clementi* neutiquam imputamus, sed *D. Blondello* dicam hanc *justissimè* inscribimus, quòd, talibus observationibus testimoniūque per vim ad suas partes pertractis, librum, heu nimis intumescentem, ampliandum existimaverit. Diutius certè, quàm par fuit, istis immorari sumus, non sic denuò molestiam nobis, lectori tædium ad-aucturi.

CAP. VII.

Tertium testimonium. Episcopi ex Isaia מְשִׁיחִים, וְלִי. Judaicorum forensium rituum ad Ecclesiasticos Christianorum accommodatio. Excusatus Clemens. Quartum testimonium. Forma hæc Regiminis à præcepto divino. Quintum Testimonium. Μεταξύ. Εννομή. Immediato spiritus impulsu Episcopi in Achaia constituti, & successores assignati. Populi acceptatio à Blondello ficta. Ηεσθησαν δὲ. Blondelli duæ conclusiones infirmæ, Quatuor aliæ à nobis concessæ.

§. I. **T**ertium Testimonium, *Ἐκ πολλῶν, inquit Clemens, χερῶν ἐκλεγασθὼ οἱ ἐπισκοπῶν, καὶ διακόνων, κατὰ τὸν τοῦ θεοῦ νόμον, ὅτι οἱ ἐπισκοπῶντες αὐτῶν ἐν κυριότητι, καὶ τοῖς διακόνες αὐτῶν ἐν πίστει, A multis temporibus scriptum est de Episcopis & Diaconis. Constituam Episcopos eorum in justitiâ, & Diaconos in fide.*

§.2. Hic quàm idoneè *vir Apostolicus ἐπισκόπων & διακόνων* mentionem, ex *Græco* * *Isaia Interprete* petitam, ad propositum suum accommodaverit, paucis dispiciemus.

§.3. Et primò illud agnoscì deber, verba, quæ *Clemens* ex *Isaia* laudaverat, in codicibus nostris *Græcis* hodiè non reperiri, ut nec apud *Irenæum*, l. III. c. 44. sed eorum vice reposita esse, [Καὶ δὲ τὰς ἀρχοντας οὐ ἐν εἰρήνῃ, καὶ τὰς ἐπισκόπους οὐ ἐν διευκόλυνῃ] *Clementinam* interim lectionem, antiquiorem. & ex codice, quo *Apostoli* utebantur, vetustissimo petitam, ideòque hodiernæ nostræ longè præferendam, *Hebræis*, si consulatur, satis monstrat. In eo sic legimus וְשִׁמְתִּי פְקָדֶיךָ שְׁלוֹמָם. וְנִגְשִׁיךְ צָרָקָךְ, ubi licet פְקָדֶיךָ per ἀρχων reddi satis feliciter posset, cum alibi, ut prius diximus. πρεσβύτερος, & κοινάρχης reddatur, neutiquam tamen πᾶν per ἐπισκόπων reddi potuit, at è contra & פְקָדֶיךָ per ἀποστολῶν, novem vicibus redditur, ideòque hoc decimo loco sic reddi debuit. & πᾶν per ἐργασίαν & ποσλόγον, & ποσλόγα (inferiorum officiorum nomina) subinde vertitur, Imò cum ἐπιστάτης *Prefectus* semel reddatur *Ex: V. 14.* pro *operarum exactore*, qui, cum *Israëliis* præficeretur, *Pharaoni* tamen subijciebatur, clarissimè sumitur.

§.4. Secundò itidem statuendum est, *Isaia* verba sic intelligenda esse, ut, primariò ad *Judices Judeorum*, & ipsorum ministros pertineant, quales in omnibus civitatibus, jussu Domini, constitutos videmus, *Dent. XVI. 18.* *Judices*, inquit, & officarios constitues tibi in omnibus portis; Quo tamen non obstante,

§.5. Tertiò, æquissimum erit & *sacrarum Scriptorum* genio valdè consentaneum, ut, quod primariò in *Judeorum* foro locum habuerit, secundariò ad *Christi Ecclesiam* accommodetur. Illud ab *Apostolis* ipsis & *Evangeliorum* scriptoribus non rarò factum vides, nec igitur *Clementi* neganda libertas ista, qui voculas illas duas *Christi* à civitate jam (ante scriptam hanc *Epistolam*) donatas, & à *Paulo* simul positas, *Phil. I. 1.* apud *Græcum* *Isaia Interpretem*, cujus autoritas, apud *Hellenistas*, ipsosque, ad quos scribet, at, *Corinthios*, multum valebat, repererat.

§.6. Quariò igitur, Licet huic *Isaia* vaticinia, ut columna, aut tibicini suo, singularis in *Ecclesià* *Episcopatus* non innitatur, verè tamen à *Clemente* dici potuit, ὅτι οὐ γὰρ οὐδὲν, nihil ab *Apostolis* novissimum fieri, qui *Episcopos*, & *Diaconos* in *Ecclesiis* quibusque constituiebant, cum *Judices* & officarii à Deo ipso per *Mosè* inter *Judeos* in omnibus civitatibus creati (viva hujus regiminis *Ecclesiastici* imago) his ipsis nominibus jamdiu insignirentur.

§.7. *Quartum testimonium*, καὶ τὴ θάμνησιν, εἰ καὶ ἐν Χριστῷ
 μεδιδίτες ὅσα ὅσα ἔργα ἔτο, καλίστη τὰς πεποιημένους; Et quid
 mirum, si quibus opus hoc à Deo in Christo conceditum est, ii
 constituerint prædictos? Hoc igitur, *Præpositos*, & *Ministros*
Ecclesia constituendi opus *Apostolis* à Deo in Christo concedi-
 tum fuit, Ex quo sequetur, Hanc in *Episcopis*, & *Diaconis* fun-
 datam regiminis formam, præcepto divino non minùs adscriben-
 dam esse, quàm si in *singulis civitatibus* *Episcopos* & *Diaconos*
Christus ipse constitueret.

§.8. *Quintum*, (& illud sanè illustrissimum, *testimonium*) sic
 se habet, Οἱ Ἀπόστολοι ἡμεῖς ἐγνωσθὲ δια τὴ Κουὲν ἡμεῖς Ἰησοῦ Χριστοῦ, ὅτι
 εἴς ἐσται ὅτι τὸ νόματι & τὸ ἐπικρατὴς, δια τούτων ἐν τῇ ἀγίᾳ, περιήρουν
 εὐλαβοῦντες τελευτᾶν, κατὰ τὴν τὰς πεποιημένους, (scilicet ἐπὶ τοῦ πνεύματος καὶ διακόν-
 νος τῶν μελλόντων παδὶν) καὶ μετὰ τὸ ἐπινοεῖν δὲ δόξαν, ὅπως, ἐάν
 κοινωθῶν, διαδίδων) ἔπεροι δὲ δογματισμένοι ἄνδρες (i. e. quos ut
 prædixerat τῷ πνεύματι ἐδοκίμασθαι) τὴν λητερίαν αὐτῶν, *Apostoli*
 nostri per *Jesus Christum dominum nostrum* cognoverant (*Chri-*
sto ipso, ut videtur, prædicente) *contentionem de Episcopatu* no-
 mine orituram esse (scilicet aut de dignitate (ut ὄνομα significat
 ἀξιώμα) & *authoritate Episcopali* in *Ecclesia*, aut de re ipsâ,
 adeoque de nomine rem ipsam, *superioritatem* & *præfecturam*
 denotante) *Ob hanc igitur causam*, cum perfectam præcognitionem
 (à *Christo* scilicet præmonente) acceperant (talem nempe fu-
 turam esse de *Episcopatu* εἰς δὲ, seu ad ejicendum ex *Ecclesia*
Sacerdotium Ordinem, seu ad illud, quod jam constinebatur,
 quovismodo immutandum, aut intervertendum) ut venienti malo
 occurrerent, prædictos (*Episcopos* & *Diaconos*) constituerunt,
 & postea (sic enim μετὰ in verbis proximè sequentibus, ut & in
Epistola Barnabæ, cum *Jacob* καὶ τὸ μετὰ τὸν populi post futuri
 typus dicitur, §. 10. & *Act. XIII. 42.* explicatius [eis τὸ μετὰ τὸν]
 significat aut * *seriem*, aut *modum successionis*, aut *catalogum*,
 aut *distributionem*, aut fortè *ordinationem* dederunt, ut, cum illi
 fortassis *Ordinando* um *seriem*, *successionem*, διαδοχὴν significare (quomo-
 ο apud *Hesychium* ἀνένομοι καθεστώμενοι dicuntur, cui consentaneum est ut ὁπνομένη καθεστώμεναι
 significet) sic ut
 ex sequentibus explicari possit ὅπως διαδίδων) ἔπεροι, ut alii succedant, scilicet ut de δο-
 ματισμένοι ἄνδρες propriâ *successionis serie* ordinarantur; Potest & *Catalogum*, *Album*, *matricu-*
lam, ἐσθλὸν καὶ νόμον notare; Potest & *distributionem* (ab ἐπὶ τῷ πνεύματι distribu) i. e. *distribuen-*
do una ab *singulis*, aut *Episcoporum*, aut *Diaconorum* munera descriptioni significare, sic ut *Hesychio*
 ἐπὶ τῷ πνεύματι ἐμπειρισμὸς redditur. At & non incredibile est ἴσμεν & διαδοχὴν, *ordi-*
nationem, vel *constitutionem* tā notari.

* Ὅσα ἐπὶ τῷ πνεύματι
 alibi apud
 archi-
 theores non vi-
 pevitur, potest
 Potest istius suc-
 cessionis
 Potest & *Catalogum*, *Album*, *matricu-*
 lam, ἐσθλὸν καὶ νόμον
 Potest & *distributionem* (ab ἐπὶ τῷ πνεύματι distribu)
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 munera
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 significare, sic ut
 Hesychio
 ἐπὶ τῷ πνεύματι
 ἐμπειρισμὸς
 redditur.

visâ excederent, alii probati viri (quos scilicet eodem prophetico, quem prædixerat, spiritu approbaverant) huic ministerio, aut officio succederent.

§.9. Patet hic immediato Spiritus Divini impulsu in singulis Ecclesiis, ad eoque Corinthi, & in reliquis Achaia civitatibus Episcopos constitutos esse, (solis Diaconis iis adjunctis) eodemque prophetia, aut revelationis divina jussu, successores illis post discessum ipsorum, assignatos esse, sic scilicet Ecclesia paci consulente, & præcavente Christo, ne Episcopatus dignitas ad unitatem Ecclesiae conservandam instituta, ambitionis & amulorum oculis ad se trahens, μῆλον εἴη & quovismodo fieret.

§.10. Ex hoc Episcoporum constituendorum ritu ab Apostolis & Apostolicis viris hactenus observato, κατασῶν molimina fortiter retundit Clemens in sequentibus, Τὸς ἔν καταστάσεσιν αὐτῶν, ἢ μὴ αὐτῶν ὑφ' ἐτέρων ἐλλογίων ἀνδρῶν, συνδεδοκησάντων ἢ ἐκκλησίας πάσης, καὶ ἀστυργιστίας ἀμύμητους τῶ ποιμνίῳ τῶ Χριστοῦ μὴ πατηροφροσύνης, ἡσύχως καὶ ἀβλαβούς, μεμαρτυρημένους τε πολλοῖς χερίσιν καὶ πάντων, τῶν τὸς δικαίως νομιζομένων ἀποβαλλέντων τῆς λειτουργίας: Ab illis igitur (i. e. ab Apostolis ipsis) vel postea ab aliis illustribus (i. e. Apostolicis, & Spiritu Dei approbatis) viris constitutos applaudente, aut congratulante tota Ecclesia (nihil hic de acceptatione totius Ecclesiae, sine quâ Episcopus & Diaconos ab Apostolis & Apostolicis viris constitutos non esse ex hoc loco concludit * D. Blondellus, quasi qui ex Dei jussu, & approbatione constituebantur, populi etiam acceptatione indigere putandi essent) quique jam Christi gregi inculpate, quiete, & ingenue inservierint, & ab omnibus jamdiu testimonium & laudem reportaverint, hos non justè (imò injustissimè) officio aut ministerio suo deturbari putamus. Ἀμαρτία γὰρ ἐστὶ μικρά ἢ οὐκ ἔστι, εἰὰν τὸς ἀμύμητος καὶ ὁσίως πρεσβύτερος δώῃ, ἢ ἐποκοπὴς ἀποβάλλωμι, scelus enim non exiguum nobis erit, si inculpate sanctæque dona (i. e. sacrificia Christiana, quæ solus, inquit Justinus, πρεσβὺς Θεῷ προσφέρει) offerentes, ab Episcopatu dejiciamus. Omnia iterum clarissima, & quæ omnem in Ecclesia Dei auctoritatem, in Episcopi manus traditam fuisse confirmant.

§.1. Quò itidem & sequentia spectant, Μακάριοι inquit, οἱ προοδοιπρόσωντες πρεσβύτεροι, Beati Seniores (seu Episcopi qui ante has procillas pacatè obdormiverant) qui, emenso vitæ stadio, ante has κατασῶν turbas excesserunt, οἵπνες ἔγχαρτον καὶ τελείαν ἔχον ἢ ἀνάλυσιν, quotquot * perfectam & fructuosam dissolutionem consequantur,

* Apol. p. 11.

* Cum Martyrio, istâ Christi athletarum τελείωσις, conjunctionem.

sequebantur, ἡ γὰρ ἐνλαβὴν, μὴ τις αὐτοὺς μεταστήσῃ ἀπὸ τῆς ἰδρυμένης αὐτοῖς τόπου, *Illis enim metuendum non est, ne quis eos loco aut sede, in qua locati sunt, deturbet.*

§. 12. Quàm probè octo corollaria concinnaverit D. Blondellus, quibus artibus falsa veris intertexenda curaverit, facile ex prædictis æstimabitur; In illis quartum est, *Episcopos qui fraternitati* (at cur non *Ecclesia*?) *per singulas urbes præfecti sunt unâ plures fuisse, Sextum, Presbyteros quosque dona obrulisse, Episcopatu functos, adeoque veri nominis Episcopos fuisse.*

Apol. p. 11.

§. 13. At monendus est vir oculatissimus, qui me monitore non indiguit, nec plures illos totius Achaia Episcopos, unius statim urbis Præfectos dicendos esse, Nec ex πρεσβυτέρων (vocalæ πολυσιμίας) pro Episcopis singularibus usu, ad Episcoporum, & Presbyterorum, quos nunc dicimus, ἱερωσύαν, valere argumentum.

§. 14. Cætera verò, quæ ex hoc loco rectè conclusa sunt, 1. Ecclesiastici regiminis formam nusquam ab Apostolis immutatam esse, 2. Toto eorum tempore, & (postquam consummati sunt) in intermedio, sub eorum discipulis, Ecclesia cujusq; regimen penes Episcopos & Diaconos in commune fuisse (modo per illud suum [in commune] Clementi obrusum, nullam sive ordinis, sive autoritatis paritatem ipse intelligat, & nobis per Episcopos, aut plures successivè in eadem civitate, aut plurimum quidem civitatum in eadem Provinciâ simul plures intelligendi licentiam permittat.) 3. Presbyteros eisdem ministerio ritè functos nequaquam deturbandos fuisse, (imò nec ad populi arbitrium, si minus rectè officio functi iis videantur) 4. Corinthios hoc nomine violata fraternitatis (licet ejus rei nulla in Clementis verbis mentio occurrat, sed tantum, ἡ δὲ σὺν ἑκαστῷ fieri dicatur, i.e. Ecclesia sine dubio violatæ) reos, quòd aliquas ex administratione transduxissent (sic ille [ματαιωτικῇ λειψυρίας, i.e. ministerio movistis] reddendum maluit) D. Blondello lubentissimè largimur, nec quicquam causâ nostrâ decretere opinamur, si hæc omnia ex tripode protulisse virum doctissimum agnoscamus. De tertio interim, quod unicum restat, [Episcopos & Diaconos ab Apostolis Apostolicisque viris nunquam, nisi totâ acceptante Ecclesia, constitutos] quid sentiendum sit, * prædiximus.

* §. 10.

CAP. VIII.

Plusieurs presbytres pro Episcopis Achaia mentiones. Potestas plebis circa sacra, sine omni vationis specie à Blondello asserta.

S.1. **P**LURA adhuc apud *Clementem* supersunt, in quibus πρεσβυτέρων (quos nos totius *Achaia* Episcopos fuisse jam ante monstravimus) mentio facta est, quæ hîc etiam apponenda erunt. *Primò*, Ἀίχεα. inquit, καὶ λίαν αἰχρεῖ-- τὴν βαβυλωνίαν καὶ ἀρχαίαν Κορινθίων ἐκκλησίαν, δι' ἐν ἧ δύο πρῶτα σαζιδζέν πρὸς τὰς πρεσβυτέρας. Turpe, imò valdè turpe est, firmissimam & antiquam *Corinthiorum Ecclesiam* (de quâ ἀνιόρνης *Hegeßppus* apud * *Ensebinum*, ἐπιμύειν ἡ ἐκκλησία τῶν Κορινθίων ἐν τῷ ὁρῶ λόγῳ μεγάλῃ Πρίμῃ ἐπισκοπῇ ὁρῶ ἐν Κορινθῶν) propter unam aut alteram personam adversus seniores seditionem concitare. Illud est σαζιδζέν, quod prius per [καλασαδίντας καὶ Ἀποστόλων &c. λειτουργίας, & ἐπισκοπῆς ἀποβαλλέν, ut & per τεπημμένους λειτουργίας μελαγαγίν] edixerat.

* l. IV. c. x. β'.

S.2. Hic interim more suo *D. Blondellus* vera falsis immiscens, quatuor itidem nobis cudit corollaria, quibus, cum incognitam tunc temporis Episcopum fuisse, & Presbyterorum in communem ministrantium regimini subditam fraternitatem, sine omni probationis specie, ex verbis illis elici cupiat, non est quod nos acrem aut umbram feriamus.

S.3. *Secundo*, Εἰ περ ἐν ὑμῶν ἡυναῖθ, ἑυπαλαγχῆθ, &c. ἐπὶ τῷ, εἰ δι' ἐμὲ σάσις, καὶ ἔεις, καὶ χρίσματα, ἐκχωρεῶ, ἀπὶ μὲ, ἑὶ ἐν βέλῃδε, καὶ ποιῶ τὰ προστασώμενα κατὰ τὸ πλῆθος, μόνον τὸ ποιμενίον Χριστοῦ εἰρηδύω καὶ ἡρεσισμένων πρεσβυτέρων. Πολλοὶ ἐξ ἐκχωρηθῆ ἰδίαν πόλεων, ἵνα μὴ σαζιδζωσιν ὅτι πλῆθος, Siquis inter vos (quorum gratiâ seditio contra Episcopos orta est) generosus, aut misericors, aut Christianâ charitate imbutus est, populum tumultuantem sic alloquatur; Si mei causâ seditio, contentio, schismata concitata sunt, excedo, ab eo quocunque me abire vultis, quicquid multitudo praeceperit, facturus, modò unam illud curetur, ut ovile Christi cum senioribus (Episcopis illis ab Apostolis, Apostolicisq; viris) constitutis, pace fruatur. Multi quidem (qui ipsorum causâ quietem publicam sollicitari, aut moveri experti sunt) ex civitatibus suis ultrò excesserunt, ut ulterioris seditionis ansa & occasio omnis partium studiosis praefereretur.

S.4. Ad hæc verba, Prodigii instar est, quod notandum duxit *D. Blondellus*, [potestatem plebis circa sacra] (de quâ tandem integram

integram dissertationem elucubavit) artificijs quibuscunque asseritur. *Hic*, * inquit, nos monet Clemens, fideles etiam de Episcopatu aut Presbyterio contendentes, non ab Episcopi singularis *ἡ ἐπίσκοπος* nutu, sed à multitudinis preceptis pendisse.

* Apoll: p. 12.

§.5. Certè, si serio rem egerit D. Blondellus, de Presbyteris suis (non de Episcopis nostris) actum planè & triumphatum erit, nec enim ab universo aliquo Presbyterorum Collegio, quod ille tam effictim ardet, sed à multitudinis solius arbitrio tum contendentes de Presbyterio, tum fideles omnes Corinthios pendisse æquè concludendum erit.

§.6. At quis, fodes, à fidelibus de Episcopatu, ut ais, (contra ipsos ab Apostolis constitutos) Episcopos contendentibus, quis à populo contra principem suum tumultus ciente, quis à verbis ad retundendam seditionem ad plebem factis, argumenta ad auctoritatem populo adjudicandam, principi derogandam, duci posse existimaverit?

§.7. Imò adhuc Clementis manibus iniquior es, D. Blondelle. Ille φιλοπρεπείδων, siqua sit, pietatem, generositatem, charitatem appellat, ut si quovismodo (licet summo cum damno suo) infanam plebem, ad debitum Episcopis suis obsequium revocare possint, incumbant sedulò, seque licita omnia ipsorum gratià facere paratos affirmant, ultroneas aut peregrinationes, aut exilia suscepturi, modò ad pacem Ecclesia Christi redire permittatur, modò Episcopis à Christo ipso Ecclesiis præpositis, sua dignitas facta tecta conservetur. Tu verò, D. Blondelle, suavissimam hanc, & in solum Episcoporum gratiam, effictam oratiunculam, perspicillis, nescio quibus, perlustrans, serio quidem & constanti vultu, omnia à multitudinis preceptis, non ab Episcopi singularis nutu pendisse concludis. Quid verò est, si hoc non sit, adversus Clementem ex Clemente militare, ne dicam contra apertissimam lucem cæcutire? Imò, quod adhuc magis dolendum, & stupendum est, * D. Blondellus, quasi post unius paginæ breviculum intervallum sui planè oblitus esset, sic tandem è sententià Clementis concludit, Eosdem, qui communi concilio Ecclesiam regebant, Presbyteros, nihil ἀρχοντικῶς attentasse, sed multitudinis dicto audientes fuisse. At meminisse debuit vir Doctissimus, non de Presbyteris, aut Episcopis veris, sed de fratribus, aut fidelibus (i.e. Christianis ad Clerum nondum evectis) de Episcopatu, aut Presbyterio contendentibus, Clementis verba, ipso D. Blondello arbitro, intelligenda fuisse.

* p. 13.

§.8. Concludit tandem *Clemens* (& cum hoc testimonio *Clementina* hæc nostra dissertatiuncula finienda est) *Τῆς δὲ οἱ πᾶσι καὶ ἀπολλὺν ἡ χάρις τοῖς ποιήσας, ἡσυχάζετε τοῖς ἀρεσβυτέροις, καὶ παῖδες δὲ οὗτοι εἰς μετανοίαν, Vos igitur qui seditionis fundamentum fecistis, senioribus (i. e. Episcopis in qualibet Ecclesiâ) vestris subjicimini, & ad resipiscentiam erudimini.*

* P. 13.

§.9. Ex quibus omnibus satis patescit, quàm sine omni veritatis specie concluderit * *D. Blondellus*, nominale tantum inter Episcopos & Presbyteros fuisse discrimen, reale nullum, Cum revera solorum (cum Diaconis) Episcoporum, καὶ πάλαι singulas constitutionum mentio reperiat, quandoque sub ἐπισκόπων, quandoque sub ἀρεσβυτέρων titulo, nullo planè Presbyterorum, quos hodie dicimus, nedum plurimum in eadem Civitate, Episcopo suo comparium, aut ἰσολύμων, indicio, aut vestigio comparante.

§.10. Et de *Clemente*, & ex divinâ Epistola ejus (Episcopalis ordinis firmissima columnâ) productis testimoniis, hæcenus dictum esto.

CAP. IX.

Syllabus dicendorum. *Hermas*. Ejus *Censura*. Testimonia ex *Herma* quatuor nihil *Blondellum* juvant.

§.1. **P**ost *Clementem Romanum* sequuntur apud *D. Blondellum* *Polycarpus*, *Hermas*, *Pius Papa*, *Ecclesiastici regiminis forma*, quo tempore *Romam* advenit *Marcion*, Tandemque *Justinus*, *Papias*, *Ecclesia Gallicana* testimonium, & *Irenæus*. Hos omnes causæ suæ favere *D. Blondellus* sibi fortiter persuadet.

* Dissert. IV.
c. 22.
+ c. XVI.
XVII.

§.2. *Polycarpi* testimonia obiter se nobis offerentia * jamdudum perlustrata sunt, ut & *Papia*, & *Irenæi*, & + alibi etiam *Justinini*. Reliqua jam paucissimis perstringenda sunt.

* Apol. p. 16.

+ P. 17.

§.3. De *Hermâ*, seu libri, qui *Pastor* inscribitur, *Authore*, mirum est quàm sine omni lucri, aut mercedis intuitu, molestiam sibi creaverit * *vir Doctissimus*. Scripta quidem ejus, *Larvati Propheta somnia*, ipsum *Scriptorem impurum Dogmatistæ*, *Novatianorum*, & *Pelagianorum fontem*, *Montanisticarum superstitionum gurgitem*, disertè + appellat, & cum sic fecerit, ejus patrocinio statim utitur, Nobis, inquit, hoc unum propositum est antiquissimum scriptorem (certè quem larvatum dixerat, jam tamen verè antiquissimum) de Ecclesiarum sui temporis statu loquentem audire, impurum (ante duas lineas) dogmatistæ, jam tamen dignum ut audiat, & testimonium ferat.

§.4.

§.4. Non hic lector perspicillis meis indigebit, ut statuatur quid in hac, aut quavis demum lite ditimenda, ab iis expectandum sit, qui sub inani *φιλαρχία* specie, omnia, quæ ad partes ipsorum quovis artificio trahi possunt, ex trivio (ne cum D. Blondello dicam, ipsâ *impuritate* sentinâ) corradunt, quæ verò ex purissimis intemeratæ Ecclesiæ fontibus petita contra ipsos militant, ea aut non advertunt, aut uno statim fastidientis stomachi, calami obelisco conficienda, uno flatu, uno [** Quid tum?*] dissipanda existimant. Deus pacis & veritatis, Christianissimum puræ & illibatæ Antiquitatis amorem non calamis, sed intimis mentibus nostris indere dignetur.

* vid: Diss: II, c. 24.

§.5. Verum, ut D. Blondello rem gratam faciamus (ut & Waltoni, qui hunc *impurum dogmatistam, larvatum prophetam*, ut ** Pauli discipulum* seriò laudat, & eadem omnia, quæ Blondellus testimonia ex eo solenniter producit) per nos licet, *Hermas* loquatur, & de sui, quodcumq; illud fuerit, temporis statu liberè testetur.

* Wal: Mess: p. 250.

§.6. *Primum testimonium* I.I. Vis: 2. Κλήμης πᾶσι τοῖς ἐκκλησίαις, οὗ ὁ ἀναγγελεῖς τοῖς πρεσβυτέροις τῇ ἐκκλησίᾳ.

§.7. Respondeo, 1^{mo}. Quid si in Ecclesiâ Presbyteri tunc fuerint? Fuerunt itidem & Episcopi, Talis Roma Clemens, cujus istic in prioribus mentio est.

§.8. 2^{do}. Quid si *universa Ecclesiæ*, aut plurium civitatum ad unam Metropolim pertinentium, Episcopi, hic, ex more sæculi istius, quo Episcopis πρεσβυτέρων nomen tributum concedimus, πρεσβύτεροι & Ἐκκλησίαι dicantur? Certè si utrumvis statuatur (utrumque verò statuendum esse eo ævo, quo iste, quisquis erat, dogmatizaverit, parum dubitamus) satis causæ nostræ consultum putabimus.

§.9. *Secundum testimonium* I.II. Mand: 8. Inter Christiani officia recenset, Majores natu colere, fraternitatem conservare.

§.10. Ita quidem. Sed quid inde? Ergone jam iidem sunt Episcopi & Presbyteri? Nos certè Hieratici, natu majores, quicunque illi sunt, seu Episcopi, seu Presbyteri, seu demum Laici canicie venerandi, colendos, itémque fraternitatem, seu cum fratribus unionem omnem, conservandam putamus, sed ex eo nihil contra superioritatem Episcoporum concludi posse confidimus.

§.11. At ubique, inquit D. Blondellus, communi Seniorum Concilio Roma regi solitam fraternitatem insinuat.

§.12. Insinuat, sed quibus demum verborum involucris? Dicatur aperte, certè non his, quæ à D. Blondello apponuntur, nec

S. 8. Concludit tandem *Clemens* (& cum hoc testimonio *Clementina* hæc nostra dissertatiuncula finienda est) *ῥημὶς ὅτι οἱ τῶν χαλαβῶν καὶ παλαιῶν ποταμῶν, ὑποτάσσονται τοῖς πρεσβυτέροις, καὶ παρὰ δὲ τῆς εἰς μεταβολῆς, Vos igitur qui seditionis fundamentum facistis, senioribus* (i. e. *Episcopis* in qualibet *Ecclesiâ*) *vestris subjicimini, & ad resipiscentiam erudimini.*

* P. 13.

S. 9. Ex quibus omnibus satis patet, quàm sine omni veritatis specie concluderit * *D. Blondellus*, nominale tantum inter *Episcopos* & *Presbyteros* fuisse discrimen, reale nullum, Cum revera solorum (cum *Diaconis*) *Episcoporum*, καὶ πάλαι singulas constitutorum mentio reperiatur, quandoque sub *ἐπισκόπων*, quandoque sub *πρεσβυτέρων* titulo, nullo planè *Presbyterorum*, quos hodiè dicimus, nedum plurium in eadem *Civitate*, *Episcopo* suo comparium, aut *ἱεροκλήων*, indicio, aut vestigio comparente.

S. 10. Et de *Clemente*, & ex divinâ *Epistola* ejus (*Episcopalis* ordinis firmissima columna) productis testimoniis, hæcenus dictum esto.

CAP. IX.

Syllabus dicendorum. *Hermas*. Ejus *Censura*. Testimonia ex *Hermas* quatuor nihil *Blondellum* juvant.

S. 1. **P**ost *Clementem Romanum* sequuntur apud *D. Blondellum* *Polycarpus*, *Hermas*, *Pius Papa*, *Ecclesiastici* regiminis forma, quo tempore *Romam* advenit *Marcion*, Tandemque *Justinus*, *Papias*, *Ecclesia Gallicana* testimonium, & *Irenæum*. Hos omnes causæ suæ favere *D. Blondellus* sibi fortiter persuadet.

* Dissert. IV.
c. 22.
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XVII.

S. 2. *Polycarpi* testimonia obiter se nobis offerentia * jamdudum perlustrata sunt, ut & *Papias*, & *Irenæi*, & + alibi etiam *Justinus*. Reliqua jam paucissimis perstringenda sunt.

* Apol. p. 16.

S. 3. De *Hermâ*, seu libri, qui *Pastor* inscribitur, *Authore*, mirum est quàm sine omni lucri, aut mercedis intuitu, molestiam sibi creaverit * *vir Doctissimus*. Scripta quidem ejus, *Larvati Propheta* somnia, ipsum *Scriptorem impurum Dogmatistam*, *Novatianorum*, & *Pelagianorum fontem*. *Montanisticarum superstitionum gurgitem*, disertè + appellat, & cum sic fecerit, ejus *patrocinio* statim utitur, *Nobis*, inquit, hoc unum propositum est antiquissimum *scriptorem* (certè quem *larvatum* dixerat, jam tamen verè antiquissimum) de *Ecclesiarum* sui temporis statu loquentem audire, *impurum* (ante duas lineas) *dogmatistam*, jam tamen dignum ut audiat, & testimonium ferat.

* P. 17.

S. 4.

§.4. Non hic lector perspicillis meis indigebit, ut statuatur quid in hac, aut quâvis demum lite ditimendâ, ab iis expectandum sit, qui sub inani φιλαρχικῇ specie, omnia, quæ ad partes ipsorum quovis artificio trahi possunt, ex trivio (ne cum D. Blondello dicam, ipsâ impuritatibus sententiâ) corradunt, quæ verò ex purissimis intemeratæ Ecclesiæ fontibus petita contra ipsos militant, ea aut non advertunt, aut uno statim fastidientis stomachi, calami obelisco conficienda, uno statu, uno [* Quid tum?] dissipanda existimant. Deus pacis & veritatis, Christianissimum puræ & illibatæ Antiquitatis amorem non calamis, sed intimis mentibus nostris indere dignetur.

* vid: Diss: II,
c. 24.

§.5. Verum, ut D. Blondello rem gratam faciamus (ut & Wauloni, qui hunc impurum dogmatiften, larvatum prophetam, ut * Pauli discipulum seriò laudat, & eadem omnia, quæ Blondellus testimonia ex eo solenniter producit) per nos licet, Hermas loquatur, & de sui, quodcunque illud fuerit, temporis statu liberè testetur.

* Waul: Mess:
p. 250.

§.6. Primum testimonium I.I. Vis: 2. Κλήμης πῦρ-εις εἰς τὰς ἑξῶς πέλεις, σὺ δ' ἀναγγελλῆς τοῖς πρεσβυτέροις τῇ ἐκκλησίᾳ.

§.7. Respondeo, 1^{mo}. Quid si in Ecclesiâ Presbyteri tunc fuerint? Fuerunt itidem & Episcopi, Talis Roma Clemens, cujus istic in prioribus mentio est.

§.8. 2^{do}. Quid si universa Ecclesiâ, aut plurium civitatum ad unam Metropolim pertinentium, Episcopi, hic, ex more sæculi istius, quo Episcopis πρεσβυτέρων nomen tributum concedimus, πρεσβυτέροι τῇ ἐκκλησίᾳ dicantur? Certè si utrumvis statuatur (utrumque verò statuendum esse eo ævo, quo iste, quisquis erat, dogmatizaverit, parum dubitamus) satis causæ nostræ consultum putabimus.

§.9. Secundum testimonium I.II. Mand: 8. Inter Christiani officia recenset, Majores natu colere, fraternitatem conservare.

§.10. Ita quidem. Sed quid inde? Ergone jam iidem sunt Episcopi & Presbyteri? Nos certè Hieratici, natu majores, quicunque illi sunt, seu Episcopi, seu Presbyteri, seu demum Laici canicie venerandi, colendos, itémque fraternitatem, seu cum fratribus unionem omnem, conservandam putamus, sed ex eo nihil contra superioritatem Episcoporum concludi posse confidimus.

§.11. At ubique, inquit D. Blondellus, communi Seniorum Concilio Romæ regi solitam fraternitatem insinuat.

§.12. Insinuat, sed quibus demum verborum involucris? Dicatur apertè, certè non his, quæ à D. Blondello apponuntur, nec

quidem aliis uspiam, Siqua enim summæ diligentiz viro spes talis affulserat, Ryli cum sui non adeò parcum novimus, ut lectori suo ea invisurus fuisset. At 2^{do}. si illud concedatur (quod tamen nullatenus concedendum nobis persuasit, aut *Pastor*, aut *Blondellus*) nihil tamen nobis, *commune Seniorum consilium* officiet, quamdiu *Clemens singularis Roma Episcopus*, qui ad regendam *Ecclesiam* hoc consilio uti potuit, nobis ereptus non fuerit.

§. 13. *Tertium testimonium* *Vis: III. hęc, inquit, habet. Lapidēs quadrati & albi &c. sunt Apostoli & Episcopi & Doctores & Ministri, qui ingressi sunt in Clementiā Dei, & Episcopatum gesserunt & docuerunt & ministraverunt, Et I. III. sim: 9. Tales sunt qui crediderunt quidem Episcopi, i.e. Præsides Ecclesiarum, alii vero. &c. Et deinde, qui Præsides sunt ministeriorum. Hic utroque, inquit Blondellus, loco Cleri, post Apostolos, duos tantum gradus facit, Episcoporum, qui Ecclesiis, Diaconorum, qui ministeriis præsunt.*

§. 14. Liberè igitur *D. Blondellus* hujus testimonii beneficio fruatur, sibi que prolixè gratuletur, Certe siquid exinde *Presbyteris* ipsius minùs fausti obvenierit, quorum nulla planè hic mentio est, *Blondello* sic jubenti imputandum erit. Nobis interim *Episcopi* incolumes manent, iique *Ecclesiarum Præsides*, nec unius *Ecclesie* plures compares, sed *singulis Ecclesiis* accommodati *singuli Episcopi*, *Episcopatum* gessisse permittuntur; Nihil causæ nostræ optatius dici potuit, nihil *Clementis Romani* dicto de constitutis ab *Apostolis* *ἑπὶ πλείων Episcopis & Diaconis* convenientius.

§. 15. *Quartum. Idem, inquit I. II. Mand: 12. Quem Spiritus terrestris, vacuus, & fatuus, non habens virtutem, agit, his votis dignosci vult, Exaltat se, & vult primam cathedram habere, &c. Et I. III. Sim: 8. Qui virides quidem virgæ & scissuras habentes tradiderunt, fideles semper fuerunt, & boni, sed habentes inter se quandam invidiam, & contentionem de Principatu & dignitate, Verum omnes hi insipientes sunt, & fatui, qui habent inter se emulationem de principatu, &c. Vita etiam eorum, qui custodiunt mandata Domini, in mandatis consistit, non in principatu, aut aliquâ dignitate, per patientiam enim & humilitatem animæ, vitam homines consequentur, per seditiones verò & contemptum legis, mortem sibi acquirunt.*

§. 16. Certè hoc tanto conatu nihil adhuc novum, aut quod *Prælati* minùs faveat, productum videmus. Omnia contra *contentionem, emulationem, ambitionem, φιλονεικίαν* satis sobriè prolata,

prolata, nec, ut ab impuro dogmatiste expectandum erat, nihil contra *Episcopalis ordinis*, aut officii dignitatem, quam potius sub *Prima cathedra, Principatus, dignitatis* mentione assertam videmus. & ab hoc ipso *lucato prophetâ* confirmatam.

9.17. Quæ verò de *Dioctrephus* ~~οὐκ ἐστὶν~~ ^{οὐκ ἐστὶν} fuisse differuimus, * *Differunt*: I.
omnia ad hanc rem satis commodè reponi possent, si istis vaca-
remus. c.13.

САР. X.

Pii Papæ testimonia nihil Blandello prosunt. Πρὸς τὸ αὐτὸν jus. Blandelli syllogismus in ipsum retorquetur. Præfectus Ecclesiæ, Christi tamen servus.

S. I. Succedit Pius Papa: anno, inquit, Domini 146. in Hygini locum successit, anno 150. Martyrium passus (qui ideo & ipse Episcopus Roma decimus fuit, & post Blondellianam aram scripsit, qua, ipso fatente, caput extulerat Episcopatus) Et certe si ab illo contra Episcoporum superioritatem testimonia Blondello suppetant, quid est, quod de eo non sperent, qui patrocinio ejus utuntur, quid nos Prelatici non metuemus?

§. 2. Hic, inquit, *Pius Hygino post 4. annorum vacationem suffectus est.* Illud verène an fecus dictum sit, causæ nostræ non interest, Nec igitur de talibus litigamus ; At *hujus, inquit, tempore* *melioris d. spiciat & immutatis prerogativa, qua passim antiquissimo inter Presbyteros jure quodam natura, reservata fuerat, in alios jure electionis ac suffragiorum transferri cæpit.* Idem in re istâ nos nemini litem moturos pollicebamur, verum si 1^{mo}. certum fuerit, *Hyginum clerum composuisse, gradusque primum distribuisse, si 2^{do}.* (ut *Justus Vienna à fratribus constitutus, & Collobio Episcoporum vestitus à Pio dicitur, idèoque Presbyteri & Diaconi eum observare jubentur, sic*) ipse *Pius suffragiis Ecclesia communibus ad Episcopatum aut Praefecturam electus fu-* *erit* (quæ duo *D. Blondellum* fatentem habemus) sequetur illud, *Pium* quidem ex *primogenitura jure Hygino non successisse*, idèoque aut talem in *Ecclesia succedendi morem nunquam vige-* *uisse* (quod satis in prioribus manifestum redditum est) aut ante *Pii* scriptam *Epistolam* immutatam esse.

§.3. At quicquid hæc in re, aut affirmetur, aut negetur, *Pius* sine dubio *Episcopus* fuit, *Iustusque* sic *supra Presbyteros*, ipsâ *Episcopalis ordinis* prerogativâ, *efferr* ab eo dictus; ut eum *Presbyteri observare jubeantur*. Et quid, quæso, lucelli ex hoc tam

importuno molimine D. Blondello accreyisse putandum est? Certe in contrarium luculenter omnia. Ne quis tamen *Episcopali gradu*, & *pristino jure*, ob institutum &c. propositum, dejectos Presbyteros putet, Apostolicos, inquit, viros, quosquod ad sua tempora gregem paverant, generali Presbyterorum nomine, more majorum nuncupat. Presbyteri illi, inquit, qui ab Apostolis educati usque ad nos pervenerunt, &c. & Ep: II. Presbyteri & Diaconi non ut majorem, sed ut ministrum Christi se observent.

—S. 4. Ex his Pit dictis syllogismum statim ovans nectit D. Blondellus, Quisquis à Presbyteris Episcopum ut majorem observandum negat, is revera Presbyteris parem— agnoscit, At Pius à Presbyteris Viennensibus Justum Episcopum ut majorem observandum negat, Ergo—

S. 5. Quisnamne verò hoc seridò à D. Blondello factum putabit? Si putaverit, recordetur, quæso, quæ hic de Presbyterorum, eadem etiam de Diaconorum observantiâ dici; Presbyteri, inquit, & Diaconi se-observent. Eadem igitur ratione, eodem medio Episcopum Viennensem, adeoque ipsos Blondellianos Presbyteros Diaconis exæquatos ex Pii verbis conclusuri sumus. Quisquis à Diaconis Episcopum ut majorem observandum negat, is revera Diaconis parem agnoscit. At Pius à Diaconis Viennensibus Justum Episcopum, ut majorem, observandum negat, Ergo Pius Diaconis parem Episcopum agnovisse putandus est. Vides, Lector, quid sit *καὶ οὐκ ἔστιν ἡμεῖς*, nec curare quibus demum istibus ipsi pateamus, modò nos alios feruisse videamur.

S. 6. Verùm 2^{do}. Nihil ex hoc Pii dicto seu Episcopis seu Presbyteris metuendum est. Episcopus certè Presbyteris & Diaconis major fuit, at & ipse Christi minister, eoque magis ab inferioribus observandus, quòd ipse Christo, quàm, quòd illi inferiores inserviant. Ipse quippe Christus discipulis suis major, idem se vocem Dominum esse affirmat, & ita ab illis appellari, & ut Dominum observari permittit, cum tamen & ipse illis ministraverit, pedes laverit, illis Episcopalis non fastus, sed humilitatis, charitatis, modestiæ *καὶ οὐκ ἔστιν ἡμεῖς* exhibens. Ideoque, quisquis in *ἐκείνῳ*, in Ecclesiâ Christi alius major fuerit, Lu. XXII. 26. quisquis *ἡμῶν* præfectus, *καὶ οὐκ ἔστιν ἡμεῖς*, *ὡς ὁ διακονῶν*, fiat ut junior, & ut qui ministrat, Et sic certè Episcopis locutum Christum nos Prælati fatemur, nec quenkquam ad Christi exemplar efformasse vitam censetis, qui non observantiâ omnem sibi, non ut majori, sed ut ministro Christi præstari expectet.

§.7. At rursus Pius adversus eos qui Ecclesias communi Presbyterii totius consilio regendas non putant, longè alium Patrum fuisse morem docet, hac salutationis formulâ, *Salutat te Senatus pauper Christi apud Romam constitutus, &c.*

§.8. Piger talibus immorari, crambénque toties recoctam Letori portigere. Concedimus *Senatum sub Pio Roma*, eumque, ut *D. Blondello* adblandiamur, *pauperem fuisse*, Et hunc quidem *Presbyterorum* fortassis (nam in *principalibus civitatibus* quandoque *Episcoporum*, totidem *urbium singularium Præfectorum*, *Senatus* fuisse, in prioribus satis monstratum est.) Hos verò soli *divino Christi Monocratoris* imperio subfuisse, & ab iis *communi ipsorum consilio Ecclesiam* gubernatam fuisse, sic ut *nec Presbyteris Episcopus*, *nec Episcopis demum Metropolitanus* præponeretur, illud quidem ex nudâ *pauperis Christi Senatus* mentione (probatione certè perquam exili, liceat dixisse *pauperrimâ*, & conclusionem planè *emendicante*) nemo nobis persuasurus est. Multò minus (quo claudi hanc rem omnem *D. Blondellus* voluit) *Pium præpositum servum*, non *Dominum* fuisse. Certè, qui *fratrum*, qui *Presbyterorum præpositus*, & *Dominus* fuit, fuit idem *Christi & Ecclesia Christi servus*, ideòq; *Ecclesia inservit*, quia iis à *Christo præpositus* fuit, at & nunquam magis *Dominus* (ex ipsius *Christi exemplo & doctrina*) quàm cum sic *inservierit*.

CAP. XI.

Regiminis forma Marcionis tempore. Blondelliana æra à seipso conculcata. Conclusiones Blondelli ex narratione Epiphani, quàm infirmæ, & quàm nihil contra nos valent. Marcionis Historia, Absolutionis & communionis non Episcopatus petitio. Canon Ap: XIII. Πρεσβύτεροι de Episcopis. Excommunicatum non admittere ad communionem, ad Presbyteros pertinet. Συναγχευός παρὶνatem non arguit, ut nec οὐδὲν, αὐσεβείῳτις.

§.1. Sequitur Ecclesiastica, quam *D. Blondellus* vocat, *Regiminis forma*, quo tempore *Romam Marcion* advenit.

§.2. Res aliquantò implicatior, & quæ paulatim, & per gradus à nobis explicanda est. *Marcionem*, inquit (*postquam ab Episcopo parente ob stuprum virgini illatum Ecclesiâ pulsus est*) *Romam*, *Aniceto Pii loco An: Dom: 150. ordinato*, se contulisse memorat *Tertullianus*. Melius tamen *Epiphanius*, *transugium* illud antequam *Pius* federet, contigisse refert. Ἀφῆν ἐῖς Πόλιν καὶ τὸ τελεῖσθαι τῶν ἐκ δόκοντος Ρώμης, &c.

§.3. De annorum hâc in se quatuor, aut quinque intervallo, aut

Adver: Marc:
I.III.

aut discrimine, *Patres* illos venerandos committendos curate, nulla nos necessitas cogit, nec enim *D. Blondello* in rebus tantillis litem intendimus, quibus tanto majora non defunt, in quibus æquitatem ejus desideremus.

§.4. Concedamus igitur ante *Pii*, sed & post *Hygini* *Papæ* sum, *Marcionem Romanum* venisse. Certè siquid ex hac *θεσις* exurgere putetur, quod *Episcoporum* dignitati obesse videatur, necessarium erit, ut *D. Blondellum* iterum monendum curemus, hunc ipsum *Epiphanius*, & *D. Blondello* definitum temporis articulum solenni *Blondelliana* (*Episcopatus caput supra Presbyteros attolentis*) *ara*, *An: Ch: 135*. integro septennio, si non decennio, posterioriorem esse. Ideoque aut hoc *advenientis Romanæ Marcionis* tempore, *Episcopos Presbyteris* majores fuisse, aut cum *Walone* *D. Blondellum* calculos suos rectè non posuisse, etiam cum ex alterâ potius parte errasse ipsorum plurimum interfuerit.

§.5. At quid demum hoc *advenientis Romanæ Marcionis* tempore factum est, quod *Presbyterorum* causæ faveat? Illud omne, ut videtur, ex his *Epiphanius* adventum ejus recensentis verbis petendum est. *Romam*, inquit *Epiphanius*, *petit Marcion*, postquam *Hyginus* *Episcopus* decesserat, Et τοῖς ἐπ' αὐτοῦ πρεσβυτεῖς καὶ ἀπὸ τῶ μαθητῶν τῶν ἀποστόλων ἑρωμένους συμβαλόν, ἡ τὴ συνελθόντων καὶ ἐδίδετο αὐτῶν συγκατάφασις, Ζήλω λοιπὸν ἐπαρθεὶς ὡς ἐκ ἀπειρήτων τῶν περὶ εὐαγγελίου, καὶ ἐκδύον ἐκκλησίας, ὁτινοῦντα αὐτῶν, καὶ περὶ εὐαγγελίου τῶν ἀπαιτῶν Κρίτων ἀίρεσις, καὶ ἀρχὴ πεινῶν τοῖς κατ' αὐτοῦ καὶ πρεσβυτέρους τῶν ζήτῃα. Τί μὴ ἡδύσθη με ἡσυχία; illis statim respondentibus, Ὅτι ὁ δυνάμεθα εὐδοῖν ἐπὶ τῶν πᾶσι πατὴρ σου σὺ το ποιῇσαι, μὴ γὰρ εἶναι ἡ πίστις καὶ μὴ ὁ νόμος, καὶ ὁ δυνάμεθα ἐκκλησιάζειν τῶν συλλειτουργῶν παρὶς τῶ σὺ. Cum senioribus usque tunc supersistibus, quique ab Apostolorum discipulis prodierant, collatione factâ, se in Synaxin recipi petierat: Nemo verò ipsi permisit. Ceterum invidiâ (potius irâ) elatus, velut cui nec precedentia, nec ingressus Ecclesia datus; id sibi cogitavit, ut ad *Cerdonis* impostoris haresim confugeret. Incepit autem *Presbyteris*, qui tunc temporis erant, hoc quaesitum prætendere, Quâ de re me non suscepistis? Illi verò, Quia id facere non possumus, sine honorandi Patris tui permisso, una enim fides est, una animorum consensus, nec possumus Collega (ad verbum, Commisistro) bono Patri tuo contraire.

§.6. Quid hinc ad *D. Blondelli* causam adferendam elici magis possit, quàm ex quâcunque *πρεσβυτέρων* mentione sperandum

dum erat, ego certe defixis & intentis oculis nullus video.

§.7. Triâ sunt, quæ D. Blondellus, ad *παρρησίαν*, aut *ἐμπειρίαν* huiusmodi, hic prælibanda censuit, quæ an vera sint, an secus, scire, nostri certe non interest.

§.8. Quartâ igitur hinc concludit, de sede Romanâ, per quadriennium viduatâ, invadendâ Marcionem cogitasse.

Quintâ, Turbanem hunc sexennio ad minimum in ipsa conatu oppressum.

§.9. Hæc certe nec verè ex Epiphaniî narratione conclusa sunt, nec quovismodo rem nostram attingunt.

§.10. An sedem, i.e. *Cathedram* seu *Episcopatum Romanum* invadendi lubido Marcioni unquam infederit, non opus est, ut, inspecto perspicillâ nostris vafri hominis pectore, definiamus. Aut quid hæc in re ab aliis definiatur, huc adferamus. Certè de *ἱεροῦ* atq. *ἡμῶν* *ἐκκλησίᾳ*, ingressu *Ecclesiæ*, de receptione ad *sacram Synaxim* ab eo petitâ præcipuus hic sermo est, & *ἐκκλησίᾳ* fortuita quædam, & si non mendoso Codici imputanda, saltem, *secundaria* mentio.

§.11. Ille ob stuprum à Patre suo, *Episcopo* existente, *Ecclesiâ Helenoponticâ* arcebatur. Romanusque adveniens *ἡμῶν* *ἐκκλησίᾳ*, ad communionem recipi, nec certè ad *Episcopatum* promoveri, sed in *Ecclesiâ*, à quâ iustè amovebatur, admitti postulabat.

§.12. Hoc planè infimum *Christiani* hominis privilegium ei negabatur, nec igitur, sine magnâ infamiz mixturâ, cui ad ima aditus non patebat, ad summa adspirare poterat. Imò, cum hæc spe excideret, vilissimum sibi remedium excogitat, ad *Cerdoniam* haresin fugit, non jam *Episcopi*, aut *Doctores*, sed *Discipuli* locum ayidè arripiens.

§.13. Imò, cum *Presbyteros*, quorum nemo petitionem ejus admisit, interrogaret, quâ de causâ eum non susceperint, ex ipsorum responso patet, non *cathedram Episcopalem*, sed aliquem inter *fideles* locum ab illo expetitum fuisse. Illud enim & ex usu *Ecclesiæ*, & *Can. Ap. XIII.* cautum fuit, ne qui ab uno *Episcopo* excommunicatus sit, & ad aliam properet civitatem, sine commendatitiis literis, i.e. sine prioris *Episcopi* permissu, suscipiatur.

§.14. Verùm, post multas, & quas piget referre, ambages, rem tandem acu pungit D. Blondellus, Hinc, inquit, apparet secundo à Christo nato sæcula (imò post ætatem tuam, Doctissimo Blondello, ex quâ id factum ipse alibi negas) *papa* *Episcopis* *Presbyteros*

byteros, ejusdem collegii fratres, & ministri consortes, Romæ en-
dicos, Nullum tunc temporis reale inter eorum munera discrimen
ibidem excogitatum, solumque æmulo de deas, juxta pro Cleri fra-
ternitatisque totius arbitrio, relictum esse.

§. 15. At undenam hæc omnia tam festinantèr, & currenti cala-
mo conclusa sunt? Ex eo tantummodo, quod qui hic *προσβύτεροι*
dicuntur, Episcopum Ponticum *οὐλλήτρυον* appellent.

§. 16. At, quid si Romana Provincia Episcopi, demortuo jam
Metropolitano, seu Papa Hygino superstites, *προσβύ* & *προσβύ-
τεροι* hic dicantur? Certè uno indicio ipse contextus illud nobis
facis probabile reddit, cum dicatur, *petitioni ejus ἐδὲνα οὐ γὰρ οὐ-
κὼλλυαζ* neminem unumisse.

§. 17. Certè si de Presbyteris, quos hodiè dicimus, *communi
consilio Ecclesiam administrantibus*, sermo esset, dicendum fuit,
Προσβύτεροι, vel *παρῳία*, vel *συνάδελφοι*, vel demum *ἰνωτοῦ consilio*
προσβύτεροι illud non permiserunt. Cum verò de singulis dicatur,
ἰνωτοῦ αὐτοῦ οὐ γὰρ οὐκὼλλυαζ, argumentum non quidem *δεντικόν*, ac nec
improbabile, hinc neci potest, de eo, quod ad singulos pertinebat,
sermonem fuisse.

§. 18. At, ne in re non adeò certà quicquam definiamus, illud
secundo addi potest, hoc Episcopalis sedis vacantis intervallo,
nec novum, nec, à quo nos Prælati abhorreamus, inauditum
censendum esse, si, qui viduatam Ecclesiam procurabant, Presby-
teri, excommunicatam, & literis commendatiss ab Episcopo, qui
eum excommunicaverat, nullatenus munitum, ad pacem & com-
munionem Ecclesie admittere recusaverint. Quod tamen unicum
ex hac rei gestæ historiâ concludi potuit.

§. 19. Denique, quod ad *οὐλλήτρυον* nomen attinet, non est
quod ex eo collegiarum, aut comparum æqualitas *οὐλλήτρυον* argui,
aut concludi pûetur, sed tantum hujus particularis *λήτρυας*, de
quâ istic sermo est, participatio; quo modo Apostoli *Θεοῦ συνεργοί*,
1. Cor. III. 9. Priscilla & Aquila, & Urbanus, aliique Pauli
συνεργοί, Ro. XVI. 3. Ephraus Apostolorum *οὐδὲν ἄλλο*, aliique
οὐδὲν ἄλλο in sacro Codice dicti sunt, qui nullam tamen sibi cum
Apostolis, ac nec Apostoli cum Deo, ex vi istorum titularum,
æqualitatem vendicârunt.

§. 20. Presbyteros interim, quos secundarios dicimus, æquè ac
Episcopos, & Christi, & Ecclesia, cui præstiebantur, *λήτρυας*
fuisse, (licet non Episcopis *πατέρες*) nihil mirum si hæc Epiphanius
(*Ætiana* ubique & *Blondelliana* sententiæ satis notus hostis)
libenter

libenter agnoverit, aut si nos, ut gratum illi faciamus, liberaliter largiamur. Reliqua, quæ ex hoc testimonio conclusisse se putat, ea sunt, quæ à nobis commemorari, nec vacat, nec litis hujus interest.

CAP. XII.

Gallicana Ecclesie testimonium. Hieronymus à Blondello arguitur. Irenæus apud Eusebium, verè dictus, qui & Episcopus. Næmægi Lu: XXII. 26.

§. 1. **R**estat unicum, quod appellat, *Gallicana Ecclesia testimonium*, quod, ut cum commodo suo. proponat *D. Blondellus*, *Eusebii* imprimis, dein *Charissimi Hieronymi* (ut & *Fastos Græcos* taccam) *περὶ ἐξουσίας*, necessariò per modum *ἁγιογράφων*, ab illo coarguenda erant. Nam si aut *Eusebius* non deliraverit, aut *Hieronymus* *Eusebianam hallucinationem* novis *περὶ ἐξουσίας* non cumulaverit, aut *Fasti Siculi* totam *luculentissimæ Historiæ* seriem non conspurcaverint, nullum planè hîc, quod in nos vibrari posset, telum, *Gallicana Ecclesia D. Blondello* largitura erat.

Apol: p. 23.

Illud hîc nobis fixum & ratum esse volumus, *Chronologicis* discepcionibus, satis quidem & turbidis, & obîcuris, in operis non adedò fœcundi, aut placidi exitu, nullatenus immisceri.

§. 2. Nos, ne à *D. Blondello* hâc in re vel latum unguem abscedamus, & sic pro *thesauro Carbones* in pretio habuisse dicamur, libenter concedemus *Polycarpum An: Dom: 167. gladio confossum esse, Junique sequentis 2^{do}. Pothinum, Christum Lugdunensi confossum, animam efflâsse*, sic ut *Irenæus* successor ejus relictus, anno *Episcopatus*, vel nono, vel decimo *A: Ch: 177. Romam Gallorum Legatus profectus sit.*

§. 3. Quid igitur ad *Episcoporum & Presbyterorum* iniquitatem confirmandam, *Gallicana* istius *Epistola*, quâ munus *Irenæus* *legationem* istam suscepit, *testimonium* facturum est? Certè quicquid sit, ab *Irenæo Episcopo*, jam supra *Presbyterorum paritatem* assurgente (nec, uti spero, *Uria*, quas dicimus, *litteris*, ab *Ecclesiâ*, cui præsidebat, bonisque *Christi martyribus*, instructo,) deferrebat. Certè & id integris *XL. annis* post *D. Blondelli* æram, ex qua *Ecclesiarum*, inquit ille, *consuetudo immutata est, & toto orbe ad unum ceteris superpositum omnis Ecclesia cura pervenit*; Nec igitur à testimonio hoc, qualecunque demum sit, nobis valdè metuendum erit.

§. 4. At quale tandem *testimonium*? Quæ *Lugdunensis Marty-*

Euseb: l. V.
n. 5.

Martyrium ad Eleutherium Papam Romanum verba sunt? sci-
ficet, Ταύτ' ἐστὶ τὰ χεῖρα καὶ ἀποσταλμένα τὰ ἑλκεῖν αὐτῷ, ἃ πο-
ρῶν ἐβλήσαντο κατὰς, Πάτρον' Εὐδοκίαν, καὶ Θεοφύλακον ἕχον οὐ
αὐτῶν ἐν ἑσθρίαις, ἡλωθὼν ὅσα τὰ διαδίκης οὐ χεῖρ. Εἰ γὰρ ἡδὲ
τίποιτι διχαροῦντι ἀποποιῶντι, οἱ Προσβύτεροι ἐκκλησίας, ὡς πο-
δοῖν, ἐπ' αὐτῷ ἐν ἀσπίδι ἀν' ἀποσταλμένα, Ut has ad te literas defer-
ret fratrem nostrum communicatoremq; Irenaeum hortati sumus,
Pater Eleutherie, Te etiam rogamus, ut eum Christi testamenti
Zelatorem existentem, in pretio habeas. Si enim putassemus lo-
cum cuiquam iustitiam parare, ut Presbyterum Ecclesia (ita
enim est) eum imprimis commendassemus.

§. 5. Hic certe libet exclamare, Ad quid perditio hac? Certe
omnia tam proflixè producta ad illud unum collimant, ut Irenaeus
Episcopus Novennio jam toto in Lugdunensi cathedrâ sedens
(ipsius D. Blondelli fidem appello, quàm sit hoc verissimum) à
Martyribus Lugdunensibus (nec enim [à delegantibus] illud
factum apparet) προσβύτερον (aut Latine potius loquentibus,
Senior) dicatur.

§. 6. Certe de vocis hujus pro Episcopo acceptione, abundè
in prioribus, praesertim *, cùm de Polycarpo sermo incidisset, dis-
seruimus, & in hac re summam & Papae, & Irenaei, & Clemen-
tis, & Tertulliani concordiam advertimus. Nec igitur Episco-
pum Irenaeum à Lugdunensi Ecclesiâ, aut Seniore, aut προσβύ-
τερον rectè dici potuisse dubitamus. Eo quidem modo, quo à
Christo, discipuli, (subiecti, aut inferiores omnes) πάντες sim-
pliciter, Lu: XXII. 26. Et in sacro Codice, primique ævi scriptori-
bus, Ecclesiarum Pastores aut Praepositi, ἀποσβύτεροι, non ut a-
tatis tantummodo, sed ut ἀξιώματι, aut authoritatis potissi-
mum titulo, dicebantur.

7. Mirum est, tanto conatu, & apparatu hoc unum (toties de-
cantatum) denuò ad fastidium à D. Bl. productum esse. At ma-
gis stupendum, hæc unâ equivoci nominis usurpatione, omnem
statim Episcoporum ἀποχλήν sublatam censerì, idque post tempus
illud, quo Episcopos toto Orbe ceteris superpositos esse, ut & Ire-
naeum ad hanc Lugdunensî Cathedrâ dignitatem ascendisse, ipse
nobis D. Blondellus largiatur.

§. 8. Dabit verò nobis res ista æstimandi copiam, quid denum,
aut nobis, aut Lectori expectandum sit, si D. Blondelli vestigiis
insistentes, eum ab hoc Gallicana Ecclesiæ de Irenaei testimonio,
ad ipsum dein Irenaeum, qui proxime succedit, latius vindican-
dum

dum, si insuper ab Irenæo, & ipso singulari Episcopo, ad Victorem Papam, à Victore ad Clementem Alexandrinum, à Clemente ad Tertullianum, à Tertulliano ad Origenem, ab Origene ad Cyprianum, aliósque notissimos Episcopalis apicis, vel dignitatis assertores, & propugnatores fidissimos, sequi velimus.

§.9. Nos quidem prudentius otio nostro, pariter, & Lectoris commodo consulendum putavimus, & Dissertationi satis jejunæ & horridæ finem jamdiu exoptatissimum aliquando imposuimus, sarcinulas jam nostras breviter colligendas decrevimus.

Conclusio.

HÆC, quæ jam fusiùs dicta sunt, si cui nondum persuaserint, si post mysterii *dyopias*, & *Antichristi* (ut & *Diotrephes*, & *Corinthiaci schismatis*) procul ab Episcopis nostris depulsam invidiam ; Si post *Ignatio primævo Martyri*, & *Hierarchie* nostræ fidissimo *apostolo* absterisam labem omnem, autoritatẽque ejus, firmissimis demum columnis stabilitam, & testimonia tam frequentia & manifesta ex eo pro Episcopis prolata, ut nihil contra apertissimam lucem adhuc vel fingi potuerit, nisi ut *Ignarius Epistolæ* nunquam scripsisse credatur ; Si post ipsius etiam *Hieronimi* liquidissimas confessiones, sic ut causæ nostræ satis prolixè suffragari, refragari neutiquam existimandus sit ; Si post singula hæc in re *S. Scripturarum* loca, æquâ lance perpenſa (sic ut *Θικων* & nunquam non, *επισκοπος* & pterunque, si non semper, veri nominis Episcopum significare reperiatur) si post regimen *Ecclesiæ Christianæ* adeo graphice in eis delineatum, ut à Christo magno animarum pastore, & Episcopo, ad singulares Apostolos, eosdemque Episcopos, ab Apostolis dein ad singulares in quolibet cœtu, & propriè dictos Episcopos (ipso Christo instituyente officium, Spirituque sancto personas designante) continuâ successione derivatum, ad Univerſam tandem, per quindecim sæcula, *Ecclesiæ Episcopos* (solo, per tot sæculorum decurſum, *Aërio* contra hiſcente) descendisse appareat ; Si post *Clementis Romani* (*Petri* primum *Diaconi*, dein in cathedrâ ei succedentis *Episcopi*) de Episcopis, & *Diaconis* ab Apostolis ubique constitutis, apertissima producta testimonia ; Si post aliorum omnium, quos à *Presbyteranorum* partibus stetiſſe *D. Blondelli* intereſt, à *strophis* & technis ejus vindicatas sententias, sic ut per universum *Blondelliana*

de *liane* $\pi\pi$ spatium, ad *An:Chr:CXL.* porrectum, quo integro intervallo à *solis Presbyteris iniquis Ecclesiis* ille singulas procuratas affirmat, testimonium unicum, aut è sacris, aut *Ecclesiasticis* scriptis (ipsòve demum *Hermà*) produci nequeat, quod *iniquis* isti quovis modo faveat; Denique, si post tot ab omni $\pi\pi$ producta decreta, quibus in universum *Presbyteris sine Episcopo* quidvis faciendi potestas adjudicatur, omnisque in *Ecclesià Christi* potestas *singularibus Episcopis, Apostolorum* successoribus, concedita affirmatur; adhuc cuius dubitandum videatur, annon omnis administrandæ *Ecclesiæ* (*Episcopis* postmodum natis) *Presbyterorum* confessibus à *Christo & Apostolis* tradita fuerit; Si post tantam, inquam, undique circumfusam claritatem, adhuc cæcutire quisquam, aut oculos obfirmare decreverit, Unicum certè superest, quod istis, quæ dicta sunt, adjici opportunè queat, nempe ut *Paritatis*, aut *isoliq; Presbyterana Origines*, aut *Naturales* juxtà positi, coram π quis iudicibus trutinentur, ut integræ rei gestæ *Annales* (quibus demum initiis, & gradibus inter mortales primùm conspici, dein augeri, adolescere, tandèmq; laceratos movere *Presbyteratus* cœperit) dilucidè, & ex ipsis, seu *χερσῶν*, seu *ἀντίφων* archivis, aut commentariis desumpti, & à primo (parente dicam, an creatore?) *Johanne Calvino*, ad ultimum *D. Blondellum* deducti, conscribantur, ut sic, factà comparatione, ad π quos arbitros res tota referatur, simulque omnibus palam fiat, quid in hâc filiorum contra Patres insurgentium arenâ, hâc *παιχτῶν παλαστῶν* *palæstrâ*, & agone unusquisque præstiterit, & quæ demum tanti moliminis gratia, à *Christo*, ab *Apostolis*, à primævis *Ecclesiæ* columnis, à *παράκλησις* (ad quos *D. Blondellus* provocat) omnibus, à pace, & unitate *Ecclesiæ* universæ, à *Principibus Christianis*, ab ipsâ denique plebe, cui rem ad eò gratissimam se fecisse spondent, singulis det eatur.

At & hæc certè ea sunt, quæ aut à me, aut à fratribus meis (ut ut breviter) perstringi (cùm sine Satyrâ non possint) non optaverim. Det *Deus*, ut consiliis istis locus non sit, ut ingrattissimas operas nulla à nobis necessitas extorqueat.

Valeat Vir *Doctissimus, Pacemque & Ordinem Ecclesiasticum* boni consular, Nec ad illud (ad eò ipsi non inutile futurum) hæc qualicunq; operâ nostrâ uti dedignetur.

Index copiosus Rerum & Verborum, & Locorum Sacrae Scripturae.

Numerus I Dissertationem, II Caput, III Paragraphum, IV Paginam denotat.

A.



Abelis sacrificium. 2.6.10.65.

Actus Apostolorum unius Pauli historiam describit. 4.1.2.180.

Adelpapov ἐν τῷ βίβλῳ exercent, qui pro Christo pati recusant. 1.3.26.15.

Adventus Christi medius ad ultionem de Judæis χρησικτότοις sumendam. 1.2.2.3. *Ejus* σημεῖα. *ibid.* *Adventus* Christi, quibusdam altantibus, *Joanni* proculdubio spectandus, de secundo intelligendus contra Judæos. 1.3.22.14.

Aerius argumento Cathedræ honoris pro Presbyterorum ἱσβαδμία militat. 3.8.6.165.

Ἀροαῖοι, ἡσρέται aut lictores, qui ἐν ἀροαῖς τοῖς ἀρχιερεῖς inserviebant. 1.3.2.6.

Ἀῖμα πᾶν δίκαιον. 1.3.2.6.

Τὸ Αἰώνος συνέλεξα, Judaici aut Mosaiici sæculi consummatio. 1.2.2.3.

Αἰώνος μέλλον ὁ παῖς, Christus. 3.2.4.138.

Alexandrina Cathedra Patriarchalis à Sancto Marco plantata. 4.5.12.193.

Alexandrinus Patriarcha. 3.10.3.177.

Alpheum inter & Cleopham differentia. 4.3.3.182.

Altare cingere. 1.13.8.46. Altaris & Mensæ discrimen in eo, quod Mensa communiter pro qualibet communi mensa sumatur, Altaris nomen ad usus sacros ἱδίας accommodatur. 2.6.1.62. Intra altare esse, est cum Episcopo unitatem colere. 2.6.16.68. Altare unum tantum antiquitus in unius Regionis Ecclesiâ. 3.8.15.1. Altare contra Altare. *ibid.*

Ἀμφία τις ἱερῶν πρεσβυτέρων, τῶν ἐν ταῖς ἱεραῖς πρεσβυτεῖαις. 4.27.18.253.

Ἀναγνώσις apud S. *Justinum* Martyrem legitur populo Scripturas. 4.15.3.219.

Ἀνέμνη τις θυσίας in Cruce præstitæ, in Altari quotidie celebratur. 2.6.11.66.

Ἀνέμνη τις σαρκενὴ καὶ πνευματικὴ. Quid? 2.11.3. & 4.85.

Ancyranus Canon de Chorepiscopis non stabilit Presbyterorum ἱσβαδμία. 3.8.1. & c. 164. *Ancyranus* Canonis mens, de Cathedrali Presbyteris concessa. 3.8.7.165. *Ancyranus* Canonis XII. partis I. mens de Chorepiscopis tractantis. 3.8.3.161. *Ejusdem*, partis II. mens & varia lectio. 3.9.1. & c. 175. *Ancyranus* Canon truncatus, verbo uno aut altero supplendus. 3.9.4. & 5. & c. 176. Canon ejus XII. ἱσβαδμία Presbyteranæ non faver. *ibid.* 10.177.

S. *Andreas* in Achaiâ. 3.4.14.149.

Angeli Apocalyplici, Episcopi. 4.4.2.187. *Ephori*. *ibid.* *Astra*: à Christo saltem comprobati. *ibid.* §. 4. Metropolitæ. 4.5.1.189.

Ἀρχιεὺς titulo summus sacerdos insignitus. 4.2.187.

Anglicanæ Reformationis fundus, ut primæ Scripturis, secundæ primorum sæculorum Episcopis & c. deferantur. 1.14.13.50.

Anianus Alexandriæ Patriarcha. 3.10.4.177. Idem dictus *Ananias*. §. 9. 179. *Neronis* VIII. 4.5.12.193.

Animam salvam facere, S. *Mat.* 16.25. non de æternâ animæ salute, sed de vitæ nemiâ, & cum fidei dispendio conjunctâ solitudine intelligendum. 1.3.22.14.

Ἀνομίας μυστικῶν de Simone & Gnosticis S. intel-

A.

intelligendum. 1.9.21.33.
 C' *ἀνομος ἀνομος*: Gnostici scil. exuā
 Christiani nominis laivā, se palam osten-
 tantes. 1.9.18.31.

Antichristi descriptiones apud SS. Joan. & Pau-
 lum Episcoporum *παραδιδόναι* non ener-
 vant. 1.2.1.3. *Ἀντίχριστος ἡδὲ νῦν*, San-
 cti Joannis xvo. 1.12.3.38. Antichristus
 non negat Dei Monarchiam. 1.12.17.41.
 sed J E S U M esse Christum. ibid. An-
 tichristi, 1^a. S. Joannis 2.18. & 4.3. ii-
 dem. 1.12.20.21.42. & 1.10.1.34. Anti-
 christi nominis notatio. 1.10.11.37.

Ἀντιοχία Κορὴ 1.12.5. & 6.39.
Antiochia Metropolis fuit. 2.7.14.74. Syriae
 4.5.10.192. A SS. Petro & Paulo *περι-
 μαλλομένην*. 5.1.15.257. Antiochia ura-
 que Ecclesia tam Judaeorum quā Gentium
 sub Ignatio feliciter coaluit. 5.1.18.
 258. Ejus Episcopus tertius, Ignatius.
 ibid.

Antiochenus Canon X. explicatur. 3.8.25.
 170. Antiocheni Canones à Blondello
 detorti. 3.8.21.172.

Αορίστus ἔφερευε *κατε* non praeterita tantum
 sed futura etiam comprehendit. 1.3.1.6.

Ἀπειρά quid apud S. Clementem. 5.5.
Ἀπεκρυφον non statim κλεισθῆναι, aut *ἀποκ-
 ρυφθῆναι*. 2.7.4.72. Non semper γρησώ
 & *δοκίμοι*, sed libris Canonicis opponitur.
 ibid.

Ἀποκαλυφθῆναι aequivalere τῷ *sine titulo*. 3.8.
 39. 171.

Ἀποστολία ante Christi adventum futura,
 quid significat. 1.9.4. & 5.16.

Apostolorum à Judaeis abscissio ansa à Gnosti-
 cis arrepta ad Christianos opprimendos.
 1.8.3.24. Apostolorum nomine Apostoli-
 ca scripta intelliguntur. 2.21.3.98. Apo-
 stoli *πρεσβύτερον* Εκκλησίας. 2.21.3.98.
 Christianum Synedrium. ib. Apostolorum
 primus regendae Ecclesiae modus. 2.29.20.
 118. Apostoli per gradus promoti. 3.1.6.
 134. Apostoli inter Judaeos nuntii ordina-
 ti. ib. 5.8. Archisynagagorum nuntii, in-
 ter Talmudicos. ibid. *ἱερὸς πομπὴς*. ibid.
Διδόσκω, & *δοπορεσύνται*. ib. licet
 scriptis semper muniti. 5.9. & ad tempus
 tantum. ib. Apostoli apud τὸς *δύο* *δύο*,
νυμφαγωγὴ &c. 5.10. *εὐαγγελία*. 5.11.

A.

Apostoli missi cum diplomate ad *ἀρχαί*
 originem ducunt ex illo *πρότυπῳ* S. Joann-
 nis 20.21.3.12.13.6. Apostoli munus ut
 ab *ἀρχαί* & *ἱερά* differat. 3.2.8.139.
 non in lucrum cedit, sed ministerium tra-
 hit secum. 3.2.8.140. Apostoli cuiusque
 singularis *ὑπορχὴ*. 3.2.12.141. singuli
διδάσκει. 3.3.11.145. Apostolorum suc-
 cessores Episcopi; testantibus Patribus. 3.
 3.14. &c. 145. & 4.1.9.149. Eorum κλη-
 ροὶ singulares. 3.4.2.147. sua cuique Pro-
 vincia assignatur. ibid. 148. tanquam ad
μονομαχίαν singuli, non ut ad *πόλεμον*
 universi *πορεύεσθαι* jubentur. 3.4.5.148 per
 gradus eveci ad Apostolatam. 3.4.5.149.
 ad Diaconatum quasi, primò. Quasi
ὑπέρτατοι. ib. ad Presbyteratum. 16.150. ad
 Episcopatum. ib. 17. ad Apostolatam. ib. 19.
 Per se, ut Episcopi Ecclesias, quas plana-
 runt, administrant. 4.2.1.181. Apostoli
 secundarii ejusdem jurisdictionis & nomi-
 nis participes cum primariis. 4.3.1.182.
Ἀποστόλος ἀντιμαχὸν τῶν πᾶν κακῶν
Ἐπιστολῶν. Theodoret. 4.3.24.186. A-
 postoli, qui. 4.13.11.215. Apostolorum
 ævum ad S. Joannis exitum protelandum.
 4.17.2.222. Eorum ἀξία super Episco-
 pos. 4.20.8.233. Apostoli Ignatio *προ-
 σευχόμενοι* Εκκλησίας. 4.21.6.238.

Archiepiscopi, per provincias institui Episco-
 pi. 3.8.19.168.

Ἀρχιερωσύνης arrogatio *ἀντιλογία* Κορὴ.
 1.12.12.40. Gnosticis impacta ab Aposto-
 lis. ibid.

Ἀρχισυνάγωγος. 1.13.6.45.

Ἀρχισυνάγωγος munus. 4.23.8.244.

Ἀρχόντες, qui. 3.2.9.140.

Argumentum ab Actis Ignatianis negativum
 nihil concludit contra Epistolam Ignatii. 2.
 10.1.82. Argumentis Blondelli contra E-
 pistolas Ignatii responderet. 2.8. &c. Ar-
 gumenta probabilia ex re ipsa nihil valent
 contra Testimonia. 2.23.6.103.

Armachani versio Latina Epistolarum S. Ig-
 natii Vossiano Græco Exemplari respon-
 det. 2.2.9.57.

Asia septem Ecclesiarum Metropoles. 4.5.16.193.
 Earum fata ibid.

Asia, quæ & Natio, non unica Asia civitas,
 S. Paulo *πρίμῳ* dicitur. 4.8.6.201. Ejus
 Mc-

B.

Metropolis, Ephesus 4.8.8.103. per Asi-
am *πρεβία* à S. Paulo insumpta. 4.8.13.
203.

Astra, quo nobis propiora, eò lucidiora. 2.18.
5.95.

Authoritas Charitativa & Despotica. 3.2.11.
141.

Azanitæ: illis Diaconi respondent. 4.26.4.
248.

Agapota charitatis, Gnosticorum impu-
rissimis doctrinis, factisque opponitur. 1.
6.8.21.

Agopis *εν*, quid. 4.19.14.231.

B.

Baptismus, Ignatio *επα.* 2.12.2.85.
Baptista Discipulus Christi, ideòque A-
postolis minor. 3.5.9.152.

Barchochebas, sub Adriani imperio, Judæo-
rum *αρχιεπισ* contra Christianos. 1.3.
2.7.

S. *Barnabas* Dei *καρδιογνωστὴς ἀναδολέξ* ad
Apostolatum electus. 3.5.25.156. & 4.1.
1.180. Epistola ejus mysticis Gnosticorum
Scripturæ explicationibus opposita. 1.7.5.
22. & 4.1.3.18.185.

Eusebius è Septuaginta unus. 3.5.11.153.

Basilides venena sua Simoni accepta refert. 1.
3.10.10.

Basilius de Virginitate Mariæ Diabolum la-
tente. 2.17.5.93.

Bellum cœlestium & terrestrium Fide & Cha-
ritate dissolvitur. 2.10.1.97.

Blondelli Objectiones contra Ignatium. 2.11.
1.84. ad Armachanum literæ. 2.9.7.79.

Blondello *εἰς Ἰωάννην ἀποστόλον*, mutatio *Μα-
τθῆν* in *Αποστόλους*. 3.5.26.156. Blon-
dellus agnoscit discrimen inter Episcopos
& Presbyteros ante Justinii tempora. 4.17.
2.221. agnoscit receptam à Tertuliano
Episcopi, Presbyteri & Diaconi distinctio-
nem. 4.2.16.242.

Burgensis ex Judaismo ad fidem Christi con-
versus. 4.13.20.217. Egemon. i. e. Epi-
scopus dictus. ibid.

Buba & *Σίγης* mentio apud Ignatium non
abjudicat illi Epistolas. 2.9. Borum com-
binatio Gnosticis ab Irenæo impunita. 2.9.
13.81.

C.

c.

Canon Apostolorum XXXIII. illustratur.
3.7.10.153.

Canonum vim de Episcopis *συνὴ παρμακῆ*
eludere conatur Blondellus. 3.7.9.163.

Carnem vestram, ut Templum Dei servare. 2.
9.5.96.

Caroli *εὐμαχεῖτε* Henderfsono de interpre-
tandis Scripturis responsum: scilicet cum
Scripturæ sensus sit ipsum *κενὸν ῥῆμα*, nul-
lam sibi Primitivæ Ecclesiæ suffragio me-
thodum idoneam magis videri. 1.14.15.51.

Cataphryges mulieres ad prædicandum ordina-
ri voluerunt. 4.27.15.252.

Cathedra honos Presbyteris concessus, quis.
3.8.7.165.

Cathedra Episcopi non nisi in urbe. 3.8.16.
167.

Cathedra Doctorei *ιδίως* competit. 4.15.4.
220.

Censuræ Ecclesiasticæ sub titulo Mysterii Ini-
quitatis rejectæ. vah. 1.1.4.2.

Charitas refrigescens. 1.2.5.5.

Charitas *υἱὸς ἡμεῶν* 1 S. Joan. 4.18. aut ea est
quæ inter verè Christianos reperitur, aut
ipsius Dei erga nos. 1.6.4.19.

Character, quid. 2.9.9.80.

Chalcidii Philosophi testimonium de stellâ à
Chaldæis observatâ. 2.18.3.94. Illâ scil.
descensum Dei venerabilis: ad humanæ ser-
vationis rerumque mortalium gratiam præ-
nuntiari. ibid.

Χαῖρε *εἰς πνεῦμα* *ἁγία*. 1.3.5.45.
χαῖρε Eleemolynæ. 4.20.3.232.

Χεῖρ *αἰ.* 4.16.2.220.

Chilias Civitatem denotat 4.19.2.227.

Χώρα, quid. 3.8.18.168. Ejus variz accep-
tiones. ibid.

Chorepiscopi, qui? 3.8.12.166. Episcopi ex
vi nominis. ibid. Canon Ancyranus de
Chorepiscopis non stabilit Presbytero-
rum *ἱεροβαθμίας*. 3.8.1. &c. 164. Episco-
palem ordinationem aliquando acceperunt.
3.8.25.169. Vicarii Episcoporum. ibid.
εἰς πῶτος *εἰς ἑβδμήκοντα*. 3.8.29.171.
Non licuit illis Episcopum, Presbyterum
aut Diaconum ordinare. 3.8.34.172. Li-
cuit illis inferiores ordines constituere. ib.
de illis Ancyrani Canonis mens. 3.8.37.

C.

173. attestatur Antiochenus Canon X. S. 38. ibid. de iisdem & eorum auctoritate S. Basil. 3. 8. 38. 173. verè Episcopi, sed non Civitatum, 3. 8. 41. 174. Civitatis Episcopis subjacentes, ib. Episcopi quantum ad Ordinationem, non titulum, ib. sine titulo ordinati, fundente necessitate, ibid. nihil illis licebat ἐν Κυριακῷ πῶλεως præsente Episcopo aut Presbytero Civitatis. ibid. S. 42. Porcistatim prius conceditarum exercitium illis interdicitur, ib. Ne faciant Presbyteros aut Diaconos: sic Ancyrantum Canonem legit M. S. Arabicus. 3. 9. 2. 175.

Christiani ad Pellam. 1. 2. 4. 4.

Christiane fidei potissima pars est Crucis gestatio. 1. 3. 3. 7.

Χριστὸς ἡμεῖς. 1. 11. 2. 38. Χριστὸς διὰ τοῦ μύρου ἔλαβεν ἐπὶ τῇ κεφαλῇ αὐτοῦ, ἵνα πνέῃ τῇ Ἐκκλησίᾳ ἀφ' αἰσίων. 2. 16. 1. 91.

Christus ἀρχιερεὺς. 2. 5. 1. 61. Christi mors, ut purgaret nos. 2. 16. 5. 91. Christus proprie Episcopus. 3. 1. 5. 134. in terris administravit officium in propria persona, 3. 1. 6. 134.

Civitatis cuique suus Pastor. 4. 12. 1. 213.

Claves Οικονομίας insignia. 4. 16. 4. 221.

Clavium potestas donatur à Christo. 3. 3. 1. 142. per modum προλήψεως S. Mat. 16. 19. ib. S. 2. quibus terminis clauditur, ib. S. 3. denotat singularem auctoritatem in domo Regiæ ib. S. 4. Clavis domus Davidis primario & independentem Christo attribuitur. ib. S. 5. Petro, ut singulari personæ data. 3. 3. 8. 143. & S. 12. Apostolis etiam singularis. S. 9. solenni ἐκτενέστερος ritu. ib.

Clementis Epistola ἀπὸ κρυφῶς δεῖας χαρῆς. 2. 7. 5. 72. Locis, Presbyteros Episcopis adrequare visus Blondello, explicatur. 3. 7. 1. 1. 163

S. Clemens Romanus συνέργος S. Pauli: διάκονος S. Petri, Apostolus nuncupatur. 4. 3. 22. 186, & S. 1. 2. 254. à Petro ordinatus Romanus Episcopus. 4. 4. 5. 189. Vir Apostolicus, Apostolorum comes, Apostolus. S. 1. 2. 254. Romæ Episcopus singularis. S. 6. quo autem ordine diversæ sententiæ. ibid. Epistola ejus ad εἰρήνην inter Corinthios sedandam missa, ib. S. 3. S. Petro Diaconus postea in Episcopatu succedebat. S. 1. 10. 256. Judæis & Gentilibus Romæ coalescentibus, simul omnes pascēbat. S. 1. 13. 257.

C. D.

Cleopham inter, & Alphæum differentia. 4. 3. 3. 182.

Coelum si eorum commodum. 2. 20. 1. 97.

Collata Episcopis concedita. 4. 20. 3. 232.

Confirmatio baptizatorum Episcopis concedita. 4. 15. 3. 219.

Consecrandi Sacramenti potestas nemini, præter Episcopum, canonicè competit. 3. 7. 6. 163

Consecrare pro Consecrare. 3. 7. 7. 152.

Consistorium Judæum Concilii Christiani icon. 1. 13. 6. 45.

Coventorum Episcopus S. Dionysius. 4. 5. 15. 193 ad Corinthios Epistola ad omnes Achaia civitates pertinet. 4. 10. 17. 210. Eorum seditio contra Episcopos Epistolæ S. Clementis occasio. S. 3. 3. 264.

Corinthum non S. Pauli tantum, sed & S. Petri εὐσεβείας fuisse suadet Dionysius Corinthiorum Episcopus. S. 1. 20. 2. 59. in partes μερισθῆναι, Ego Pauli, Ego Cephæ. ib. inde toto orbe decretum, ut ad unum ubique in singulis Civitatibus Episcopum res tota deferretur, ib. Achaia, i. e. Græciæ Metropolis. S. 2. 3. 261. ad Corinthios Epistolæ ad omnes totius Achaia Christianos missæ. ib. S. 4. & 5. Corinthii & Achaia ἰσοδυναμοῦν. ib. S. 8.

Corpus Christi, Ecclesiæ. 2. 16. 4. 91.

Creta Episcopus, S. Titus. 4. 5. 15. 193. in Creta Civitates plus minus centum. 4. 12. 1. 213.

Crucis gestatio Christianæ fidei pars potissima. 1. 3. 3. 7.

Cyprianus maluit præceptis Christi obedire, quam martyrio coronari. 2. 10. 6. 84.

D.

Damas Magnesium Episcopus ætate junior fuit. 2. 8. 3. 75. 2. 25. 17. 114. pro Defunctis orandi dogma sine ratione fundatum. 4. 10. 3. 207.

Διακονήματα ἐν ἐκκλησίᾳ. 4. 23. 5. 245.

Διακονεῖν quid primario significet? 4. 23. 1. 243. vox convivalis apud profanos autores. ib. S. 5.

Διακονεῖς, quid? 4. 23. 8. 244.

Διακονία ἐκ αὐτοῦ ἐκείνου, modestiam Episcopi notat, non extraordinariam, qualis S. Pauli, missionem. 2. 19. 1. & 2. 95.

Διακονία τραπεζῶν. 4. 24. 3. 243. pro χειρί. 4. 24. 5. 246. ex alienis, & ex suis. ib. S. 6.

Δια-

Diaconissa. 4. 27. 15. 252. *αἱ ἐν ῥήματι ὄξετα*. *ῥάβδους*, simpliciter *χρησι*, & *ἰδίας* *προσβύπτης*. ib. Earum *αμφίσας* *ἱεροπρεπής*, *τὸ ἐστὶν ἱεραῖς ἀπέναντα ὑποπρεπείας*. 4. 27. 18. 253.

Διάκονος *ἁμφίσας* designat eum, qui Gentilissimo faver. 4. 25. 7. 248.

Διακονέμενοι Apostoli apud Procopium, reddendum est, aliorum administratione aut liberalitate utentes: cum statim à S. Paulo adjiciatur, *δῖς εἰς χεῖρας μου ἐπιμύψασθε*. 4. 24. 8. 246.

Διακόνους Walo Ministros reddit, solenniter ab omni ævo Diaconos dictos. 2. 2. 3. 55. Diaconi clamantis, *μή τις κατὰ πνεῦμα*, formula unde desumpta? 2. 6. 3. 63. Diaconis Evangelium annuntiandi, & baptizandi potestas competit. 3. 4. 15. 150. Diaconorum officium non restringebatur ad mensarum administrationem, 3. 6. 2. 159. Diaconi distribuebant panem & poculum benedictum apud S. Justinum. 4. 15. 7. 222. Eorum emblemata, septem lampades ignis. 4. 20. 10. 234. Diaconi in V. Test. 4. 22. 2. 243. in Novo. ib. Diaconi apud prophanos, qui *μερίδας* dispensant. 4. 23. 6. 244. secundum hunc ritum intelligendum est illud Christi, S. Luc. 12. 17. de Domino famulos suos convivio excipiente. §. 8. ib. Diaconi septem in Ecclesiâ Hierosol. numero ipso ad septem Eunuchos τὸς *διακόνους*, Esth. 1. 10. fortean respiciunt. 4. 24. 1. 245. Eorum officium. ib. ex sensu V. & N. Test. 4. 25. 1. & 2. 247. Diaconus refertur ad *οἰκονομίαν*. 4. 25. 5. 298. Diaconus sacri Codicis *περὶ νομῶν*. 4. 26. 1. 248. Eorum à Judæis origo petenda. 4. 26. 2. 248. Diaconus tantum unus, aut plures Episcopis adjuncti, *νῦν ὑπὸ τοῦ κηρύγματός*. 4. 26. 8. 249. Diaconi soli Episcopis initio adjuncti. 5. 4. 3. 266. non ætate sed merito electi. 5. 5. 16. 271.

Diaboli quorundam negligentia. 2. 17. 1. 92.

Διαβολὴ *κατρεῦν*, quid? 2. 14. 6. 89.

Διδασκαλία differt à *λόγῳ*. 3. 6. 7. 160.

Διδάσκαλοι, qui? 4. 13. 13. 216. Episcopi. 4.

15. 1. 219. ut à Prophetis distinguuntur. 4.

15. 4. 219 Cathedra illis *ἰδίας* competit. ib.

Διδάσκων differt ab *ἐκπαγελίζων*. 3. 6. 7. 160. primario Episcopo, nec alteri cuivis competebar, nisi cui. ab Episcopo mandatum. 4. 15. 3. 219.

Dilectio animarum confessionis 1. 3. 14. 11.

Dilectio Christi apud S. Paulum, 1. Cor. 16. 1. 2. non de interno amore explicari debet, cum interni affectus, utcumque vitiosi, sub censuram, seu Anathema Ecclesiasticum non cadant. 1. 6. 7. 20.

Διοικήσεις contradiistinguuntur *Ἐπαρχαίαι* five Provinciae. 4. 5. 3. 190.

Dionysius Corinthiorum Episcopus, circa annum Christi 175. 4. 5. 15. 193. *ἀρχαίον* πρ. ibid.

Dionysius Areopagita primus Atheniensis Episcopus. 4. 17. 10. 223.

Discipulorum Prophetarum officium. 3. 5. 6. 152.

Dispositio Dominica quid Hieronymo in hac quaestione? 2. 29. 18. 128.

Doctores & *Pastores* idem. 3. 6. 8. 160.

Doctores in Scholis, S. Paulo longè recentiores. 4. 15. 5. 220.

Doctrina unitas ad pacem necessaria. 4. 15. 3. 219.

Δοκίμα ab Ignatio vapulant. 2. 11. 4. 85.

Dominicus dies Sabbato præferendus. 2. 4. 2. 61.

Ejus observanda traditio. ibid.

Dominicum celebrare te credis, qui in Dominicum sine sacrificio venis? S. Cyprian. 2. 6. 8. 62. tam de loco, quàm de die dictum.

Δείρων ἀγίων, quam antiqui Patres nuncupant, *προσφορά* unde sumpta? 2. 6. 3. 63.

Dositheus Samaritanus se Christum esse suis persuasit. 1. 2. 3. 4.

Δόξας *ἐλαλησμέναι*. 1. 12. 5. & 6. 39.

Δωδέκας *πλήρης* Stephanus, i. e. miraculorum dono præditus. 3. 5. 13. 153.

Duplex honor apud Apostolum ad Tim. quomodo intelligendus? 4. 19. 14. 231.

Δυσία, scilicet libidinum colluvies. 2. 16. 3. 91. illi opposita *ἀσθάρσια*. ibid.

E.

Ebionitæ *Ἰσραήλ* & *παπῶνες* de Christo dogmatizabant. 1. 12. 21. 43.

Εκκλησία ἢ ἐν Ἀφισοχίᾳ τὸ *Συνεῖμα*. 2. 13. 4. 87.

Ecclesie constitutio quid Hieronymo in hac quaestione? 2. 29. 18. 128.

Ecclesie regimen in personâ Christi fundatum. 3. 1. 2. 133.

Εκκλησίαι in plurali in S. Scripturâ & *Εκκλησία* in singulari: discriminis ratio. 4. 5. 2. & 3. 190. *καὶ Ἐκκλησίαν*. 4. 5. 3. 190.

E.

- Ecclesiarum* dependentia à Metropoli ab Apostolis instituta. 4. 5. 9. 192. Ecclesiæ status τὰ πλεονεκτήματα τῆς οἰκονομίας ὑπὸ λαοῦ (νε, apud Epiphanium. 4. 11. 2. 212.
- Ἐλαχίστοτερον, vox ex summâ Apostolicæ mentis humilitate efficta. 2. 3. 5. 59.
- Ecclesia* ad Presbyteros pertinere potest; atque hanc solum Presbyteris astringit S. Hieron. 3. 9. 10. 179.
- Ἐνεργεῖται in passivo sensu. 1. 9. 21. 33.
- Ἐνίστασθαι ad vindicandum mortuorum corpora à putrefactione. 2. 16. 4. 91.
- Ἐπαγγελία γνωστική. Professio Gnostica, non esse palam confitendum Christum, nec pro eo subeundum Martyrium. 1. 3. 12. 10.
- Epaphroditus* Philippenſium Apostolus, i. e. Episcopus, Theodoretus. 4. 3. 21. 186.
- Epheſi* 2. 7. Episcopi ante Conc. Chalcedonen. 4. 4. 4. 189. Aliæ Metropolis. 4. 8. 8. 203.
- Ἐπίστοι ὑπὸ Σμύρνης. 4. 5. 10. 192. & 4. 10. 3. 207.
- Ἐπὶ cum quarto casu significat χρί, adversus. 1. 9. 11. 28.
- Ἐπὶ προσηγία quid. 4. 24. 5. 246.
- Ἐπνομή apud S. Clementem. quid. 5. 7. 8. 277.
- Episcopalis* dignitas nullo, præter Aerium, auctore rejecta. 1. 12. 23. 43. Ejus femina sub Apostolorum ævo lata. 1. 14. 1. 47. Episcopalis Ordinatio sine titulo. 3. 8. 28. 171.
- Episcopalis* dignitatis characteres. 4. 20. 10. 234.
- Episcopatus* Gnosticis nihil debuit. 1. 12. 5. 39.
- Episcopatus* desiderium omne (sive per ὀρίγινον sive per ὀρθομειν significatum) non est malum. 1. 3. 9. 46. *Episcopatus*, in νεοτερικῇ τάξει in Ecclesiâ fuerit sub temporib. Ignatii, Apostolicus certe & antiquissimus. 2. 8. 8. 77. Rem esse antiquissimam agnoscit Wal. 1. 4. 10. 49.
- Circa initium aut medium secundæ sæculi, Anno Christi, 135. Anno à S. Joannis dominatione, 35. 1. 14. 18. 49.
- Ἐπισκοπὴ ἀρχαία significat in N. Test. & dominium, sed charitativum. 4. 7. 12. 199.
- Episcopus* bonos custoditus, Gnosticorum gangrææ minuendæ optimum remedium. 1. 12. 13. 40. Episcopi θεοί. 1. 13. 7. 46.
- Episcopus in medio sedet. 1. 13. 8. 46.

E.

Episcopi & Presbyteri Ἀρχιερεῖς & ἱερεῖς, dicti. 2. 5. 1. 6. Christi in cœlis regnantis vicem in Ecclesiâ gerunt. 2. 5. 1. 62.

Episcoporum necessitas triplex, apud Ignatium. 1. 21. 100. 1. Unitatis conservatio. S. 3. 2. Discepcionum præventio. S. 4. 3. Gnosticorum venena. S. 5. Eorum superioritas ex Hieronymi testimoniis comprobata. 2. 28. 1. 123. inter Traditiones Apostolicas ab eo numerata. ib. & 2. 29. 1. 125.

Apostolorum successores. 3. 3. 14. & c. 145. Principes Ecclesiæ Hieronymo in Psal. 45. Episcopi χρί πύλα Ignatio. 3. 4. 6. 148. Illis totius Ecclesiæ ὁπισθογὰς in clavis promissis, & datis concedebatur. 3. 4. 17. 150.

Illis solis potestas in Ecclesiâ ab Apostolis communicata. 3. 5. 1. 151. Ἐπισκοπὴν εἰς πρεσβυτέρους καταγινύσκειν ἱεροσύνη. Conc. Chal. 3. 5. 23. 155. Episcopus ἐπὶ πρεσβυτέρῳ ἢ λαῷ ὡς Κυρίῳ. Apostolorum Can. 41. 3. 7. 1. 161. Curator indigentium. 3. 7. 8. 162. Magnus Ecclesiæ Oeconomus, Apolt. Can. 41. 3. 7. 1. 161.

Episcopi χρί πόλεις. 3. 8. 14. 167. Episcoporum Cathedræ extra necessitatem non sunt multiplicandæ. 3. 8. 23. 168. Ἐπισκοπὴν χρεώδεσθαι λαβεῖν, quid. 3. 8. 25. & 26. 170. Ἐπισκοπὴν τὴν νῦν καλεσθῆναι ὀνομαζομένην Ἀποστολικήν. Theod. 4. 3. 24. 186.

Episcoporum ordo ad originem recens in Joannem (Apostolum) statit autoreth. Tertul. 4. 4. 5. 189. Episcopi & Presbyteri vocum promiscuus usus. 4. 6. 2. 195. non adjuvat Presbyteranos. 4. 6. 5. & 8. 169. singulares urbium præfecti. Apostolorum tempore. 4. 6. 5. 196. Episcopi vocabulo soli singulares Episcopi in N. Test. intelliguntur. 4. 6. 10. 191. Episcopi vox in V. Test. varie usurpatur. 4. 7. 1. 198. apud prophanos hæreticos. ib. 2. Episcopi titulo ὀπισθῆναι aut προσθῆναι constanter apud Hellenistas Interpretes in V. Test. indigatur. 4. 7. 10. 199. Episcopi vocis usus in N. Test. 4. 8. 1. 200. Episcopi quandoque plures in eadem civitate. 4. 10. 9. 208. nunquam sine Diacono. 4. 10. 18. 211. per Episcopos & Diaconos administrata omnia, nascente Ecclesiâ. 4. 11. 2. 212. Episcopi χρί πόλιν. 4. 12. 1. 213. Episcoporum κρίσις & χειροτονία. 4. 12. 2. 217. quandoque

E. F.

doque à Cathedris dissenti. 4.13.14.216.
Pastores *ἰδίας* 4.14.3. & 4.218. *Διδάσκοντες* 4.15.1.219. Episcopis *διδάσκον* primario competit. nec aliis, nisi quibus ab Episcopis mandatum. 4.15.3.219. illis concedita Doctrinae & Unitatis cura, & Confirmatio. ib. Episcopus (*ἐκονόμῳ* 4.16.4.220. Episcopos inter & Presbyteros discrimen ante Iustini tempora agnoscunt Walo & Blondellus. 4.17.2.221. de Episcoporum primā institutione sine secundariis Presbyteris, Epiphaniū testimonium. 4.19.4.228. Episcopis Collecta concedita. 4.20.3.232. Inferiorum visitatio & pauperum cura ad illos pertinet. 4.21.6.238. de Episcopis locus illustris S. Clementis. 5.7.8.277. Episcoporum constitutio non *πρωτοκλησία*, sed S. Sancti revelationi imputatur. 5.5.12.270.

Episcoporum Alexandria rogatu S. Joannes Evangelium scripsit. 4.8.2.201.

Episcopi in Egypto plures, præter Alexandrinum Patriarcham. 3.10.3.177.

Επιστολογράφῳ. 1.9.2.25. *ἐπιστολογράφῳ* ἐγκυκλίῳ. 1.7.1.21.

Εραστὸς οἰκονόμῳ ἢ *πύλω*. 5.3.5.265.

Εὐαγγελιστοὺς *σάρξ* *Ἰησοῦ*, quid. 2.21.3.98.

Εὐαγγελιστὰς Apostolorum *σωτήρες* & *συγγράμμαται*. 3.6.1.158. c. LXX. Discipulis affecti. ib. Eorum munus. 3.6.2.159.

Diaconi illis exæquati. 3.6.3.159. Eorum munus non extendebatur ad *χριστονομίαν*. 3.6.6.159. Qui? 4.13.12.216. *Εὐαγγελιστὰς* ἔργον, quid? Non credentibus fidem annuntiare, & *κηρύσσειν*. 3.6.9.160.

Εὐαγγελιστὰς *ἐξ* ut dicitur ad *διδάσκον*. 3.6.7.160.

Ewodius Petro in Ecclesiā Judæorum Antiochiæ successit. 5.11.8.258.

Eutychius Author non adeo venerandus, Analista Alexandrinus, Originūque scriptor. 3.10.1.177. Patriarchas Alexandrinos cum ordinatione manuum 12. Presbyterorum factos ex S. Marci jussu affirmat. ib.

Fides nulla illi adhibenda. ibid. aperta ejus *ἀνισορροσία*. ibid.

F.

Fermentum putre in ore Theologi non bene olet. 2.3.5.59.

F. G.

Fides ἀναγωγὴς. 2.12.2.86.

Flamma Hebræis, lingua ignis. 3.3.10.144.

G.

Galilea Gentium, Gentium via. 3.5.33. 178.

Gazophylacium, Thesaurus seu Corban, apud Cyprianum, reponendis *καρποφορίας*. 2.6.10.66.

Γερεῶν, quid. 1.2.1.3.

Genevensis, sive Videliāna, fornax Hieraticis non faver. 2.2.7.56.

Gentibus Evangelium annuntiandum immediate ante eadem Hierosolymitanam. 1.8.1.23.

Γλωτταὶ πύργῳ super singulos. 3.3.10.144.

Gnostici ante excidium Hierosolymitanum. 1.3.1.5. &c. Gnosticorum historia à S. Paulo sub titulo *γνώσεως*, à Christo per τὸ *βαθὲς τοῦ Σατανᾶ* designatur. 1.3.1.5. *ἡ δὲ διδασκαλία*. 1.3.2.7. Gnosticorum illecebra duplex. quā libidinibus, quā incolumitati consulebatur. 1.3.4.8. Carnales & timidi. ibid. Apocal. 21.8. designati. ib. *γνώσεως* *ψεύδων* *ἀρχῶν*, & *διὰ τῶν γνῶστικῶν* apud S. Clementem opponuntur. 1.3.5.8. Eorum argumenta contra Martyrium. 1.3.13.11. Inimicorum crucis *σπερματῶν* innuuntur. 1.3.26.15. Christianorum infestissimi hostes. 1.4.1.15. Eorum schisma. 1.4.2.16. Gnostici tantum æquivocè dicti. 1.4.2.16. illis n. applicandum illud S. Joannis, *ὃς ἔγνω ἢ ὅθεν*. ib. *ἔδακνον* *ἢ κατ' ὅδιον*, ideoque *κωδὲς* *λυσοσφῆτες*, & *καὶ σαροῦ* appellantur. 1.4.2.16. & *διὰ τῶν* *ἄρχων*. 1.4.3.16.

Illis etiam *ἀντιλογία* *τοῦ Κορῆ*, & *ἡ φωνὴ τοῦ Βαλαάμ*, & *ἡ ὁδὸς τοῦ Καὶν* obijciuntur. 1.4.4.16. E Simonis familiā orti per Menandrum & Carpocratem. 1.5.1.17.

Pseudopropheta, Pseudodocetæ, Pseudapostoli. *πνεῦμα* *πλάττει*. *διδασκαλίας* *δαμονίων* invehentes. ib. *ὑπερδιδασκαλῆς*. *Πορισμὸν* *ἵνα ἐνυβρίσθωσαν* putantes. *ψεύδων* *γνώσεις*, & *τῶν* *μυθῶν* *ἐπιστημῶν*, *τεπερσμένων* ἢ titulo insigniti. Illis etiam *ἐμπαροφθαλμία* malum, & *τὸ* *ὀλεθεῖν* *παλατῶν* obijciunt. 1.5.2.17.

Illis opponitur *ἀληθὴς γνῶσις*, qui novi

novit jejunii ænigmata, dierum scil. quatuor & sextæ. 1. 5. 2. 18. ad eorum caltra defecerunt Christiani plurimi, per speciosum fidei nomen illicti. 1. 5. 4. 18. *γνώσις*, i. e. Scripturæ S. mylticè interpretandæ facultatem sibi arrogabant. 1. 7. 4. 22. Eorum simulatio, donec Apostoli solennem nuncium Judæis remisissent. Canes *λαδρόνικται*. 1. 8. 3. 24. in ordinem redigere Apollotos volunt. *ἀντιπρόσκλησις*. 1. 12. 12. 47. instantis exitii Judaici prodromi. 1. 12. 18. 42. multa in usus suos deprompserunt à Paganis & Judæis. ib. Eorum *παροβήξ*. ib. Simoni Deo *πρωτοκλά* deferunt. Christoque autoritatem abrogant. ib. §. 19. Simonem Spiritum S. à Deo promissum *παρακλησιν* venditant. ib. Eorum hæreseos tria capita. 2. 19. 5. 96.

Γνώσις Apolloti Pauli, quid? 2. 29. 19. 128.
Gortyna Græcæ Metropolis. 4. 5. 15. 193.

H.

Hæresivæ ab Apostolo *λύκοι* *Caræis* dicti. 1. 4. 6. 17.

Hæreticæ segetis universæ semina in *Ιερωσύμω* *γνώσις* hæresi jacta sunt. 1. 3. 10. 10.

Hæreticus solenne est contra-sentientes condemnare. 1. 4. 6. 17.

Hebræis desunt comparationum gradus. 4. 19. 2. 227.

Hegeσίππος ὅτι τὸ πρωτοκλά τὸν Ἀποστόλων διαδοχῶς. 5. 1. 4. 255. Testimonium ejus de Episcoporum Romanorum serie. ibid.

Ἡγούμενοι. vocis usus in V. Test. 4. 13. 2. 214. in N°. ib. §. 5. Dominium summum & *αὐθεντικόν* significat. ib. *Ἡγούμενοι* simpliciter. 2. 17. ἐν πῶς ἀδελφοίς. quare? ib. §. 16. 216. *Ἡγούμενοι* ὑμῶν, Magistratus Civiles dicti: Ecclesiastici, οἱ παρ' ὑμῶν *πρεσβύτεροι*. 5. 3. 5. 265.

Helena Simonis, primi & supremi Dei, vah! *ἐρωτῇ* *ἐννοία*, colitur, & adoratur. 1. 9. 11. 29.

Helkesaurum hæresis, Fidem persecutionis tempore abjurari posse sine peccato, modo quis corde eam retinuerit. 1. 3. 11. 10.

Hellenistæ dicti Græcè loquentes Judæi. 5. 1. 23. 260.

Ἡμεῖς ἐγσίψα, visitationis scil. eadem

clade *Jadæos* & *Gnosticos* æquatura. 1. 7. 1. 21.

Hermes & *Pastor* ejus, quid de iis sentiat *Blondellus*? 5. 9. 282. *Pastor* ejus *Waloni* & *Blondello* laudatur. 2. 7. 7. 73.

Helena vetabantur edicto *Plinii*. 1. 3. 28. 15.

Ἐπίσκοπος Episcopus significant. 4. 18. 3. 224.

Ἐξουσία. 4. 27. 11. 252.

Ἐξος non de sanctitate quavis, sed de separatione ad officia, aut sacros usus, exponendus. Sic *ἐξουσίας* distinguitur ab *ἐξουσίας*: hic quisvis de plebe, ille ordinibus sacris initiatus. 4. 27. 11. 252.

Hieronymi Testimonium de *Ignatio*. 2. 17. 3. 92. de virginitate *Mariz* *Diabolum* latente. ibid. Ejus Testimonia de primitivâ Episcopii & Presbyterii *ιστορία* à *Blondello* ovante congesta. 2. 27. §. 2. 3. &c. 119. *Narus* anno Christi 342. denarus ante 420. ib. §. 8. 122. Testimonia XV. ab illo producta pro superioritate Episcoporum. 2. 29. 1. 125. commoda interpretatio dictorum ejus de Episcoporum & Presbyterorum *ιστορία*. ib. §. 17. 127. *Diaconorum* fastum calcat. ib. §. 10. 131. nunquam à nostris partibus in hac causâ discessit, quin pariter à seipso abit. ib. Testimonia ejus de Episcoporum Romanorum serie. 5. 1. 5. 255.

Hierosolyma obsidio per *Gratum*. 1. 2. 4. 4. *Hierosolyma* exercitiis obsessâ explicat τὸ βδελύγμα ἐρημώσεως ἐξος ἐν τῷ πρωτοκλά. 1. 2. 5. 5. Ejus cladis præludia quinque. ib.

Hierosolymitani Episcopi XV. ad *Adrianum* excidium, divisim alii in *Judæorum*, alii in *Gentilium* Ecclesiâ (i. e. in *Cathedrâ* non unâ, sed geminâ) præfederunt. 5. 1. 24. 261.

Historia soli fides debetur de rebus gestis. 3. 5. 16. 154.

Ἡγούμενοι. Apocal. 2. 24. sensus 4. 4. 3. 188.

Ἰππερ eodem sensu, quo *ἔξ* non raro usurpatur. 1. 9. 2. 25.

Hyperbolæ in S. Scripturis. 2. 18. 6. 95.

Ἰππερ non interdicitur à Christo, sed factus in Ecclesiâ. 3. 2. 13. 141.

Ἰππερ ἐτα λόγος. 4. 16. 2. 220.

Ἰπποδάμοι. 4. 26. 6. 249.

Ἰππερ, quid? *Heb.* 10. 33. 1. 7. 1. 21.

S. Jacobi gladio percussus (pari modo quo Ephraim & Manasses demortui Josephi) vicem supplet Paulus & Barnabas. 4.1.1.180. *Jacobus* frater Domini non unus ē XII. Apostolis. 4.3.2.182. Justus dictus. ib. §.4. Hierosolymitanus Episcopus. 2.2.3.55. in Ecclesiā suā ipsi Petro & Joanni præponitur. ibid. §.12.184. Author Epistolæ Cath. sub Jacobi nomine. 4.21.2.236. Neronis VII. τελευτήσας suā donatus. ibid. §.4.237. ad Hierosol. Episcopatum promotus, ut Christi ἀνέψι. 5.5.13.270.

Identitas tantum nominalis Episcopi & Presbyteri ab Hieronymo asserta. 2.29.27.131.

Ἰδιον δέσποτον. 1 Cor. 11.21. quid? 2.14.6.

48. *Ἰδιον μέγιστον*, quid S. Ignatio? 2.13.

4.88. *Ἰδιον μέγιστον* de Ecclesiā dictum, quid? 4.11.2.212. *Ἰδιον πῶτον*. Act. 1.25. non ad Judam defunctum, sed ad successorem superlitem pertinet. per τῶτον Provincia intelligenda. 3.4.3.148.

Ignatius. Ejus de Gnosticism Testim. 1.10.7.

36. magnificē de Episcopis loquitur, & quare. 1.12.13.40. *εὐχαρίστας* quidem, at nunquam ἀχαρίστας. ib. Episcopis inprimis faver. 2.1.2.33. Episcopos Antiochenus.

Apostolorum σύγχρονος. ibid. Walo & Blondellus illi inferiores. ib. pientissimo

athletæ animus martyrii desiderio flagrabat. 2.3.3.58. *ἱερομάρτυς*. ib. §.4.58. Θεοφύλακτος dictus, à Trajano Cacadæmon. ib.

§.7.59. Episcopos Syriæ, cujus Metropolis Antiochia. 2.7.14.74. illo sublato ἐκείνη

in Syriā. 2.13.2.87. falli potuit. 2.17.2.92.

Epistola ejus ad Romanos nihil habet de Episcopis. 2.21.7.99. Epistolis ejus Patres fidem habuerunt. 2.23.1.101. Ejus

Epistolæ in eādē semper classe cum Clementis & Polycarpi. 2.24.1.103. de ejus

Epistolis Testimonia. ib. §.4.104. Testimonia de Episcopis, Presbyteris & Diaconis. 2.25. per tot. 111. Doctrinæ ejus de

Episcopis, Presb. & Diac. capita sex. 2.26. per tot. 117. Christum vidisse affirmat ab

Hieronymo. 2.27.8.122. Apostolus vocatur à Chrysostomo. 4.3.23.186. S. Paulo in

Ecclesiā Gentium successit Antiochiæ. 5.1.

18.258.

Inscissionem arborum in aliam speciem prohibi

tam Judæis affirmat Maimonides, ut elongetur à causis Idolatriæ & fornicationis. 1.7.5.22.

Innovationum omnium περίστασις Mysterium

Iniquitatis à Presbyterianis arreptū. 1.1.4.2.

Interpolatio & suppositio differunt. 2.25.56.

S. Joannis τὸ manere εἰς ἔσχαται de secundo

Christi adventu contra Judæos intelligendum. 1.2.2.3. Ephesi diem obiit. 1.6.4.19.

& 5.1.19.258. in Asiā Episcopus. 3.4.14.

149. Evangelium scripsit rogatu Episcoporum Asiæ. 4.8.2.201. Ephesi subsistens u-

niversam Asiam gubernabat usq; ad Trajani imperium. 4.8.10.202. Joannes (scu Ap-

postolus, seu Ephesinæ Ecclesiæ Episcopus)

II & III Epistolæ Author sub nomine Jo-

annis, ὁπίσκειν ἐαυτὸν καὶ διὰ τῆς Περσ-

βύβλου. 4.20.17.236. Joannes, si quis Ap-

ostolorum, Presbyteros secundarios in Asiā constituit. 4.21.4.237. à Joanne juve-

nis commissus fidei Episcopi. 4.27.15.241.

ad vicinas gentium regiones rogatus venit,

ὅπου ἐπισκόπος καταστάσαν, ὅπου δὲ γε κλη-

ρον ἔνα πνα κληρώσας τὸ αὐτὸ τὸ πνδμὰ

τὸ σημαίνον. 5.4.7.267. creditur

esse ille innotatus cum Andræ. S. Jo-

annis. 1.36. 5.5.21.271.

Irenæus puer Polycarpum senem vidit. 2.24.11.

106. & 4.4.5.189. Lugdunensis Episcopus.

4.22.12.241. Pothini successor Lugduni.

5.12.2.191.

Ἰουδαῖστας quatuor modi. 4.6.3.197.

Jud. æ primò, ex decreto Dei, Christi fides

annuntianda. 3.5.33.158. Judææ Episcopi,

Presbyteri dicti. Act. 11.30. 4.20.2.232.

Judæorum rabies in Christianos. 1.2.5.5. Per-

secutionum in Christianos fontes. 1.3.2.6.

& 7. ex Tertull. *Judei* vocant Christiano-

rum Episcopos ἡγεμόνας. 4.19.2.27. Ju-

dæorum Episcopi XV ad Adrianum ob-

siderationem; omnes Hebræi. 5.122.260.

Eorum nomina. ibid.

Justini Martyris ævo nondum Presbyteri ubi-

que constituti. 4.17.5.222. floruit anno

Christi 135. aut circiter. ibid. §.2.

Juvenis à S. Joanne Episcopo fidei commis-

sus. 4.22.15.241.

K ^{K.} ^{6.9.249.} ^{Kαλὼς βαδίζον.} ^{4.26.9.249.} ^{Καλὼς διακονήσας.} ^{T r} ^{Kαρ-}

K. L.

Καρποφωρίαι ad usum pauperum reservatae. 2.6.10.65.

Κατάκριτο S. Ignatii, non respectu Dei, sed Tyranni. 2.20.2.97.

Κατακυριόειν. 4. 23. 8. 244. κατακυριόειν τες τῶν κλήρων. 4. 20. 19. 236.

Κατάλογο ἀπλῶς sumptus de Ecclesiasticis Electionibus usurpatur. 4. 27. 9. 251. ἱερὸς κατάλογος Ecclesiasticum album, aut matriculam denotat. ib.

Κατάστημα, quid? de Episcoporum & Diaconorum Ordinationibus usurpatur. 4. 27. 9. 251.

Κατέχοντες. 3. 2. 9. 140. & 4. 23. 8. 244.

Τὸ Κατέχον, legis Moisaicae observatio nondum à Christianis in universum abdicata. 1. 9. 16. 30.

Ὁ Κατέχον, aut ὁ νόμος. aut Moisaicorum rituum observatio. 1. 9. 18. 31.

Καθίσταειν, quid. 5. 5. 17. 271.

Καθίσταειν verbum Ecclesiasticum, pro Ordinare. 4. 27. 14. 252.

Κοινὸν τῆς Ἀσίας Commune Asiae Concilium. 4. 8. 8. 203.

Κυριακὴς ἡμέρας observanda traditio. 2. 4. 1. 60. annua & hebdomadaria. ibid. cum Κυριακῇ sabbatum aliquando observatum. ibid. τὸ μὲρ δημογραφίας παρομνημα, ἢ δε ἀναστάσεως. ibid.

Κυριακὴς omnis non prohibita. 3. 2. 10. 140.

L.

Laicorum & Clericorum distinctio inde oritur, quod illi in Ecclesiam per Baptismum, hi per χριστιανισμὸν, aut χριστιανισμὸν assumuntur: illi ad modum Gregis; hi Pastorum. 2. 6. 21. 69. Λαϊκῶν Clemens Rom. disertis verbis meminit. quod & Blondellus adversus Walonem observandum tenuit. 2. 6. 23. 70. Laici Presbyteri nulli hnt S. Paulo. 1 Tim. 4. 4. 19. 17. 231.

Laodicenus episcopus. 1. 6. 3. 19.

Laodicenus Canon LVII. Ancyranum sanatur explicatque de potestate Presbyterorum. 3. 9. 9. 46.

Latinae voces apud S. Ignatium in Graecas vertit, ut διευκλίνω, ὑπερέβας, &c. illi saeculo familiares. 2. 3. 8. 9. plurimae etiam in S. literis, ut κωσθία &c. 5. 9. 60.

L. M.

Λαβεία λογική & ἀναίμακτο. 2. 6. 6. 64. De Laurentiano Ignatii Codice quid sentientum, 2. 15. 1. &c. 90. Emendatur. 2. 19. 5. 96.

Legationes Ecclesiarum non raro. 2. 13. 1. 87. S. Linus S. Paulo adjunctus Diaconus, postea in Episcopatu successit. 5. 1. 10. 256. Lino Anacletus vel Clerus. 5. 1. 13. 257.

Λογίαί εἰς τὸς ἀγίους, omni Dominico facienda. 2. 6. 5. 64. Λογίαί 4. 20. 3. 232.

Λόγος τοῦ Σιγνῆς προσελάων, Valentini idioma. 2. 9. 1. 77.

Λόγος τοῦ πατρὸς (Patris scil. Christi) ὁ ἰσθὺς ὁ ἡσυχίας. 2. 9. 2. 78.

Λόγος differt à διδασκαλίᾳ. 3. 6. 7. 160.

Λόγος πρεσβυτέρου, Doctoris munus. 4. 15. 3. 219.

S. Lucas inter Apostolos reponitur. 4. 3. 17. 184.

M.

Tο Manere S. Joannis, εὖος ἔργου, de secundo Christi adventu (contra Judaeos scil.) intelligendum. 1. 2. 2. 3.

Μάρτις θαλάσσιος. 4. 13. 9. 215.

Marci haeretici sectatores Apostolis se praeferebant. 1. 12. 14. 40. & 4. 3. 26. 187.

Mayci duo: Marcus Joannes; & Marcus, filius ipsius à Petro dictus, Evangelii à Petro praedicati scriptor, Alexandriae Episcopus. Apostolus ab Eusebio vocatur. 4. 3. 19. 185. S. Petri ἑρμηνεύτης. 4. 22. 11. 240. S. Marcus Neronis VIII mortuus. 2. 29. 27. 131.

Marcion ob stuprum virgini illatum Ecclesia pulsus est ab Episcopo parente. 5. 11. 2. 287. ob praedecantiam & ingressum Ecclesiae negatum ad Cerdonis haeresin confugit. 5. 11. 5. 288.

Marcus, primus ē Gentibus Hierosolymitanus Episcopus. 5. 1. 22. 260.

Μαρίας ἡ παρθενία ἔλαβε τὸ ἀρχολα τῶ ἀϊῶνος τέτυ. S. Ignat. 2. 17. 1. 92.

Martyres dici non debent, qui se se offerunt. 2. 10. 5. 83.

Μαθηματικά ἐγκύκλια, literae humaniores. πρὸς ἀντίδοξον τῶ φιλοσοφίας, καὶ τῶν μαθηματικῶν. 4. 23. 5. 243.

Μαθηταί. XII Apostolis manifestè opponuntur apud Eusebium. Eccl. Hist. l. c. 1. 4. 3. 2. 182.

S. Matthias ē LXX unus. 3. 5. 11. 152. Dei

καρδιαγώνος ἀποδείξει ad Apostolorum electus. 3.5.23.156.

Μεγάλοι, qui? 3.2.9.140.

Μεζων ἐν ὕμνῳ. 4.13.5.214.

Ἡ Μελαυ & ὁδός in Epistola S. Barnabæ ad Gnosticos pertinet. 1.3.7.9.

Μελχιζεδεχis oblatio. 2.6.10.65.

Μεσσην per Altare, tanquam per notius, explicat Cyprianus. 2.6.2.63.

Μεσιδέρχαι. 3.2.6.139.

Μετὰ [ἐπιθέτως] Apostoli, contra omnium exemplarium fidem, in δια mutandum censuit Riverus. 2.8.9.77.

Metropolis, quæ? 4.5.2.190. & 191. ex Judæorum exemplari transcriptæ. 4.5.5.191. & § 8. ib. fundatæ ἐν ἀρχαίῳ ἔθρῳ. 4.5.18.194. Cæteri Episcopi nè quid grande faciant absque Metropolitâ ἀρχαί & τῶν πλῆρων κληόν. Antioch. Can. 9. 4.5.19.194. Metropolitæ Ecclesiæ ἀρρωστήσιν assertio manavit ab Apostolis, & ad unitatem conservandam non parum confert. 4.5.20.195. Metropolitica dignitas mobilis. 4.10.13.208.

Μισείν, quid? apud Ignatium. 2.6.23.70.

Missæ Canon in relatione ad dona & oblationes populi institutus est. 2.6.9.65.

Missio à Patre. 3.1.5.134.

Missio duplex, Ἐργάτων & ἀρχόντων. Vulgaris & solennis. περὶ σκαυρ & ad finem duratura. 3.5.20.154. & 155.

Μοναρχίαν Dei oppugnare, est πολυθεΐσιν Paganorum propugnare. 1.12.17.41.

Μοντάνι Prophetiᾶ. 4.27.15.252.

Mulieres ad prædicandum ordinarunt Catechryges. 4.27.15.253.

Μυστήριον Iniquitatis à Presbyteranis arripitum. 1.1.1.1. revelatum. 1.12.3.38.

Μυστήριον Ecclesiæ administratio sub titulo Mysterii Iniquitatis, vah! rejecta. 1.1.4.2.

Μυστήριον in N. T. rem quovis modo obrectam significat. 1.9.22.33. in meliorem plerunque sensum, quandoque in pejorem. ibid.

Μυστήριον appellatione Gnostici indignantur, Apocal. XVII. V. 1.9.23.33.

N.

N. Ad. S. Matthæus, S. Lucas (ἴκον) vocat. 1.3.2.6.

Νεώτερον τῶν πατέρων, quomodo Episcopatus dicendus? 2.8.2.75. νεώτερον ἐπιθυμία. ib. § 7: νεώτερον non reddendus est κληνός, sed pertinens ad νεώτερον. 2.8.5.6.76.

Νεώτεροι, Juniores omnes vocati, comparati cum Presbyteris. 4.20.17.236.

Nicolaus Profelytus non fuit Apostolus. 3.5.28.156.

O.

ΟΙΚΟΝΟΜΟΙ Θεῶν puriores Christiani. 1.4.5.16.

ΟΙΚΟΝΟΜΟΙ Θεῶν, Episcopus. 4.16.4.220. οἰκονόμοι κληνών, Apostoli. ib. 221. Ejus insignia, Claves. ib. Unus tantum in eadem familiâ. ibid. Ejus munus. 4.23.8.244.

Οἰκισμὸς Ephesiorum Episcopus. 2.25.9.112.

Ὁρελίδης ἡ ἀύλων, quid? 3.2.9.140.

Ὁρελίδης S. Joanni dicta excidium Hierosol. sub Tito & Vespas. Imp. insinuat. 1.12.2.38.

Ὁρδομονία λόγος, unde dicta? 4.25.3.247.

P.

Paganorum multiplex πορνεία. 1.12.17.41.

Παλιγγενεσία, quid? 3.2.2.8 & 3.137.

Πάριος S. Joannis Auditor. 4.22.10.2.

Παρενθεσίως Act. 6.1. quid? 4.26.5.249.

Παροικία. 3.8.12.167. Ἑκκλησία παροικία. 3.8.13.167. Παροικίας contra distinguuntur ἐπαρχίαι, sive Provinciæ. 4.5.3.190. Παροικία Corinthi, quid? 5.2.2.361.

Παροικία ἐχθρὸν ἐν τῇ κηρίᾳ τῆς κρίσεως. 1. S. Pet. 2.19.29. Ut fidenter Christum confiteamur, (sic παροικία significat Heb. 10.35.) in die judicii; i.e. cum pro tribunali à Judæis sistamur, &c. 1.6.4.20.

Παροικία πολλή, quid? 1. Tim. 3.73. 4.26.9.250.

Παῖσες & Doctores, iidem. 3.6.8.160. Παῖσες Episcopi, ἰδὲ. 4.14.3. & 4.218.

Πατὴρ μέλλων & αἰών, Christus. 3.2.4.138. S. Paulus speciali Spiritus præceptione Apostolus allectus. 4.1.1.180.

Περὶ δόξα. 3.8.25.169. & 5.30.3.171.

Περὶ χάριτος ad Episcopum pertinet. 3.8.14.167.

T. 2

Per-

P.

Persecutionum temporibus Idolothya gustare, fidemque abjurare Gnosticorum dogma. 1.2.9.10.

Πέτρος, lapis, in Masculino, Homero. 3.3.11. 145.

Pharisæi φιλαρίσες περαιτέρω δεσφίας 1.13.6. 45.

Philippi, prius *Κηνίδες*, *Δάτ*. 4.10.13. 208.

Philippus omnium primus Christi Discipulus. 5.5.21.272.

Philippensium Presbyteri, Episcopi. 4.10.2. 206. Non unius tantum Civitatis nomen, sed integræ Provinciæ. 4.10.11.208. Metropolis, ubi multi Episcopi, nulli adhuc Presbyteri. ib. Macedoniæ ἀπαρχή. 5.16. 210.

Philo Judæus, Apostolorum σύγχρονος. 3.10.4.178.

Phæbe γυνὴ ἀδελεφῆ. 4.24.6.246.

Phænici historia apud S.Clem. 2.24.2.103.

Phasces barbaræ in S.Scripturis. 2.3.9.60.

Phylarchum dignitas. 3.2.5.139.

Pii PP.de Episcopatu Testimonia nihil Blondello profunt. 5.10.1.285.

Πλάτωνος de Ecclesiâ dictum, quid? 4.11. 2.212.

Πλεονεξίας voce non nummorum amor, sed maius veneris ulus in plurimis Apostolorum locis notatur. 1.3.6.9.

Πᾶσι ἀνομιῶν. 1.2.5.5.

Τὸ Πᾶσι μα. S.Scripturam significat, non extraordinariam missionem, aut particularem revelationem. 2.19.4.95. πνεύματι δοκιμάζοντες Apostoli eos, quos ordinabant. 5.4.5.265. πνεύματι δοκιμασία non ad constitutionem graduum, sed ad didicationem personarum pertinebat. 5.6.3.275.

Παλαιῶν ad tempus Presbyteri iubentur, non tamen Ordinare permittuntur. 2.7.10. 74.

Πολύβιος de Christo, Petro, Episcopis Asiaticis. 4.14.1.218.

Πόλιμπος πῶς de totâ Asiâ. 4.8.2.200.

Polybius Trallensium Episcopus. ἡ αὐτὸ τὸ χρισμῶμα (ποῦς χριστῶν) μετὰ τὴν μαθητείαν. 2.25.31.116.

Polycarpi de Gnosticis Testimonium. 1.10. 10.36. Presbyteris & Diaconis, ὡς θεῶν καὶ χριστῶν subijci iubet, 2.14.5.89. Ejus

P.

Epistolam amplectuntur Walo & Blondellus. 2.24.1.103. Ignatii σύγχρονος. ibid. Ecclesiæ Smyrnenis Episcopus & Martyr. ib. illum senem Irenæus puer vidit. 4.4.5. 189. affirmatio ejus, ad Philippenes inscriptas fuisse Epistolas, in plurali, quomodo vera? 4.10.17.210. Illi, Presbyteri sunt Episcopi. 4.22.3.238. Epistola ejus scripta post Ignatianas. ib. 6.7.239 Anno Chr.167. gladio confossus est. 5.12.2.291.

Polycrates. VIII Ephesi Episcopus. 4.4.4.189. Πονηρὸν ἡμέραν, quæ? 1.2.5.5.

Potestas in terris. 3.1.5.134. Apostolis, deinde Episcopis universæ Ecclesiæ competit. 3.3.5. & 6.143. Potestas clavium Petro, ut singulari personæ, data. 3.3.8.143. Apostolis etiam singulis. 5.9. & 12. solenni ἐμφυσήσεως ritu. ibid.

Pothimus Anno Christi 167. Junii 2º Christum Lugduni confessus animam efflavit. 5.12.2.291.

Præsides apud Tertullianum, idem cum Episcopo. 3.7.5.162.

Πρεσβύτεροι & *πρεσβύτεροι* de Ecclesiasticis intelligendi. 4.24.6.1.5.7.250.

Πρεσβύτεροι τῆς αἰῶνος, 1.13.7.46. πρεσβύτεριον 1 Tim. 4.14. explicatur. 4.10. 12.234. πρεσβυτεῖς, τῆς αἰῶνος ἑποχῶν. ib. 14.235. Presbyterium Ecclesiæ Apostoli vocantur ab Ignatio. 4.21.6.238.

Πρεσβύτεροι ἐν καταστάσει quidni *αἱ ἐν χριστῶν*; 4.27.10.251. πρεσβύτεροι περὶ Σμύρνης ἐν Ἐκκλησίᾳ. ib. 6.13.252.

Presbyteranis contra Episcoporum potestatem faventes objectiones. 3.5.3.131.

Presbyteris Sacramenti conficiendi potestas data. 3.4.16.150. Presbyteri primi & secundarii. 3.7.1.161. Presbyteri secundarii nihil sine Episcopo faciendo potestatem habent: testantibus Conciliis & Patribus. 3.7. per tot. 161. Eorum adæquationem cum Episcopis nec Canon Apostol. 33. nec Clementis Testimonia. à Blondello producta favent. 3.7.10.161. Presbyteri & Episcopi vocum usus promiscuus. 4.6.5.166. & 4. non adjuvat Presbyteranos. Presbyteri vocabulo soli singulares Episcopi in N.T. intelliguntur. 4.6.10.197. Presbyteri Philippenium, Episcopi. 4.10.2.206. Presbyteri vox ἀρχιεπίσκοπος.

μας. titulus singularibus Ecclesiarum Episcopis sæculo Apostolico competiit. ib. Presbyteri in primis Ecclesiis quandoque nulli, & quare? ib. S. 18. 210. Presbyteri partiarum. 4.11.4.213. Presbyteris secundariis docendi munus quomodo incumbit? non ἀπολύτως, sed literis Episcopi ἰδίως munitis, licentiatis. 4.15.6.220. Nondum ubique constituti Iustini Martyris xvo. 4.17.5.222. Presbyteros inter & Episcopos discrimen ante Iustini tempora agnoscunt Walo & Blondellus. ib. S.2.221. apud Hebræos, Græcos, & alias gentes ἀξίωμα xquè ac ætatem denotat πρεσβύτερος. 4.19.1.226. Presbyteri ad formam Consistorii Judaici in partem officii, onerique suffecti. ib. S.5.229. Presbyteri secundarii nulli tempore Apostolorum, si unicus excipiat Joannes. ibid. de Presbyterorum secundariorum mentione in N. T. sententia Epiphani & Chrysostomi. ib. S.8.9.10.229. Presbyteri κατ' ἑκκλησίαν, Episcopi. 4.20.4.232. Presbyteri ἡ Ἱερουσαλήμ, & ἐν Ἱερουσαλήμ differunt. ib. S.8.233. Presbyteri XXIV. Apocal.4. Cathedris insidentes, Concilii Hierosol. imago. ib. S.10.234. Presbyteri Ecclesiæ, ἡγίστοιποι ποιμῆνες. ib. Πρεσβύτεροι οἱ ἐν ὑμῖν, Episcopi Judæorum converforum. ib. S.17.235. Presbyteri Ecclesiæ apud S. Jacobum, V. XIV. qui? ad secundarios forsan pertinent. 4.21.2.236. Presbyteri mediorum, inferiores Episcopis, Diaconis superiores in quibusdam Ecclesiis constituti. ibid. S.3.236. Ignatio officii sui dignitatem Presbyteri debent. ib. 237. Secundarii à S. Joanne, si quo Apostolorum, constituti. ibid. S.4. Presbyteri Polycarpo sunt Episcopi. 4.22.3.238. Vox primo sæculo πολύσημος. S.8.239. Presbyteri vox quandoque de primo, quandoq; de secundo Ecclesiæ gradu antiquitas (at nunquam in Scripturis) usurpatur. 4.22.17.242. Presbyteri mediorum, scribente S. Paulo, instituti nulli. 4.26.10.250. Presbyteri quo sensu apud S. Clementem? S.4.2.266. Presbyteri nulli, stricte nuncupatione, S. Clementi. 5.5.9.269. Presbyteri apud S. Clementem, Episcopi Achaia. 5.8.1.280. Presbyterorum apud Alexandriam, absente

Episcopo, consecrandi potestas. 3.7.6.162. Primatus Timothei & Titi super Episcopos 4.19.12.230. Primogenitorum privilegia. 4.19.14.231. Prodiçi hæresis, non esse palam confitendum Christum, nec pro eo subeundum Martyrium. 1.3.12.10. Περεσως apud Just. Mart. pro Episcopo. 3.7.5.162. & 4.17.1.221. Latinis, Antistes. ibid. 6. Περιγεγραμμένοι εἰς τὸ τοῦ κρῖμα, præscripti, i.e. prædicente Christo & Apostolis, designati. 1.3.21.13. Προβητα, qui? 4.13.7.215. & S.8. & 13. specialis in Ecclesiâ muneris nomen. ib. S.10. Προσβιδασμαι, θεοφθες mentis hyperbole, se ad parandum quilibet pro Christo paratum esse significans. 2.10.4.83. Προφητοριον duo genera; Fœderis & Portæ. 3.5.29.157. Fœderis, iidem cum Judæis. Aliis sola filiorum Noë præcepta observanda. ib. Profelytis Fœderis Christus miracula ac verbum suum impertit, xquè ac Judæis; atq; ipsorum ministerio usus est. 3.5.32.157. Ἐπίμνησις. ib. S.33. 158. Regnum Profelytorum. ib. S.31. Προσμεῖναι, sedem figere. 4.9.4.04. Προσφορά. 2.2.6.64 & 10.65. ad instituentiam fidelibus mensam. ib. Πραῖεα licita, φιλοπραῖεα culpanda. 1.13.3.44. & S.5.45. Πραῖεα Judæ & Josephi. 3.2.5.139. Πραῖοκαθεδρία in Sacris & Civilibus. 1.13.6.45. Πραῖοκλησίας privilegium. 4.10.16.210. Πραῖοσάκης, προσωσια, quid, apud S. Clementem? S.5. Πραῖοσικός ἐστὶ τὸ Σατανᾶ, ὅς ἐν μαρτύρῳ τὰ λόγια τὸ Κυρίου πρὸς τὰς ἰδίαις ἐπιθυμίας. dictum S. Polycarpi. 1.7.4.22. Pseudochristi singuli se liberatores Patriæ futuros spondent, & Messia titulum sibi vendicant. 1.2.3.4. Pseudoprophetarum & πλάνωντες classes. 1.2.3.3. prima immediate post Christi ascensionem. 1.2.3.4. tertia post obfessionem Hierosol. prodibat. ib. S.4. ἀδία πρῖναι. 1.2.5.5. Pseudopropheta & Antichristi iidem. 1.10.11.37.

Regium jus. 3.2.9.140.
In *Resurrectione* gaudium spirituale.
2.14.4.86.

Roma Gentiles & Judæi. Gentilium S. Paulus, Judæorum S. Petrus, Apostolus. 5.1.10.256.

Romana Ecclesia fundata à S. Petro & Paulo. 5.1.7.256. Episcoporum Rom series ad Irenæi tempora. 5.1.3.254.

Romana lingua cum imperio se per Judæam diffudit. 2.3.9.60.

Sabbatum in Primitivâ Ecclesiâ. 2.4.2.61.
Sacerdotes, Episcopi. 4.18.1.224. Presbyteris opponuntur. ib. 5.5.225.

Sacramentum (Secretarium) reponendis *προφωγῆς*. 2.6.10.65.

Sacrificia non repudiata, sed species immutata. 2.6.7.54.

Salmasii confessio de Hieronymo. 2.29.16.127.

Sanctuarium inter Judæos sacerdotibus solis accessum præbuit; sic in sanctuario seu Ναὸ Christiano Episcopus & Presbyteri, Diaconis assistantibus, cathedras suas habebant. 2.6.17.68.

Sardicenfis Canon de non ordinando Episcopo in vico aliquo. 3.8.22.168.

Σαρακισμός Christianorum. 1.2.5.5.

Σαρακισμός, quid sit? 1.2.3.7.

Τὸν Septuaginta munus *πρόσκλησις*. 3.1.6.134. & 3.8.29.171. non fuerunt Apostoli. 3.5.5.152. S. Lucas solus eorum meminit. ibid. 6.8.152. in Discipulorum numero subsistebant, donec vel ad Apostolatam, vel Diaconatum, vel ad Evangelistarum munus *ἀνοίγεοντο*. 3.5.11. &c. 153. Eorum, quæ tales, nulla in Ecclesiâ Apostolicâ *αὐτοῖς*, 3.5.20.154. Quinque eorum nominantur. 3.6.1.158.

Συγγῆς & *Βύβλιν* mentio apud Ignatio illi Epistolas non *ἡδύκα*. 2.9. Eorundem combinatio Gnosticis ab Irenæo impuratur. 2.9.13.81.

Silas ex Judææ Episcopis unus. 4.9.5.205.
Simon ad Hierosolymitanum Episcopatum promotus, ut Christi *ἀνέψω*. 5.5.13.270.

Simon Magus ut Deus adoratur. 1.9.11.28.
Simoni Deo Sancto statua Romæ consecrata. 1.9.13.30. *πρωτό* ἐτόλμασεν se eum esse jactare, qui in monte Sinai sub specie Patris apparuit. 1.10.8.36. *ἐκ ἐν σαρκί*, vel *ἐν σπέρματι*, sed *δοκῆ* solum Christum hic fuisse pronuntiavit. 1.10.6.36.

Σωμολίται. 2.13.4.88.

Σαῦνθρία, *evalio* & incolumitas. 1.7.1.22.

Spiritus Unctionis materialis locum supplavit in Christo. 3.1.2.133. *Spiritus* *Σαυνθρίων* Ignatio. 2.12.3.86.

Stella Magos ducens terræ proxima. 2.18.5.95. Ignatio dicitur *παραβέβηκεν τὸ φῶς αὐτῷ ὡς περὶ πύλας*. quomodo sumendum? 2.18.4.94.

Stephanus S. Jacobi Diaconus. 2.23.55.

Στηχομίσια Synello præfixa inter *τὴν νῆα χαφῆς* Apocrypha Ignatii omnia reponit. 2.7.1.71.

Συναγωγὰι, quid? 1.13.6.45.

Synedrion magnum Hierosolymitanum successit LXX senioribus. 4.19.2.228.

TO' *Τέλε* πάντων. 1 S. Pet. 4.7. excidium seu *πανολοθρία* Judæcam denotat. 1.6.5.20.

Tertulliani Scorpiacum contra Gnosticorum scorpis alexipharmacum. 1.3.15.11. in Scorpiaco Martyrii bonum ex instituto demonstrat. 1.3.12.10.

Testes duo, qui, Hugoni Grotio τῶ πάντων? 5.1.24.260.261.

Testimoniis solis in rebus gestis fides debetur. 2.13.3.87.

Thaddæus (non ille τῶν δώδεκα unus) à S. Thomâ Apostolo ad Abgarum missus, Ἀπόστολος τῆς Ἰουδαίας, & ἀπὸ τῶν Ἀποστόλων nuncupatur. 4.3.16.184.

Thebuthis, διὰ τὸ μὴ γενέσθαι αὐτῷ Ἐπίσκοπον, Ecclesiæ pacem sollicitavit. 1.12.16.41.

Theo doreti celebre testimonium de Apostolis & Episcopis. 4. 3. 24. 186.

Θεόδωρος 2. 13. 5. 88.

Θεοπερσεβυτης. ib.

Thessalonica alia Macedoniae Metropolis. 4. 10. 17. 210.

Theudas duplex. 1. 2. 3. 4.

Θυσίαι Christianæ: ἑναιμοί Christianis a-bolitur; sine sanguine, adhuc Christianis offerendæ. 2. 6. 5. 63. 64. δεικται. ib.

Θυσιαστήριον, Altare ἐν αἵμων ἐν παυθρῶ positum. 1. 2. 2. 6. Est Nads in quo sacra mensa proponitur. Sacrarium, Altarium, seu, ut Philoxenus, Ἡρώων. 2. 6. 17. 68. vocem ejus accepit Ecclesia è S. Mat. V. XXIV. 2. 6. 3. 63.

S. Thomas in Indiâ. 3. 4. 14. 149.

Thronus Dei & Agni. 3. 3. 6. 141. Throni XII. Apostolorum judicandi in Ecclesiâ potestatem denotant. 3. 3. 7. 143.

Tiberias post excidium Hierosol. sedes Metropolitica. 4. 5. 7. 191.

Timor negationis author. 1. 3. 14. 11.

Timotheus non tantum Evangelista. 3. 6. 4. 159. jam credentium Episcopus, ὁ μελλόντων πνεύματι respectu, Evangelista. 3. 6. 9. 160. ab antiquis Apostolus vocatur. 4. 3. 20. 185. τῶν ἑρεσιῶν μηροπόλεως Ἐπισκοπῆς, καὶ χριστονομίαι, καὶ ἐκθερνίξαι. 6. 21. Ἀσπῶν Ἀπόστολος, Theodoret. ib. Episcopus Ephesus. 4. 8. 11. 202. quo tempore ad Cathedram Ephesinam ascendit. 4. 9. 1. 204. Ephesus Titulus ejus, ibid. § 5. 205.

Titus, non tantum Evangelista. 3. 6. 4. 159. Κριτῶν Ἀπόστολος, Theodoret. 4. 3. 21. 185. Metropoli Cretæ. 4. 5. 13. 193.

τόπω ἐν παύσει. 2 Cor. 1. 2. omnibus Achaïæ locis æquipollens. 5. 2. 5. 262.

Τράπεζαν, τετῆς, τὸ ἅγιον θυσιαστήριον vocat Magnus Athanasius. 2. 6. 2. 63. Τράπεζα ἁγία, & θυσιαστήριον ἄχραντον eadem Nyfleno. ibid.

Trinitatis Mysterium sub titulo Mysterii Iniquitatis rejectum: vah! 1. 1. 4. 2.

Valentini dogma non esse palam confitendum Christum, nec pro eo Martyrium subeundum. 1. 3. 12. 10. Hæresium antiquarum compilator. 2. 9. 4. 78. Ex Gnosticorum hæresi doctrinas veteres ad ἴδιον χαρὰς ἡνείκα concinnavit. ib. §. 5. Vi-vo Ignatio multos clam seduxit. ib. Episcopatu affectato excidens ad hæresin divertit. 3. 10. 6. 178.

Vicani cum urbe, una Ecclesia. 3. 8. 24. 169. Vicani Episcopi diu post Apostolos. ib. 6. 25.

Videliāna, seu Genevensis, fornax Hierarchicis non faver. 2. 3. 7. 56.

Viduavum duo genera. 4. 27. 14. & 17. 252.

Vincula Sanctorum πνευματικὴ μαρτυρία. 2. 12. 4. 86.

Virtutes singulæ Christianæ Baptismali armaturæ addendæ. 2. 12. 2. 86.

Unctio Spiritus. 3. 1. 2. 133. Unctionis materialis locum Spiritus supplevit in Christo. ib. Ritus ejus satis inter Judæos notus, promotionem ad munus solenne designat. Unde per exaltationem explicat Chald. Paraph. 3. 1. 3. 134. sub secundo Templo exolevit. ibid. Testimonio Dei de cælo suppletur. ibid. Unctio seu χρίσμα: ἀπὸ τοῦ ἁγίου, quid sit? 3. 1. 4. 134.

Unitatis origo & fons à sanctuario, i. e. Episcopis & Presbyteris petenda est. 2. 6. 19. 69. Unitatis & Doctrinæ cura Episcopis concedita. 4. 15. 3. 219.

Vassii Editio Ignatiana interpolationibus & suspectis satis liberata. 2. 2. 7. 56. de eâ Sal-malius & Blondellus mirifica sibi spondent. 2. 2. 7. 56. Ejus, cum Testimoniis ab antiquis Patribus ex Ignatio laudatis, concordia à Blondello agnita. 2. 2. 8. 57.

W.

W.

W *Al*o agnoscit Ignatium Authorem
Epistolarum ad Trallenses & Phi-
ladelph. 2. 2. 2. 54. Concludit contra E-
piscopos argumento à Testimonio ducto
negativo. 2. 2. 2. 55. decretoriam sen-
tentiam pronuntiat de omnibus Ignatii E-
pistolis. 2. 2. 4. 56. sex Argumenta ejus
contra Epistolas Ign. 2. 3. Ignatii omnia

W. Z.

inter Apocrypha reponit. 2. 7. 1. 71. surpi-
ter sibi imponit de Presbyterorum Cathedris.
3. 8. 9. 166. agnoscit discrimen inter
Episcopos & Presbyteros ante Justinianum
tempora. 4. 7. 2. 221.

Z.

Z Ebedæi uxor φιλοπρωσίας rea. 1. 13.
10. 47.
Ζύμη νέα, Christiani. 2. 20. 3. 98.

S. Scripturæ

S. Scripturæ Loci propositi & expositi.

Numeri priores Caput & Comma signant, posteriores
Dissertationem & Caput.

| | | | |
|-------------------|---------------------|----------------------|---------------------|
| <i>Gen.</i> | <i>Susan.</i> | 24.21. 1.2. | 20.28. 4.8. & 5.4. |
| 4.7. 4.19. | 7.50. 4.20. | <i>S. Joan.</i> | 20.17. 4.20. |
| 15.2. 4.19. | | 2.9. 4.24. | 20.19. 4.9. |
| 24.2. 4.19. | <i>S. Mat.</i> | 13.13. 4.7. | 21.18. 4.3. |
| 50.7. 4.19. | 2.6. 4.19. | 20.21. 3.1. | 21.21. 1.9. |
| | 3.11. 3.5. | 20.23. 3.3. & 3.4. | 24.17. 2.6. |
| <i>Exod.</i> | 4.15. 3.5. | 21.23. 1.2. | |
| 3.16.18. 4.19. | 5.23. 2.6. | | <i>Rom.</i> |
| 7.1. 4.13. | 9.6. 3.3. | | 13.4. 4.23. |
| | 10.17. 1.3. | <i>Alf.</i> | 13.11. 1.8. |
| <i>Num.</i> | 11.10. 3.5. | 1.21. 5.5. | 15.8. 4.25. |
| 3.24.32. 4.5. | 16.19. 3.3. | 1.25. 3.4. & 4.7. | 15.26. 5.2. |
| 11.17. 3.4. | 16.25. 1.3. | 2.3. 3.3. | 16.1. & 5. 5.2. |
| 22.7.8. 4.19. | 16.27.28. 1.2. | 3.5. 3.5. | 16.16. 5.2. |
| | 19.28. 3.1. | 4.1. 3.5. | |
| <i>Deut.</i> | 20.21. 3.2. | 4.3.6. 5.5. | <i>I Corinth.</i> |
| 16.18. 4.5. & 26. | 20.28. 4.23. | 6.1. 4.26. | 1.1.2. 5.2. |
| | 23.6. 1.13. | 6.4. 4.25. | 2.12. 2.19. |
| <i>Judicum.</i> | 23.50. 1.3. | 8.23. 1.9. | 3.4. 1.14. |
| 6.15. 4.19. | 24.6. 1.2. | 9.1. 4.5. | 3.6. 4.2. & 5.2. |
| | 24.3.27.37.39. 1.2. | 10.22. 4.8. | 4.15.16.21. 4.2. |
| <i>I Sam.</i> | 24.10. 1.2. | 10.35. 4.8. | 5.3.4. 4.2. |
| 8.11. 3.2. | 24.20. 1.2. | 10.38. 4.8. | 8.1. 1.3. |
| | 26.18.20. 3.5. | 11.23. 4.3. | 9.9. 4.23. |
| <i>Eslh.</i> | 28.18. 3.3. | 11.30. 4.30. | 11.18. 1.14. |
| 1.10. 4.24. | 28.19. 3.4. | 12.17. 4.3. | 12.28. 4.13. & 4.15 |
| | | 13.2. 4.19. | 13.7. 1.6. |
| <i>Isai.</i> | <i>S. Marc.</i> | 14.23. 4.5. & 20. | 15.7. 4.3. |
| 9.6. 3.1. & 2. | 3.14. 3.4. | 15.6. & 22. 4.3. | 16.1. 2.6. |
| 22.20. 3.3. | 13.9. 1.3. | 15.2.4.6.22.23. 4.20 | 16.9. 4.8. |
| 60.17. 4.7. | | 15.22. 4.13. | 16.15. 5.2. |
| 61.1. 3.1. | <i>S. Luc.</i> | 16.4. 4.5. & 20. | 16.22. 1.6. |
| | 1.2. 4.16. | 16.12. 4.10. | |
| <i>Ezech.</i> | 10.1. 3.5. | 15.35. 3.6. | <i>2 Corinth.</i> |
| 28.24. 1.3. | 10.11. 1.8. | 18.12. 5.2. | 1.1. 4.10. |
| 41.22. 2.6. | 12.17. 4.23. | 18.27. 5.2. | 3.6. 4.25. |
| | 22.19. 3.4. | 19.9. 1.9. | 6.4. 4.23. |
| <i>Mal.</i> | 22.26. 4.13. | 19.10. 4.8. | 8.18.19.23. 4.3. |
| 1.7. 2.6. | 22.26. 5.12. | 20.1.1.3. 4.9. | 9.2. 5.2. |
| | | | Vv 11.8 |

11.8. 9.2.
11.9. 4.10.
11.13. 1.5.
11.28. 4.3.
12.7. 1.3.

Gal.

1.19. 4.3.
2.9. 4.3.
2.17. 4.25.
4.13. 1.3.
4.29. 1.3.
5.15. 1.4.
5.20. 1.4.
6.13. 1.3.

Ephes.

2.14. 3.5.
3.5. 4.13.
4.11. 4.13. 14.15.
4.12. 4.24.
3.7. 4.25.
5.2. 1.6.
6.24. 1.6.

Philip.

1.1. 4.10. & 26.
2.25. 4.10.
3.2. 1.4.
3.18. 1.3.
4.15. 4.10.
4.18. 2.6.

4.18. 4.10.

Coloss.

4.16. 4.10.

2 Thess.

2.1. 1.3. & c. 1.9.

1 Timothy.

1.3. 4.9.
1.18. 5.4.
3.1. 2. 4.17.
3.2. 4.11.
3.8. 4.26.
3.12. 13. 4.26.
3.14. 4.9.
3.15. 4.25.
3.15. 4.26.
3.23. 4.26.
4.2. 1.5.
4.14. 4.20.
4.14. 5.4.
5.1. 17. 19. 4.19.
5.17. 3.6.
6.3. 1.5.
6.20. 1.3. & 5.

2 Timothy.

1.16. 4.10.
2.22. 2.8.
3.3. 1.4.
3.4. 1.6.

3.5. 3.6.
4.9. 13. 4.9.

Tit.

1.5. 4.20.
1.6. 7. 8. 9. 4.27.
1.7. 4.2.
1.10. 1.12.
2.14. 2.16.

Heb.

10.33. 1.7.
11.2. 4.19.
12.15. 1.3. & 9.
13.7. 4.13.
13.10. & 11. 2.6.
13.16. 2.6.

S. Jacobi.

5.14. 4.21.

1 S. Petri.

2.11. 16. 19. 21. 1.6.
4.17. 1.4.
5.1. 5. 4.20.
5.13. 4.3.

2 S. Petri.

2.1. 1.5.
2.10. 1.12.

1 S. Joannis.

2.1. 1.4.
2.27. 3.1.
5.8. 1.4.

2 S. Joannis.

1.5. 4.20.

3 S. Joannis.

1.5. 4.20.

S. Jude.

1.5. 1.3.
11.5. 1.4.

Apocal.

1.10. 4.4.
2.1. 4.4.
2.4. 1.6.
2.14. 1.4.
2.24. 4.4.
3.7. 3.3.
3.16. 1.6.
4.2. 1.13.
4.4. 4.20.
9.20. 1.4.
17.5. 1.9.
19.10. 3.1.
21.8. 1.3.
21.14. 17. 3.3.
22.3. 3.3.

Typotheta errata sic corrigenda sunt:

PAg. 5. l. penult. post. Γνώσις, le: (Γιδδωνίμυ)

p. 6. l. penult: le: περισταβήμοι.

p. 8. l. 21. le: suas

l. 26. le: primam

l. 33. le: impuritatum

p. 9. l. 7. le: Iftas.

pag. 10. lin. 36. le: professione) prognatis

p. 13. l. 7. le: ἐπὶ γοίτες

p. 14. l. 11. le: (προγεγεμμένον)

p. 11. l. 30. le: conventus facere deli:

p. 17. l. 13. le: I. Tim. IV. 2.

p. 26. l. 29. le: annuntiaturi

p. 28. l. 13. post-polluantur, add: aut, quod
veneni est, inficiantur porius.

p. 30. l. 17. le: Deo Fidio, Imper: dele, pro
& fallentem.

p. 33. l. 5. postam,

l. 6. reddendam

pag. 44. lin. 4. le: concluderem Diotr.

p. 48. l. 10. le: Apostolis.

p. 50. l. 2. le: aulus

p. 60. l. 30. dele Κυριακή ζωνή

p. 62. l. 32. le: confistit

p. 63. l. 17. le: τραπ:

p. 69. l. 27. le: videatur, Resp.

p. 75. l. 7. post suis le: reliquis Judææ E-
piscopis.

lin. 12. le: argumentum Salm:

lin. 36. le: Maftræus.

p. 80. l. 20. le: ἐληθοφόρησεν, (non ut vul-
gatus codex ἐξηγοφόρησεν, aut ἐξηφό-
ρησεν) sic deliria protulit,

p. 83. l. 12. le: ἀνδοκλή

pag. 92. lin. 18. pro VI. 19. le: III. 9.

p. 94. l. 36. dele at astra &c. ad finem c. &
le: astra scilicet reliqua, quæ ut Soli &
Lunæ, sic & astro huic diviniore chorus
fiebant.

p. 96. l. 26. le: ipsa libid: om: sentina

p. 97. l. ult. le: μεταβάλλ:

p. 103. l. 33. pro Romanos lege Corinthios

p. 105. l. 5. pro ad Romam, le: ex urbe in
Insulam

p. 113. l. 11. le: γυμν.

p. 116. l. 38. le: ἐν πεπρωτον, & ἰνσῶν

p. 118. l. 8. dele, si non

l. 9. dele, saltem approbante

p. 111. l. 15. le: eundem

p. 123. l. 6. pro Salmafius lege walo

p. 125. l. 3. pro Salmafii lege walanis

p. 129. l. 36. le: curæ

p. 134. l. 5. le: adhibebatur

l. 23. le: Heb. III. 1.

p. 137. l. 2. dele Matt: XVI. 19.

p. 138. l. 15. le: χαρίσιν

p. 144. l. 14. le: dabantur.

p. 146. l. 33. dele, ideoque

p. 156. l. 1. le: cupiamus)

l. 22. le: nullis

p. 158. l. 2. le: Gentium, Confinium puta
Gentium, Tyri & Sidonis, Galilæam
circumambientium, (dictam exinde
Γαλ:

p. 164. l. 30. pro Salmafius, lege walo

p. 170. l. 5. le: περιττῶν

p. 176. l. 9. le: παροικία

p. 182. l. 35. pro ἀδελφῶν le: μαθητῶν

p. 184. l. 2. le: συνήχθησαν

p. 185. l. 7. post Apostolis, dele ad

p. 187. in Marg. le: Mal: II.

l. ult. le: Apoc. I. 16.

p. 192. l. 11. le: ad Antioch:

p. 201. l. 9. le: κατασταθήτω

p. 202. l. 33. le: illique

p. 203. l. 1. le: Proconfularis Aha

p. 207. l. 2. le: occupari.

l. 27. post diaconos dele ,

p. 211. l. 29. post κληρον dele ,

p. 215. lin. 31. le: πλῆν,

p. 217. lin. 11. le. Heb. XIII. 7.

p. 220. l. 36. le: tributos

p. 227. l. 23. post 7. le: & Gen. XLIX. 3:

l. 34. le: succedebant)

l. 35. post notante le: aut certam ali-

quam in tribus divisionem

p. 228. in marg le: Mat. XXVI. 3.

l. 28. le: secundario)

p. 229. l. 33. le: I. Tim. V. 1.

p. 231. l. 21. le: διπλῇ,

p. 232. l. 18. le: v. 29.

p. 233. l. 9. le: ad

p. 234. l. 25. le: alia Act: loca

p. 235. l. 24. le: iidemque

p. 236. l. 30. le: valetudinis) tempore

p. 237. l. 16. le: ἐμβεβαίς

p. 140. l. 29. le: ut interpretes
p. 143. l. 16. le: Interpretibus.
l. 34. le: (sic ut ἐρμηνεύοντες)
p. 145. l. 8. le: I. Cor. IX. 5.
l. 30. le: monstrat. Act. VI.
p. 157. l. 13. le: qui ad munus al:
l. 30. le: (unde
p. 154. l. 14. le: nata.
p. 156. l. 34. le: (annis post ipsorum exitum
XX.)
p. 158. l. 20. pro simulac le: pariter; &

p. 160. l. 18. le: proponantur.
p. 161. l. 19. le: I Cor. I. 2.
l. 20. le: Rom. XVI. 1.
l. 32. le: cum
p. 165. l. 29. le: quod ~~vero~~ ~~servi~~ ~~servi~~
p. 172. l. 37. le: v. 6. & v. 22.
p. 173. l. 14. le: in pretio erant
p. 177. in marg. l. 8. le: denatis.
p. 181. l. 12. le: constitutos Episcopos)
p. 182. l. 7. le: stomachi halitu cale:
p. 185. l. 1. pro nihil le: quicquam.

FINIS.

